M. A. H. Reily.

THE

ECLOGUES AND GEORGICS

OF

VIRGIL.

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY,

AND

A METRICAL INDEX.

BY CHARLES ANTHON, LL.D.,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE, NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NEW-YORK:

HARPER & BROTHERS, 82 CLIFF-ST.

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TO

PHILIP WAGNER, Ph. D.,

RECTOR OF THE GYMNASIUM AT DRESDEN,
HONORARY MEMBER OF THE LATIN SOCIETY AT JENA,
ETC., ETC.,

THIS WORK IS DEDICATED,

AS A TOKEN
OF SINCERE RESPECT FOR EMINENT SCHOLARSHIP,
DISTINGUISHED CRITICAL SAGACITY, AND
A HIGHLY CULTIVATED TASTE,

BY HIS FRIEND

THE EDITOR.

PREFACE.

The plan pursued, in preparing the present edition of the Eclogues and Georgics of Virgil, is the same with that which was recently followed in the case of the Æneid, and which has met with the approbation of so many instructors. Every obstacle that might have tended to impede the progress of the young student has been carefully removed, whether of a grammatical or metrical nature; and, besides this, a large body of useful information has been introduced from various quarters, especially on the subjects of ancient botany and husbandry, reference being made, at the same time, to the most approved systems of modern times. The best commentaries have been consulted for this purpose, and in particular the valuable body of notes accompanying the German version of Voss. Some of these last have already appeared in the edition of Valpy, but to a very limited extent, and in many instances marred by inaccuracies. In the present work, however, they are given with far more fullness of detail, and consequently with far more of utility to the learner. Indeed, if the editor had contented himself with merely giving the commentary of Voss in an English garb, with a few necessary alterations, he would have been doing a very acceptable service. But, in addition to the rich materials obtained from the source just mentioned, the commentaries of Heyne, Wagner, Spohn, Wunderlich, Forbiger, and many other Continental scholars have been carefully consulted, and,

while whatever was valuable has been incorporated into the present work, it is believed that every difficulty has been honestly, if not always successfully met.

The text is based upon that of Heyne, as emended and improved by Wagner, though in several instances the editor has not hesitated to deviate from these high authorities, and follow less eminent, but in these particular instances surer guides. As a whole, however, Wagner's improved edition of Heyne's text is undoubtedly the best that can be named at the present day. The larger work has already been referred to in the preface to the Æneid, and is a splendid monument of German scholarship. An abridgment has recently appeared from the Leipsic press, containing in a brief compass all the excellent features of the main work; and the editor is happy to state that he received a copy of this smaller edition, from his learned friend Dr. Wagner, in sufficient season to avail himself of it for the purpose of rendering the present publication more complete.

The editor takes this opportunity also of expressing his acknowledgments to his learned friend, Professor Drisler, for the aid he has rendered in carrying the present work through the press, and in removing all those typographical inaccuracies which often interpose so serious an obstacle to the learner. The Professor's well-known care and acuteness, in this as well as other respects, will, it is conceived, be a full guarantee for the general correctness of the work.

Columbia College, Feb. 25th, 1846.

NOTE.—After the Annotations were printed off, the editor received a copy of "Keightley's Notes on the Bucolics and Georgics of Virgil." On a careful examination, however, of that volume, he has seen no reason for altering any portion whatever of his own Commentary.

PASSAGES FROM GREEK WRITERS,

WHICH APPEAR TO HAVE BEEN IMITATED BY VIRGIL IN HIS ECLOGUES AND GEORGICS.

ECLOGUE I.

Verse

1. Tityre, tu, patulæ recubans sub tegmine fagi,
Silvestrem tenui musam meditaris avenâ, &c.

῏Ως τοι ἐγὼν ἐνόμευον ἀν' ὤρεα τὰς καλὰς αἶγας,
Φωνᾶς εἰςαΐων· τὺ δ' ὑπὸ δρυσὶν ἢ ὑπὸ πεύκαις
Ἀδὺ μελισδόμενος κατεκέκλισο, θεῖε Κομάτα.

Theocr., *Idyll.*, vii., 87, *seqq.*

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7. Namque erit ille mihi semper deus; illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.

Βωμὸν δ' αἱμάξει κεραὸς τράγος οὗτος ὁ μαλός,
Τερμίνθου τρώγων ἔσχατον ἀκρέμονα.

Id., *Epigr.*, i., 5.

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11. Non equidem invideo;

Κοὔ τοι τὶ φθονέω·

Id., *Idyll.*, i., 62.

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46. Pascite ut ante, boves, pueri; submittite tauros.

Μόσχως βωσὶν ὑφέντες, ἐπὶ στείραισι δὲ ταύρως.

Id., *Idyll.*, ix., 3.

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52. Fortunate senex! hic, inter flumina nota
Et fontes sacros, frigus captabis opacum, &c.

Verse

τὸ δ' ἐγγύθεν ἱερὸν ὕδωρ
Νυμφᾶν ἐξ ἄντροιο κατειβόμενον κελάρυσδεν.
Τοὶ δὲ ποτὶ σκιεραῖς ὀροδαμνίσιν αἰθαλίωνες
Τέττιγες λαλαγεῦντες ἔχον πόνον· ἁ δ' ὀλολυγὼν
Τηλόθεν ἐν πυκιναῖσι βάτων τρύζεσκεν ἀκάνθαις.
Ἄειδον κόρυδοι καὶ ἀκανθίδες, ἔστενε τρυγών·
Πωτῶντο ξουθαὶ περὶ πίδακας ἀμφὶ μέλισσαι·
Πάντ' ὦσδεν θέρεος μάλα πίονος, ὦσδε δ' ὀπώρας.
Id., *Idyll.*, vii., 136, *seqq.*

ECLOGUE II.

6. O crudelis Alexi! nihil mea carmina curas?

Ὦ λευκὰ Γαλάτεια, τί τὸν φιλέοντ' ἀποβάλλῃ;
Id., *Idyll.*, xi., 19.

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7. mori me denique coges.

ἀπάγξασθαί με ποιησεῖς.
Id., *Idyll.*, iii., 9.

---

9. Nunc virides etiam occultant spineta lacertos.

Ἀνίκα δὴ καὶ σαῦρος ἐν αἱμασιαῖσι καθεύδει.
Id., *Idyll.*, vii., 22.

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18. Alba ligustra cadunt, vaccinia nigra leguntur.

Λευκὸν τὸ κρίνον ἐστί, μαραίνεται, ἁνίκα πίπτῃ·
Ἁ δὲ χιὼν λευκά, καὶ τάκεται ἁνίκα παχθῇ.
Id., *Idyll.*, xxiii., 30, *seq.*

Καὶ τὸ ἴον μέλαν ἐντί, καὶ ἁ γραπτὰ ὑάκινθος·
Ἀλλ' ἔμπας ἐν τοῖς στεφάνοις τὰ πρᾶτα λέγονται.
Id., *Idyll.*, x., 28, *seq.*

Verse

19. Despectus tibi sum, nec, qui sim, quæris, Alexi;
Quam dives pecoris, nivei quam lactis abundans, &c.

Ἀλλ' ὠῦτος, τοιοῦτος ἐών, βοτὰ χίλια βόσκω,
Κὴκ τούτων τὸ κράτιστον ἀμελγόμενος γάλα πίνω·
Τυρὸς δ' οὐ λείπει μ' οὔτ' ἐν θέρει, οὔτ' ἐν ὀπώρᾳ,
Οὐ χειμῶνος ἄκρω· ταρσοὶ δ' ὑπεραχθέες αἰεί.
Τύρισδεν δ' ὡς οὔτις ἐπίσταμαι ὧδε Κυκλώπων,
Τίν, τὸ φίλον γλυκύμαλον, ἁμᾶ κἠμαυτὸν ἀείδων,
Πολλάκι νυκτὸς ἀωρί.

Id., Idyll., xi., 34, *seqq.*

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28. O tantum libeat mecum tibi sordida rura
Atque humiles habitare casas, et figere cervos, &c.

Ἐξένθοις, Γαλάτεια, καὶ ἐξενθοῖσα λάθοιο
(Ὥσπερ ἐγὼν νῦν ὧδε καθήμενος), οἴκαδ' ἀπενθῆν·
Ποιμαίνεν δ' ἐθέλοις σὺν ἐμίν, ἅμα καὶ γάλ' ἀμέλγεν,
Καὶ τυρὸν πᾶξαι, τάμισον δριμεῖαν ἐνεῖσα.

Id., Idyll., xi., 63, *seqq.*

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36. Est mihi disparibus septem compacta cicutis
Fistula, Damœtas dono mihi quam dedit olim.

Ἦ μάν τοι κἠγὼν σύριγγ' ἔχω ἐννεάφωνον,
Λευκὸν καρὸν ἔχοισαν, ἴσον κάτω, ἴσον ἄνωθεν.

Id., Idyll., viii., 21, *seq.*

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40. Præterea duo, nec tutâ mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo, &c.

Ἦ μάν τοι λευκὰν διδυματόκον αἶγα φυλάσσω,
Τάν με καὶ ἁ Μέρμνωνος Ἐριθακὶς ἁ μελανόχρως
Αἴτει· καὶ δωσῶ οἱ, ἐπεὶ τύ μοι ἐνδιαθρύπτῃ.

Id., Idyll., iii., 34, *seqq.*

Verse

60. Quem fugis, ah, demens? habitarunt dî quoque silvas, &c.

'Αλλ', ὅτι βωκόλος ἐμμί, παρέδραμε· κ' οὔποτ' ἀκούει,
Ὡς καλὸς Διόνυσος ἐν ἄγκεσι πόρτιν ἔλαυνεν·
Οὐκ ἔγνω δ' ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βώτᾳ,
Καὶ Φρυγίοις ἐνόμευσεν ἐν ὤρεσιν· αὐτὸν Ἄδωνιν
Ἐν δρυμοῖσι φίλασε, καὶ ἐν δρυμοῖσιν ἔκλαυσεν.

Id., *Idyll.*, xx., 32, *seqq.*

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63. Torva leæna lupum sequitur; lupus ipse capellam;
Florentem cytisum sequitur lasciva capella, &c.

Ἁ αἶξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει,
Ἁ γέρανος τὤροτρον· ἐγὼ δ' ἐπὶ τὶν μεμάνημαι.

Id., *Idyll.*, x., 30, *seq.*

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69. Ah, Corydon! Corydon! quæ te dementia cepit!
Semiputata tibi frondosâ vitis in ulmo est, &c.

Ὦ Κύκλωψ, Κύκλωψ, πᾷ τὰς φρένας ἐκπεπότασαι;
Αἴκ' ἐνθὼν ταλάρως τε πλέκοις, καὶ θαλλὸν ἀμάσας
Ταῖς ἄρνεσσι φέροις, τάχα κεν πολὺ μᾶλλον ἔχοις νοῦν.
Τὰν παρεοῖσαν ἄμελγε· τί τὸν φεύγοντα διώκεις;
Εὑρησεῖς Γαλάτειαν ἴσως καὶ καλλίον' ἄλλαν.

Id., *Idyll.*, xi., 72, *seqq.*

ECLOGUE III.

1. M. Dic mihi, Damœta, cujum pecus? an Melibœi?
D. Non; verum Ægonis: nuper mihi tradidit Ægon.

B. Εἰπέ μοι, ὦ Κορύδων, τίνος αἱ βόες; ἦ ῥα Φιλώνδα;
K. Οὔκ, ἀλλ' Αἴγωνος· βόσκεν δέ μοι αὐτὰς ἔδωκεν.

Id., *Idyll.*, iv., 1, *seq.*

Verse

3. Hic alienus oves custos bis mulget in hora;
Et succus pecori, et lac subducitur agnis.

Ἦ πά ψε κρύβδαν τὰ ποθέσπερα πάσας ἀμέλγες;
*   *   *   *   *   *

Φεῦ, φεῦ· βασεῦνται καὶ ταὶ βόες, ὦ τάλαν Αἴγων,
Εἰς Ἀΐδαν, ὅκα καὶ τὺ κακᾶς ἠράσσαο νίκας.
Id., *Idyll.*, iv., 3.
"   "   " 26, *seq.*

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28. Vis ergo, inter nos, quid possit uterque, vicissim
Experiamur? ego hanc vitulam (ne forte recuses, &c.

Χρῄσδεις ὦν ἐςιδεῖν, χρῄσδεις καταθεῖναι ἄεθλον;
Id., *Idyll.*, viii., 11.

Αἶγά τέ τοι δωσῶ διδυματόκον ἐς τρὶς ἀμέλξαι,
Ἃ, δύ' ἔχοισ' ἐρίφως, ποταμέλξεται ἐς δύο πέλλας.
Id., *Idyll.*, i., 25, *seq.*

Ἀλλὰ τί μὰν θησεῖς; τί δὲ τὸ πλέον ἕξει ὁ νικῶν;
Id., *Idyll.*, viii., 17.

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32. De grege non ausim quidquam deponere tecum:
Est mihi namque domi pater, est injusta noverca;
Bisque die numerant ambo pecus, alter et hædos.

Οὐ θησῶ ποκὰ ἀμνόν· ἐπεὶ χαλεπός θ' ὁ πατήρ μευ
Χ' ἁ μάτηρ· τὰ δὲ μᾶλα ποθέσπερα πάντ' ἀριθμεῦντι.
Id., *Idyll.*, viii., 15, *seq.*

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36. pocula ponam
Fagina, cælatum divini opus Alcimedontis:
Lenta quibus torno facili superaddita vitis, &c.

Καὶ βαθὺ κισσύβιον, κεκλυσμένον ἁδέϊ καρῷ,
Ἀμφῶες, νεοτευχὲς, ἔτι γλυφάνοιο ποτόσδον·

Verse

Τῷ περὶ μὲν χείλη μαρύεται ὑψόθι κισσός,
Κισσὸς ἑλιχρύσῳ κεκονισμένος· ἁ δὲ κατ' αὐτὸν
Καρπῷ ἕλιξ εἱλεῖται ἀγαλλομένα κροκόεντι.
* * * * * *

Οὐδέ τί πα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κεῖται
Ἄχραντον.
Id., Idyll., i., 27, *seqq.*

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44. Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho.

Ἐντὶ δέ μοι γαυλὸς κυπαρίσσινος, ἐντὶ δὲ κρατήρ,
Ἔργον Πραξιτέλευς· τᾷ παιδὶ δὲ ταῦτα φυλάσσω.
Id., Idyll., v., 104, *seq.*

Παντᾶ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος,
Αἰολικόν τι θάημα· τέρας κέ τυ θυμὸν ἀτύξαι.
Id., Idyll., i., 55, *seq.*

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60. Ab Jove principium, Musæ: Jovis omnia plena.

Ἐκ Διὸς ἀρχώμεσθα, καὶ ἐς Δία λήγετε Μοῖσαι.
Id., Idyll., xvii., 1.

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62. Et me Phœbus amat: Phœbo sua semper apud me
Munera sunt, lauri, et suave rubens hyacinthus.

Καὶ γὰρ ἔμ' Ὡπόλλων φιλέει μέγα· καὶ καλὸν αὐτῷ
Κριὸν ἐγὼ βόσκω· τὰ δὲ Κάρνεα καὶ δὴ ἐφέρπει.
Id., Idyll., v., 82, *seq.*

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64. Malo me Galatea petit, lasciva puella.
Et fugit ad salices, et se cupit ante videri.

Βάλλει καὶ μάλοισι τὸν αἰπόλον ἁ Κλεαρίστα,
Τὰς αἶγας παρελεῦντα, καὶ ἁδύ τι ποππυλιάσδει.
Id., Idyll., v., 88, *seq.*

Verse

66\. At mihi sese offert ultro, meus ignis, Amyntas,
Notior ut jam sit canibus non Delia nostris.

*Κἠμὲ γὰρ ὁ Κρατίδας τὸν ποιμένα λεῖος ὑπαντῶν
Ἐκμαίνει· λιπαρὰ δὲ παρ' αὐχένα σείετ' ἔθειρα.*
Id., *Idyll.*, v., 90, *seq.*

68\. Parta meæ Veneri sunt munera; namque notavi
Ipse locum, aëriæ quo congessere palumbes.

*Κἠγὼ μὲν δωσῶ τᾷ παρθένῳ αὐτίκα φάσσαν,
Ἐκ τᾶς ἀρκεύθω καθελών· τηνεὶ γὰρ ἐφίσδει.*
Id., *Idyll.*, v., 96, *seq.*

70\. Quod potui, puero, silvestri ex arbore lecta,
Aurea mala decem misi; cras altera mittam.

*Ἠνιδέ τοι δέκα μᾶλα φέρω· τηνῶ δὲ καθεῖλον,
Ὦ μ' ἐκέλευ καθελεῖν τύ· καὶ αὔριον ἄλλα τοι οἰσῶ.*
Id., *Idyll.*, iii., 10, *seq.*

96\. Tityre, pascentes a flumine reice capellas:
Ipse, ubi tempus erit, omnes in fonte lavabo.

*Αἶγες ἐμαὶ θαρσεῖτε κερουχίδες· αὔριον ὔμμε
Πάσας ἐγὼ λουσῶ Συβαρίτιδος ἔνδοθι κράνας.*
Id., *Idyll.*, v., 145, *seq.*

ECLOGUE IV.

The following passages of Isaiah may be here cited, not as having been imitated by Virgil in any way, but as containing a strong resemblance in imagery to various parts of this remarkable Eclogue.

6\. Jam redit et Virgo, redeunt Saturnia regna;
Jam nova progenies cœlo demittitur alto, &c.

Verse

Καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαὶ, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται.

Καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας, καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας.

Isaiah, xi., 1, *seq.*

Ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγεννήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Μεγάλης βουλῆς ἄγγελος.

Isaiah, ix., 6.

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8. Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo, &c.

Εὐφρανθήτω ὁ οὐρανὸς ἄνωθεν, καὶ αἱ νεφέλαι ῥανάτωσαν δικαιοσύνην· ἀνατειλάτω ἡ γῆ, καὶ βλαστησάτω ἔλεος.

Isaiah, xlv., 8.

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13. Te duce si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras, &c.

ἄξω γὰρ εἰρήνην ἐπὶ τοὺς ἄρχοντας, καὶ ὑγίειαν αὐτῷ.

Μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὅριον· ἐπὶ τὸν θρόνον Δαυὶδ, καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτὴν, καὶ ἀντιλαβέσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα.

Isaiah, ix., 6, *seq.*

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18. At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus, &c.

Καὶ ἡ δόξα τοῦ Λιβάνου πρὸς σὲ ἥξει, ἐν κυπαρίσσῳ καὶ πεύκῃ καὶ κέδρῳ ἅμα, δοξάσαι τὸν τόπον τὸν ἅγιόν μου. *Isaiah*, lx., 13.

Verse

Εὐφράνθητι ἔρημος διψῶσα, ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ὡς κρίνον.

Isaiah, xxxv., 1.

Συμβοσκηθήσεται λύκος μετὰ ἀρνὸς, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται, καὶ παιδίον μικρὸν ἄξει αὐτούς.

Καὶ βοῦς καὶ ἄρκτος ἅμα βοσκηθήσονται, καὶ ἅμα τὰ παιδία αὐτῶν ἔσονται· καὶ λέων ὡς βοῦς φάγεται ἄχυρα.

Καὶ παιδίον νήπιον ἐπὶ τρωγλῶν ἀσπίδων, καὶ ἐπὶ κοίτην ἐκγόνων ἀσπίδων τὴν χεῖρα ἐπιβαλεῖ.

Καὶ οὐ μὴ κακοποιήσουσιν, οὐδὲ μὴ δύνωνται ἀπολέσαι οὐδένα ἐπὶ τὸ ὄρος τὸ ἅγιόν μου· ὅτι ἐνεπλήσθη ἡ σύμπασα τοῦ γνῶναι τὸν Κύριον, ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσας.

Isaiah, xi., 6, *seqq.*

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28. Molli paullatim flavescet campus aristâ,
Incultisque rubens pendebit sentibus uva, &c.

Ἔσται ἡ ἄνυδρος εἰς ἕλη· καὶ εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος ἔσται, ἐκεῖ εὐφροσύνη ὀρνέων, ἐπαύλεις καλάμου καὶ ἕλη.

Isaiah, xxxv., 7.

Καὶ ἀντὶ τῆς στοιβῆς ἀναβήσεται κυπάρισσος, ἀντὶ δὲ τῆς κονύζης ἀναβήσεται μυρσίνη.

Isaiah, lv., 13.

ECLOGUE V.

Verse

20. Exstinctum nymphæ crudeli funere Daphnin
Flebant: vos coruli testes, et flumina, nymphis, &c

Καὶ Νύμφαι κλαίουσιν Ὀρειάδες· ἁ δ' Ἀφροδίτα,
Λυσαμένα πλοκαμῖδας, ἀνὰ δρυμῶς ἀλάληται
Πενθαλέα, νήπλεκτος, ἀσάνδαλος· αἱ δὲ βάτοι νιν
Ἐρχομέναν κείροντι, καὶ ἱερὸν αἷμα δρέπονται.
Ὀξὺ δὲ κωκύουσα δι' ἄγκεα μακρὰ φορεῖται,
Ἀσσύριον βοόωσα πόσιν, καὶ παῖδα καλεῦσα.
Bion, *Idyll.*, i., 19, *seqq.*

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24. Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina; nulla nec amnem
Libavit quadrupes, nec graminis attigit herbam.

Ὤρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
Πλασδόμεναι, γοάοντι, καὶ οὐκ ἐθέλοντι νέμεσθαι.
Moschus, *Idyll.*, iii., 23, *seq.*

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27. Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri silvæque loquuntur.

Τῆνον μὰν θῶες, τῆνον λύκοι ὠρύσαντο,
Τῆνον χὠ 'κ δρυμοῖο λέων ἀνέκλαυσε θανόντα.
Theocr., *Idyll.*, i., 71, *seq.*

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32. Vitis ut arboribus decori est, ut vitibus uvæ,
Ut gregibus tauri, segetes ut pinguibus arvis, &c.

Τᾷ δρυῒ ταὶ βάλανοι κόσμος, τᾷ μαλίδι μᾶλα,
Τᾷ βοῒ δ' ἁ μόσχος, τῷ βωκόλῳ αἱ βόες αὐταί.
Id., *Idyll.*, viii., 79, *seq.*

Verse

38. Pro molli violâ, pro purpureo narcisso,
Carduus, et spinis surgit paliurus acutis.

Νῦν ἴα μὲν φορέοιτε βάτοι, φορέοιτε δ' ἄκανθοι,
'Α δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι.
Id., Idyll., i., 132, *seq.*

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43. Daphnis ego in silvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse.

Δάφνις ἐγὼν ὅδε τῆνος, ὁ τὰς βόας ὧδε νομεύων,
Δάφνις ὁ τὼς ταύρως καὶ πόρτιας ὧδε ποτίσδων.
Id., Idyll., i., 120, *seq.*

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45. Tale tuum carmen nobis, divine poëta,
Quale sopor fessis in gramine; quale, per æstum,
Dulcis aquæ saliente sitim restinguere rivo.

'Αδύ τι τὸ ψιθύρισμα καὶ ἁ πίτυς, αἰπόλε, τήνα,
"Α ποτὶ ταῖς παγαῖσι μελίσδεται· ἁδὺ δὲ καὶ τὺ
Συρίσδες· μετὰ Πᾶνα τὸ δεύτερον ἆθλον ἀποισῇ·
Id., Idyll., i., 1, *seqq.*

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65. Sis bonus O, felixque, tuis! en quatuor aras!
Ecce duas tibi, Daphni, duas altaria Phœbo! &c.

'Αγεάνακτι πλόον διζημένῳ ἐς Μυτιλάναν
'Ωρια πάντα γένοιτο, καὶ εὔπλοον ὅρμον ἵκοιτο.
Κἠγὼ, τῆνο κατ' ἆμαρ, ἀνήθινον, ἢ ῥοδόεντα,
"Η καὶ λευκοΐων στέφανον περὶ κρατὶ φυλάσσων,
Τὸν Πτελεατικὸν οἶνον ἀπὸ κρατῆρος ἀφυξῶ,
Πὰρ πυρὶ κεκλιμένος· κύαμον δέ τις ἐν πυρὶ φρυξεῖ,
Χ' ἁ στιβὰς ἐσσεῖται πεπυκασμένα ἔστ' ἐπὶ πᾶχυν
Κνύζᾳ τ', ἀσφοδέλῳ τε, πολυγνάμπτῳ τε σελίνῳ.
Καὶ πίομαι μαλακῶς, μεμναμένος 'Αγεάνακτος,
Αὐταῖσιν κυλίκεσσι καὶ ἐς τρύγα χεῖλος ἐρείδων.

2*

Verse

Αὐλησεῦντι δέ μοι δύο ποιμένες· εἷς μέν, Ἀχαρνεύς·
Εἷς δέ, Λυκωπίτας· ὁ δὲ Τίτυρος ἐγγύθεν ᾀσεῖ.
Id., *Idyll.*, vii., 61, *seqq.*

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83. nec quæ
Saxosas inter decurrunt flumina valles.

Ἅδιον, ὦ ποιμάν, τὸ τεὸν μέλος, ἢ τὸ καταχὲς
Τῆν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
Id., *Idyll.*, i., 7, *seq.*

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88. At tu sume pedum, quod, me quum sæpe rogaret,
Non tulit Antigenes (et erat tum dignus amari),
Formosum paribus nodis, atque ære, Menalca.

Ὣς ἐφάμαν ἐπίταδες· ὁ δ' αἰπόλος, ἁδὺ γελάξας,
Τάν τοι, ἔφα, κορύναν δωρύττομαι, οὕνεκεν ἐσσί
Πᾶν ἐπ' ἀλαθείᾳ πεπλασμένον ἐκ Διὸς ἔρνος.
Id., *Idyll.*, vii., 42.

ECLOGUE VI.

31. Namque canebat, uti magnum per inane coacta
Semina terrarumque animæque marisque fuissent, &c.

Ἤειδε δ' ὡς γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα
Τοπρὶν ἐπ' ἀλλήλοισι μιῇ συναρηρότα μορφῇ,
Νείκεος ἐξ ὀλοοῖο διέκριθεν ἀμφὶς ἕκαστα·
Ἠδ' ὡς ἔμπεδον αἰὲν ἐν αἰθέρι τέκμαρ ἔχουσιν
Ἄστρα, σεληναίη τε, καὶ ἠελίοιο κέλευθοι·
Οὔρεά θ' ὡς ἀνέτειλε, καὶ ὡς ποταμοὶ κελάδοντες,
Αὐτῇσι Νύμφῃσι, καὶ ἑρπετὰ πάντ' ἐγένοντο.
Apoll. Rhod., i., 496, *seqq.*

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44. His adjungit, Hylan nautæ quo fonte relictum
Clamâssent, ut littus, Hyla! Hyla! omne sonaret.

Verse

Τρὶς μὲν Ὕλαν ἄϋσεν, ὅσον βαθὺς ἤρυγε λαιμός·
Τρὶς δ' ἄρ' ὁ παῖς ὑπάκουσεν· ἀραιὰ δ' ἵκετο φωνὰ
Ἐξ ὕδατος· παρεὼν δὲ μάλα σχεδὸν εἴδετο πόῤῥω.
Theocr., *Idyll.*, xiii., 58, *seqq.*

62. Tum Phaëthontiadas musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.

Ἡλιάδες, ταναῇσιν ἐλιγμέναι αἰγείροισι,
Μύρονται κινυρὸν μέλεαι γόον· ἐκ δὲ φαεινὰς
Ἠλέκτρου λιβάδας βλεφάρων προχέουσιν ἔραζε.
Apoll. Rhod., iv., 604, *seqq.*

ECLOGUE VII.

1. Forte sub argutâ consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum,
Thyrsis oves, Corydon distentas lacte capellas;
Ambo florentes ætatibus, Arcades ambo,
Et cantare pares, et respondere parati.

Δάφνιδι τῷ χαρίεντι συνήντετο βωκολέοντι
Μᾶλα νέμων, ὡς φαντί, κατ' ὤρεα μακρὰ Μενάλκας.
Ἄμφω τώγ' ἤτην πυῤῥοτρίχω, ἄμφω ἀνάβω,
Ἄμφω τυρίσδεν δεδαημένω, ἄμφω ἀείδεν.
Theocr., *Idyll.*, viii., i., *seqq.*

37. Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, hederâ formosior albâ, &c.

Ὦ λευκὰ Γαλάτεια τί τὸν φιλέοντ' ἀποβάλλῃ;
Λευκοτέρα πακτᾶς ποτιδῆν, ἁπαλωτέρα ἀρνός,
Μόσχω γαυροτέρα, φιαρωτέρα ὄμφακος ὠμᾶς·
Φοιτῇς δ' αὖθ' οὕτως, ὅκκα γλυκὺς ὕπνος ἔχῃ με·
Οἴχῃ δ' εὐθὺς ἰοῖσ' ὅκκα γλυκὺς ὕπνος ἀνῇ με.
Id., *Idyll.*, xi., 19, *seqq.*

Verse

45. Muscosi fontes, et somno mollior herba,
Et quæ vos rarâ viridis tegit arbutus umbrâ, &c.

εἴρια τᾷδε πατησεῖς,
Αἴκ' ἔνθῃς, ὕπνω μαλακώτερα.
Id., Idyll., v., 50.

Κρᾶναι καὶ βοτάναι, γλυκερὸν φυτόν, αἴπερ ὁμοῖον
Μουσίσδει Δάφνις ταῖσιν ἀηδονίσιν,
Τοῦτο τὸ βωκόλιον πιαίνετε· κἤν τι Μενάλκας
Τεῖνδ' ἀγάγῃ, χαίρων ἄφθονα πάντα νέμοι.
Id., Idyll., viii., 37, *seqq.*

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49. Hic focus, et tædæ pingues, hic plurimus ignis
Semper, et assiduâ postes fuligine nigri, &c.

'Εντὶ δρυὸς ξύλα μοι, καὶ ὑπὸ σποδῷ ἀκάματον πῦρ.
Καιόμενος δ' ὑπὸ τεῦς καὶ τὰν ψυχὰν ἀνεχοίμαν.
Id., Idyll., xi., 51, *seq.*

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53. Stant et juniperi, et castaneæ hirsutæ,
Strata jacent passim sua quâque sub arbore poma, &c.

Παντᾶ ἔαρ, παντᾶ δὲ νομοί, παντᾶ δὲ γάλακτος
Οὔθατα πλήθουσιν, καὶ τὰ νέα τρέφεται,
Ἔνθ' ἁ καλὰ παῖς ἐπινίσσεται· αἰ δ' ἂν ἀφέρπῃ,
Χὠ ποιμὰν ξηρὸς τηνόθι, χ' αἱ βοτάναι.
Id., Idyll., viii., 41, *seqq.*

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70. Ex illo Corydon, Corydon est, tempore, nobis.

Κἠκ τούτω Δάφνις παρὰ ποιμέσι πρᾶτος ἔγεντο.
Id., Idyll., viii., 92.

ECLOGUE VIII.

Verse

32. O digna conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea fistula, dumque capellæ,
&c.

Γινώσκω, χαρίεσσα κόρα, τίνος οὕνεκα φεύγεις·
Οὕνεκά μοι λασία μὲν ὀφρὺς ἐπὶ παντὶ μετώπῳ
Ἐξ ὠτὸς τέταται ποτὶ θάτερον ὡς μία μακρά·
Εἷς δ' ὀφθαλμὸς ἔπεστι, πλατεῖα δὲ ῥὶς ἐπὶ χείλει.
Id., Idyll., xi., 30, *seqq.*

37. Sepibus in nostris parvam te roscida mala,
Dux ego vester eram, vidi cum matre legentem, &c.

Ἠράσθην μὲν ἔγωγα τεοῦς, κόρα, ἁνίκα πρᾶτον
Ἦνθες ἐμᾷ σὺν ματρί, θέλοισ' ὑακίνθινα φύλλα
Ἐξ ὄρεος δρέψασθαι· ἐγὼ δ' ὁδὸν ἁγεμόνευον.
Παύσασθαι δ' ἐςιδών τυ καὶ ὕστερον οὐδέ τί πω νῦν
Ἐκ τήνω δύναμαι·
Id., Idyll., xi., 25, *seqq.*

43. Nunc scio, quid sit Amor: duris in cotibus illum
Aut Tmaros, aut Rhodope, aut extremi Garamantes,
&c.

Νῦν ἔγνων τὸν Ἔρωτα· βαρὺς θεός· ἦ ῥα λεαίνας
Μασδὸν ἐθήλαξεν, δρυμῷ τέ μιν ἔτραφε μάτηρ.
Id., Idyll., iii., 15, *seq.*

52 Nunc et oves ultro fugiat lupus; aurea duræ
Mala ferant quercus; narcisso floreat alnus, &c.

Νῦν ἴα μὲν φορέοιτε βάτοι, φορέοιτε δ' ἄκανθαι,
Ἁ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι·
Πάντα δ' ἔναλλα γένοιτο, καὶ ἁ πίτυς ὄχνας ἐνείκαι,

Verse

Δάφνις ἐπεὶ θνάσκει· καὶ τὰς κύνας ὤλαφος ἕλκοι,
Κὴξ ὀρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο.
Id., Idyll., i., 132, *seqq.*

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59. Præceps aërii speculâ de montis in undas
Deferar; extremum hoc munus morientis habeto.

Τὰν βαίταν ἀποδὺς ἐς κύματα τῆνα ἀλεῦμαι,
Ὧπερ τὼς θύννως σκοπιάσδεται Ὄλπις ὁ γριπεύς·
Κῆκα μὴ 'ποθάνω, τό γε μὰν τεὸν ἀδὺ τέτυκται.
Id., Idyll., iii., 25, *seqq.*

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64. Effer aquam, et molli cinge hæc altaria vittâ,
Verbenasque adole pingues, et mascula tura;
Conjugis ut magicis sanos avertere sacris
Experiar sensus.

Πᾷ μοι ταὶ δάφναι; φέρε Θέστυλι· πᾷ δὲ τὰ φίλτρα;
Στέψον τὰν κελέβαν φοινικέῳ οἰὸς ἀώτῳ,
Ὡς τὸν ἐμοὶ βαρὺν εὖντα φίλον καταθύσομαι ἄνδρα.
Id., Idyll., ii., 1, *seqq.*

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80. Limus ut hic durescit, et hæc ut cera liquescit
Uno eodemque igni; sic nostro Daphnis amore.

Ὡς τοῦτον τὸν καρὸν ἐγὼ σὺν δαίμονι τάκω,
Ὣς τάκοιθ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δέλφις.
Id., Idyll., ii., 28, *seq.*

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82. Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit: ego hanc in Daphnide laurum.

Ἄλφιτά τοι πρᾶτον πυρὶ τάκεται· ἀλλ' ἐπίπασσε,
Θέστυλι.
Id., Idyll., ii., 18, *seq.*

Verse

Δέλφις ἔμ' ἀνίασεν· ἐγὼ δ' ἐπὶ Δέλφιδι δάφναν
Αἴθω· χ' ὡς αὐτὰ λακεῖ μέγα, κ. τ. λ.
Id., *Idyll.*, ii., 23, *seq.*

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91. Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui.

Τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὤλεσε Δέλφις,
Ὢ 'γω νῦν τίλλοισα κατ' ἀγρίῳ ἐν πυρὶ βάλλω.
Id., *Idyll.*, ii., 53, *seq.*

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101. Fer cineres, Amarylli, foras; rivoque fluenti
Transque caput jace, nec respexeris: his ego Daphnin
Aggrediar.

Ἦρι δὲ συλλέξασα κόνιν πυρὸς ἀμφιπόλων τις
Ῥιψάτω εὖ μάλα πᾶσαν ὑπὲρ ποταμοῖο φέροισα,
Ῥωγάδας ἐς πέτρας, ὑπερούριον· ἂψ δὲ νέεσθαι
Ἄστρεπτος.
Id., *Idyll.*, xxiv., 91, *seqq.*

ECLOGUE IX.

1. Quo te Mœri, pedes?

Σιμιχίδα, πᾷ δὴ τὺ μεσαμέριον πόδας ἕλκεις;
Id., *Idyll.*, vii., 21.

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23. Tityre, dum redeo, brevis est via, pasce capellas;
Et potum pastas age, Tityre; et, inter agendum, &c.

Κωμάσδω ποτὶ τὰν Ἀμαρυλλίδα· ταὶ δέ μοι αἶγες
Βόσκονται κατ' ὄρος, καὶ ὁ Τίτυρος αὐτὰς ἐλαύνει.
Τίτυρ', ἐμὶν τὸ καλὸν πεφιλαμένε, βόσκε τὰς αἶγας,
Καὶ ποτὶ τὰν κράναν ἄγε, Τίτυρε· καὶ τὸν ἐνόρχαν
Τὸν Λιβυκὸν κνάκωνα φυλάσσεο, μή τυ κορύξῃ.
Id., *Idyll.*, iii., 1, *seqq.*

Verse

39. Huc ades, O Galatea! quis est nam ludus in undis?
Hic ver purpureum: varios hic flumina circum, &c.

Ἀλλ' ἀφίκευ τὺ ποθ' ἀμέ, καὶ ἑξεῖς οὐδὲν ἔλασσον·
Τὰν γλαυκὰν δὲ θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν.
Ἅδιον ἐν τὤντρῳ παρ' ἐμὶν τὰν νύκτα διαξεῖς.
Ἐντὶ δάφναι τηνεί, ἐντὶ ῥαδιναὶ κυπάρισσοι,
Ἐντὶ μέλας κισσός, ἔντ' ἄμπελος ἁ γλυκύκαρπος
Ἐντὶ ψυχρὸν ὕδωρ, τό μοι ἁ πολυδένδρεος Αἴτνα
Λευκᾶς ἐκ χιόνος, ποτὸν ἀμβρόσιον, προΐητι·
Τίς κὰν τῶνδε θάλασσαν ἔχειν ἢ κύμαθ' ἕλοιτο;
Id., *Idyll.*, xi., 42, *seqq.*

54. lupi Mœrin videre priores.

Οὐ φθεγξῇ; λύκον εἶδες (ἔπαιξέ τις) ὡς σοφὸς εἶπεν.
Id., *Idyll.*, xiv., 22.

57. Et nunc omne tibi stratum silet æquor; et omnes,
Aspice, ventosi ceciderunt murmuris auræ.

Ἠνίδε σιγᾷ μὲν πόντος, σιγῶντι δ' ἆηται.
Id., *Idyll.*, ii., 38.

τὰ δέ νιν καλὰ κύματα φαίνει,
Ἅσυχα καχλάσδοντα ἐπ' αἰγιαλοῖο θέοισαν.
Id., *Idyll.*, vi., 11, *seq.*

59. Hinc adeo media est nobis via; namque sepulcrum
Incipit apparere Bianoris.

Κοὔπω τὰν μεσάταν ὁδὸν ἄνυμες, οὐδὲ τὸ σᾶμα
Ἁμῖν τῶ Βρασίδα κατεφαίνετο·
Id., *Idyll.*, vii., 10, *seq.*

ECLOGUE X.

Verse

9. Quæ nemora, aut qui vos saltus habuere, puellæ
Naïdes, indigno quum Gallus amore peribat, &c.

Πᾶ ποκ' ἄρ' ἦθ', ὅκα Δάφνις ἐτάκετο, πᾶ ποκὰ Νύμφαι;
Ἦ κατὰ Πηνειῶ καλὰ τέμπεα, ἢ κατὰ Πίνδω;
Οὐ γὰρ δὴ ποταμῶ γε μέγαν ῥόον εἶχετ' Ἀνάπω,
Οὐδ' Αἴτνας σκοπιάν, οὐδ' Ἄκιδος ἱερὸν ὕδωρ.

Τῆνον μὰν θῶες, τῆνον λύκοι ὠρύσαντο,
Τῆνον χὠ 'κ δρυμοῖο λέων ἀνέκλαυσε θανόντα.

Πολλαί οἱ παρ' ποσσὶ βόες, πολλοὶ δέ τε ταῦροι,
Πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο.
Id., *Idyll.*, i., 66, *seqq.*

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18. Et formosus oves ad flumina pavit Adonis.

Ὡραῖος χ' Ὥδωνις, ἐπεὶ καὶ μᾶλα νομεύει,
Καὶ πτῶκας βάλλει, καὶ θηρία τἄλλα διώκει.
Id., *Idyll.*, i., 109, *seq.*

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19. Venit et upilio, tardi venere bubulci;
Uvidus hibernâ venit de glande Menalcas, &c.

Ἦνθ' Ἑρμᾶς πράτιστος ἀπ' ὤρεος, εἶπε δὲ, Δάφνι,
Τίς τυ κατατρύχει; τίνος, ὦ 'γαθέ, τόσσον ἔρασσαι;
Ἦνθον τοὶ βῶται, τοὶ ποιμένες, ᾡπόλοι ἦνθον.
Πάντες ἀνηρώτευν, τί πάθοι κακόν· ἦνθ' ὁ Πρίηπος,
Κῆφα, Δάφνι τάλαν, τί τὺ τάκεαι; ἁ δέ τε κώρα,
Πᾶσας ἀνὰ κράνας, πάντ' ἄλσεα ποσσὶ φορεῖται
Ζατεῦσ'.
Id., *Idyll.*, i., 77, *seqq.*

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35. Atque utinam ex vobis unus, vestrique fuissem
Aut custos gregis, aut maturæ vinitor uvæ, &c.

Verse

Αἴθ' ἐπ' ἐμεῦ ζωοῖς ἐναρίθμιος ὤφελες ἦμεν,
Ὥς τοι ἐγὼν ἐνόμευον ἀν' ὤρεα τὰς καλὰς αἶγας,
Φωνᾶς εἰςαΐων· τὺ δ' ὑπὸ δρυσὶν ἢ ὑπὸ πεύκαις
Ἀδὺ μελισδόμενος κατεκέκλισο, θεῖε Κομάτα.
Id., *Idyll.*, vii., 86, *seqq.*

39. Et nigræ violæ sunt, et vaccinia nigra.

Καὶ τὸ ἴον μέλαν ἐντί, καὶ ἁ γραπτὰ ὑάκινθος.
Id., *Idyll.*, x., 28.

65. Nec si frigoribus mediis Hebrumque bibamus,
Sithoniasque nives hiemis subeamus aquosæ.

Εἴης δ' Ἠδωνῶν μὲν ἐν ὤρεσι χείματι μέσσῳ,
Ἕβρον πὰρ ποταμὸν, τετραμμένος ἐγγύθεν ἄρκτω.
Id., *Idyll.*, vii., 111, *seq.*

GEORGIC. I.

43. Vere novo, gelidus canis quum montibus humor
Liquitur, et Zephyro putris se gleba resolvit, &c.

Εὖτ' ἂν δὴ πρώτιστ' ἄροτος θνητοῖσι φανείη,
Δὴ τότ' ἐφορμηθῆναι, ὁμῶς δμῶές τε καὶ αὐτός,
Αὔην καὶ διερὴν ἀρόων, ἀρότοιο καθ' ὥρην,
Πρωῒ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
Hesiod, *Op.*, 456, *seqq.*

47. Illa seges demum vōtis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit, &c.

Ἡ δὲ κατεργασία ἐν τῷ νεᾶν κατ' ἀμφοτέρας τὰς ὥρας καὶ θέρους καὶ χειμῶνος, ὅπως χειμασθῇ καὶ ἡλιωθῇ ἡ γῆ.
Theophrast., *Caus. Plant.*, iii., 25.

Verse

52. ac patrios cultusque habitusque locorum.

Φασὶ γὰρ τὸν μέλλοντα ὀρθῶς γεωργήσειν τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι· ὀρθῶς γε, ἔφην ἐγὼ, ταῦτα λέγοντες, ὁ γὰρ μὴ εἰδὼς ὅ τι δύναται ἡ γῆ φέρειν, οὐδ' ὅ τι σπείρειν, οἶομαι, οὐδ' ὅ τι φυτεύειν δεῖ εἰδείη ἄν.

Xen., *Œcon.*, xvi., 2.

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77. Urit enim lini campum seges, urit avenæ, &c.

Ἐπικαρπίζεται σφόδρα ὁ αἰγίλωψ τὴν γῆν, καί ἐστι πολύῤῥιζον καὶ πολυκάλαμον.

Theophrast., *Caus. Plant.*, iv.

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80. Ne saturare fimo pingui pudeat sola.

Καὶ ἡ κόπρος δὲ μεγάλα βοηθεῖ, τῷ διαθερμαίνειν καὶ συμπέπτειν.

Id., *Hist. Plant.*, viii.

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95. neque illum
Flava Ceres alto nequidquam spectat Olympo:

Οὓς δέ κεν εὐμειδής τε καὶ ἵλαος αὐγάσσηαι,
Κείνοις εὖ μὲν ἄρουρα φέρει στάχυν.

Callim., *H. in Dian.*, 129, *seq.*

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111. Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenerâ depascit in herbâ, &c.

Ἐν δὲ ταῖς ἀγαθαῖς χώραις, πρὸς τὸ μὴ φυλλομανεῖν, ἐπινέμουσι καὶ ἐπικείρουσι τὸν σῖτον.

Theophrast., *Hist. Plant.*, viii.

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121. Pater ipse colendi
Haud facilem esse viam voluit.

Verse

Κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.
* * * * * *
Ἀλλὰ Ζεὺς ἔκρυψε, χολωσάμενος φρεσὶν ᾗσιν.
Hesiod, *Op.*, 42, 47.

124. Nec torpere gravi passus sua regna veterno.

Τῷ δὲ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὅς κεν ἀεργὸς
Ζώῃ, κηφήνεσσι κοθούροις εἴκελος ὀργήν.
Hesiod, *Op.*, 301, *seq.*

125. Ante Jovem nulli subigebant arva coloni, &c.

Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων
Νόσφιν ἄτερ τε κακῶν, καὶ ἄτερ χαλεποῖο πόνοιο,
Νούσων τ' ἀργαλέων, αἵτ' ἀνδράσι κῆρας ἔδωκαν.
Id., *Op.*, 90, *seqq.*

131. ignemque removit.

Κρύψε δὲ πῦρ.
Id., *Op.*, 50.

138. Pleïadas, Hyadas, claramque Lycaonis Arcton.

Πληϊάδας θ' Ὑάδας τε, τό τε σθένος Ὠρίωνος.
Hom., *Il.*, xviii., 486.

158. Heu! magnum alterius frustra spectabis acervum;
Concussâque famem in silvis solabere quercu.

μή πως τὰ μεταξὺ χατίζων
Πτώσσῃς ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσῃς.
Hesiod, *Op.*, 392, *seq.*

162. Vomis, et inflexi primum grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra, &c.

Verse

Ὄλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,
Ἄξονά θ' ἑπταπόδην· μάλα γάρ νύ τοι ἄρμενον οὕτω·
Εἰ δέ κεν ὀκταπόδην ἀπὸ καὶ σφῦραν κε τάμοιο,
Τρισπίθαμον δ' ἄψιν τάμνειν δεκαδώρῳ ἀμάξῃ.
Πόλλ' ἐπὶ καμπύλα κᾶλα· φέρειν δὲ γύην, ὅτ' ἂν εὕρῃς,
Εἰς οἶκον, κατ' ὄρος διζήμενος, ἢ κατ' ἄρουραν,
Πρίνινον· ὃς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν·
Εὖτ' ἂν Ἀθηναίης δμωὸς ἐν ἐλύματι πήξας
Γόμφοισιν πελάσας προςαρήρεται ἱστοβοῆϊ.
Δοιὰ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ οἶκον,
Αὐτόγυον καὶ πηκτόν· ἐπεὶ πολὺ λώϊον οὕτω.
Εἴ χ' ἕτερόν γ' ἄξαις, ἕτερόν κ' ἐπὶ βουσὶ βάλοιο·
Δάφνης δ' ἢ πτελέης ἀκιώτατοι ἱστοβοῆες.
Δρυὸς ἔλυμα, πρίνου δὲ γύην.

Id., *Op.*, 421, *seqq.*

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167. Omnia quæ multo ante memor provisa repones.

Τῶν πρόσθεν μέλετην ἐχέμεν οἰκήϊα θέσθαι.

Id., *Op.*, 455.

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187. Contemplator item, quum se nux plurima silvis
Induet in florem, et ramos curvabit olentes, &c.

Πρῖνοι δ' οὐ, καρποῖο καταχθέες, οὐδὲ μέλαιναι
Σχῖνοι ἀπείρητοι· πάντῃ δέ τε πολλὸς ἀλωεὺς
Αἰεὶ παπταίνει, μή οἱ θέρος ἐκ χερὸς ἔῤῥῃ.

Aratus, *Diosem.*, 312, *seqq.*

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221. Ante tibi Eoæ Atlantides abscondantur, &c.

Πληϊάδων Ἀτλαγενέων ἐπιτελλομενάων
Ἄρχεσθ' ἀμητοῦ· ἀρότοιο δὲ, δυσομενάων.

Hesiod, *Op.*, 381, *seq.*

Verse

225. Multi ante occasum Maiæ cœpere; sed illos
Exspectata seges vanis elusit avenis.

Εἰ δέ κεν ἠελίοιο τροπαῖς ἀρόῃς χθόνα δῖαν,
Ἥμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἐέργων,
Ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαίρων·
Οἴσεις δ' ἐν φορμῷ· παῦροι δέ σε θηήσονται.
Id., *Op.*, 477, *seqq.*

233. Quinque tenent cœlum zonæ: quarum una corusco
Semper sole rubens, et torrida semper ab igni, &c.

Πέντε δὲ αἱ ζῶναι περιειλάδες ἐσπείρηντο,
Αἳ δύο μὲν γλαυκοῖο κελαινοτέρου κυάνοιο,
Ἡ δὲ μία ψαφαρή τε καὶ ἐκ πυρὸς οἷον ἐρυθρή.
Ἡ μὲν ἔην μεσάτη, ἐκέκαυτο δὲ πᾶσα περὶ πρό
Τυπτομένη φλογμοῖσιν, ἐπεί ῥα ἄναυροι ἐπ' αὐτήν
Κεκλιμέναι ἀκτῖνες ἀειθερέες πυρόωσιν.
Αἱ δὲ δύω ἑκάτερθε πόλοις περιπεπτηυῖαι,
Αἰεὶ φρικαλέαι, αἰεὶ δ' ὕδατι μογέουσιν·
Οὐ μὲν ὕδωρ, ἀλλ' αὐτὸς ἀπ' οὐρανόθεν κρύσταλλος
Κεῖται ἀν' ἀμφὶ πάχνῃσι, περίψυκτος δὲ τέτυκται.
Ἀλλὰ τὰ μὲν χερσαῖα καὶ ἄμβατα ἀνθρώποισι·
Δοιαὶ δ' ἄλλαι ἔασιν ἐναντίαι ἀλλήλαισι,
Μεσσηγὺς θέρεός τε καὶ ὑετίου κρυστάλλου,
Ἄμφω εὔκρητοί τε καὶ ὄμπνιον ἀλδήσκουσαι
Καρπὸν Ἐλευσίνης Δημητέρος· ἐν δέ μιν ἄνδρες
Ἀντίποδες ναίουσι.
Eratosth., *ap. Achill. Tat.*, p. 153 (*ed. Bernhardy*, p. 144).

242. Hic vertex nobis semper sublimis: at illum, &c.

Καί μιν περαίνουσι δύω πόλοι ἀμφοτέρωθεν·
Ἀλλ' ὁ μὲν οὐκ ἐπίοπτος· ὁ δ' ἀντίος ἐκ βορέαο,
Ὑψόθεν ὠκεανοῖο· δύω δέ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.
Aratus, *Phæn.*, 24, *seqq.*

Verse

Τὰς δὲ δι' ἀμφοτέρας, οἵη ποταμοῖο ἀποῤῥώξ,
Εἵλεῖται, μέγα θαῦμα, Δράκων, περί τ' ἀμφί τ' ἐαγὼς
Μυρίος· αἱ δ' ἄρα οἱ σπείρης ἑκάτερθε φύονται
Ἄρκτοι, κυανέου πεφυλαγμέναι ὠκεανοῖο.
Id., *Phæn.*, 45, *seqq.*

Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
Ἥτ' αὐτοῦ στρέφεται, καί τ' Ὠρίωνα δοκεύει,
Οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.
Hom., *Il.*, xviii., 487, *seqq.*

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259. Frigidus agricolam si quando continet imber;
Multa, forent quæ mox cœlo properanda sereno, &c.

Ὥρῃ χειμερίῃ, ὁπότε κρύος ἀνέρας ἔργων
Ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλοι.
Hesiod, *Op.*, 492, *seq.*

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277. quintam fuge, pallidus Orcus,
Eumenidesque satæ; tum partu Terra nefando, &c.

Πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί.
Ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν,
Ὅρκον τιννυμένας τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.
Id., *Op.*, 800, *seqq.*

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281. Ter sunt conati imponere Pelio Ossam,
Scilicet atque Ossæ frondosam involvere Olympum,
&c.

Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη·
Ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἠΰκομος τέκε Λητώ.
Hom., *Od.*, xi., 315, *seqq.*

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299. Nudus ara, sere nudus.

Verse

γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
Γυμνὸν δ' ἀμᾶσθαι.
Hesiod, Op., 390, *seq.*

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325. Et pluviâ ingenti sata læta boumque labores
Diluit.
ἠέ τιν' ὄμβρον
Ἄσπετον, ὅστε βοῶν κατὰ μυρία ἔκλυσεν ἔργα.
Apoll. Rhod., iv., 1282, *seq.*

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332. Aut Atho, aut Rhodopen, aut alta Ceraunia.

Ἢ Ἄθω, ἢ Ῥοδόπαν, ἢ Καύκασον ἐσχατόωντα.
Theocr., *Idyll.*, vii., 77.

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341. Tum pingues agni, et tum mollissima vina.

Τῆμος πιόταταί τ' αἶγες, καὶ οἶνος ἄριστος.
Hesiod, Op., 583.

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356. Continuo, ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis, &c.

Σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα,
Γιγνέσθω· καὶ μακρὸν ἐπ' αἰγιαλοὶ βοόωντες,
Ἀκταί τ' εἰνάλιοι, ὁπότ' εὔδιοι ἠχήεσσαι
Γίγνονται, κορυφαί τε βοώμεναι οὔρεος ἄκραι.
Aratus, Diosem., 177, *seqq.*

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362. Cumque marinæ in sicco ludunt fulicæ.

Πολλάκι δ' ἀγριάδες νῆσσαι, ἢ εἰν ἁλὶ δῖναι
Αἴθυιαι χερσαῖα τινάσσονται πτερύγεσσιν.
Id., Diosem., 186, *seqq.*

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363. notasque paludes
Deserit atque altam supra volat ardea nubem.

Verse

Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἐρωδιὸς οὐ κατὰ κόσμον
Ἐξ ἁλὸς ἔρχηται φωνῇ περὶ πολλὰ λεληκώς,
Κινυμένου κε θάλασσαν ὑπερφορέοιτ' ἀνέμοιο.
Id., *Diosem.*, 181, *seqq.*

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365. Sæpe etiam stellas, vento impendente, videbis
Præcipites cœlo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus.

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες ἀΐσσωσι
Ταρφέα, τοὶ δ' ὄπιθεν ῥυμοὶ ὑπολευκαίνωνται,
Δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
Πνεύματος.
Id., *Diosem.*, 194, *seqq.*

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368. Sæpe levem paleam et frondes volitare caducas,
Aut summâ nantes in aquâ colludere plumas.

Ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
Σῆμ' ἐγένοντ' ἀνέμου, κωφῆς ἁλὸς ὁππότε πολλοὶ
Ἄκροι ἐπιπλείωσι, τὰ μὲν πάρος, ἄλλα δ' ὀπίσσω.
Id., *Diosem.*, 189, *seqq.*

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370. At Boreæ de parte trucis quum fulminat, et quum
Eurique Zephyrique tonat domus; omnia plenis, &c.

Αὐτὰρ ὅτ' ἐξ εὔροιο καὶ ἐκ νότου ἀστράπτῃσιν,
Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πὰρ βορέαο,
Δὴ τότε τὶς πελάγει ἐνὶ δείδιε ναυτίλος ἀνὴρ,
Μή μιν, τῇ μὲν ἔχῃ πέλαγος, τῇ δ' ἐκ Διὸς ὕδωρ.
Id., *Diosem.*, 201, *seqq.*

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aut illum surgentem vallibus imis
Aëriæ fugere grues.

Οὐδ' ὑψοῦ γεράνων μακραὶ στίχες αὐτὰ κέλευθα
Τείνονται· στροφάδες δὲ παλιμπετὲς ἀπονέονται.
Id., *Diosem.*, 299, *seqq.*

Verse

375. aut bucula cœlum
Suspiciens patulis captavit naribus auras.

Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο,
Οὐρανὸν εἰςανιδόντες, ἀπ' αἰθέρος ὠσφρήσαντο.
Id., Diosem., 222, *seqq.*

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377. Aut arguta lacus circumvolitavit hirundo.

Ἢ λίμνην περὶ δηθὰ χελιδόνες ἀΐσσονται
Γαστέρι τύπτουσαι αὔτως εἰλυμένον ὕδωρ.
Id., Diosem., 212, *seq.*

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378. Et veterem in limo ranæ cecinere querelam.

Ἢ μᾶλλον δειλαὶ γενεαὶ, ὕδροισιν ὄνειαρ,
Αὐτόθεν ἐξ ὕδατος πατέρες βοόωσι γυρίνων.
Id., Diosem., 214, *seq.*

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379. Sæpius et tectis penetralibus extulit ova
Angustum formica terens iter.

Καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤεα πάντα
Θᾶσσον ἀνηνέγκαντο.
Id., Diosem., 224, *seq.*

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380. Et bibit ingens arcus.

Ἢ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἶρις.
Id., Diosem., 208.

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382. Corvorum increpuit densis exercitus alis.

καί που κόρακες δίους σταλαγμοὺς
Φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο.
Ἢ ποτὲ καὶ κρώξαντε βαρείῃ δισσάκι φωνῇ
Μακρὸν ἐπιῤῥοιζεῦσι τιναξάμενοι πτερὰ πυκνά.
Id., Diosem., 234, *seqq.*

Verse

383. et quæ Asia circum
Dulcibus in stagnis rimantur prata Caÿstri.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
'Ασίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
Ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν.
Hom., *Il.*, ii., 459, *seqq.*

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385. Certatim largos humeris infundere rores.

Πολλάκι λιμναῖαι, ἢ εἰνάλιαι ὄρνιθες
Ἄπληστον κλύζονται ἐνιέμεναι ὑδάτεσσιν.
Aratus, *Diosem.*, 210, *seq.*

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388. Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatiatur arenâ.

Ἦ που καὶ λακέρυζα παρ' ἠϊόνι προὐχούσῃ
Χείματος ἀρχομένου χέρσῳ ὑπέκυψε κορώνη.
Id., *Diosem.*, 217, *seq.*

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390. Nec nocturna quidem carpentes pensa puellæ
Nescivere hiemem, testâ quum ardente viderent
Scintillare oleum, et putres concrescere fungos.

Ἢ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν,
Νύκτα κατὰ σκοτίην· μηδ' ἢν ὑπὸ χείματος ὥρῃ
Λύχνων ἄλλοτε μέν τε φάος κακὰ κόσμον ὀρώρῃ,
Ἄλλοτε δ' ἀΐσσωσιν ἀπὸ φλόγες, ἠΰτε κοῦφαι
Πομφόλυγες· μηδ' εἴ κεν ἐπαυτόφι μαρμαίρωσιν
Ἀκτῖνες.
Id., *Diosem.*, 244, *seqq.*

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395. Nam neque tum stellis acies obtusa videtur.

Ἦμος δ' οὐρανόθεν καθαρὸν φάος ἀμβλύνηται,
* * ἐπὶ χεῖμα δόκευε.
Id., *Diosem.*, 281.

Verse

397. Tenuia nec lanæ per cœlum vellera ferri.

Πολλάκι δ' ἐρχομένων ὑετῶν νέφεα προπάροιθεν,
Οἷα μάλιστα πόκοισιν ἐοικότα ἰνδάλλονται.
Id., *Diosem.*, 206, *seq.*

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400. Immundi meminere sues jactare maniplos.

οὐδὲ σύες φορυτῷ ἐπιμαργαίνουσαι.
Id., *Diosem.*, 391.

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401. At nebulæ magis ima petunt, campoque recumbunt.

Εἰ γέ μεν ἠεροέσσα πάρεξ ὄρεος μεγάλοιο
Πυθμένα τείνηται νεφέλη, ἄκραι δὲ κολῶναι
Φαίνωνται καθαραὶ, μάλα κεν τόθ' ὑπεύδιος εἴης.
Εὔδιός κ' εἴης, καὶ, ὅτε πλατέος περὶ πόντου
Φαίνηται χθαμαλὴ νεφέλη, μηδ' ὑψόθι κύρῃ,
'Αλλ' αὐτοῦ πλαταμῶνι παραθλίβηται ὁμοίη.
Id., *Diosem.*, 256, *seqq.*

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410. Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant.

αὐτὰρ ἔπειτα μεταθρόα κεκλήγοντες,
Πλειότεροι δ' ἀγεληδὸν ἐπὴν κοίτοιο μέδωνται,
Φωνῆς ἔμπλειοι, χαίρειν κέ τις ὠΐσσοιτο,
Οἷα τὰ μὲν βοόωσι, λιγαινομένοισιν ὁμοῖα.
Id., *Diosem.*, 272, *seqq.*

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428. Si nigrum obscuro comprenderit aëra cornu
Maximus agricolis pelagoque parabitur imber.

"Αλλοθι δ' ἄλλο μελαινομένῃ, δοκέειν ὑετοῖο.
Id., *Diosem.*, 72.

Verse

430. At si virgineum suffuderit ore ruborem
Ventus erit: vento semper rubet aurea Phœbe.

Πάντα δ' ἐρευθομένῃ, δοκέειν ἀνέμοιο κελεύθους.
Id., Diosem., 71.

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438. Sol quoque, et exoriens, et quum se condet in undas,
Signa dabit: solem certissima signa sequuntur, &c.

'Ηελίοιο δέ τοι μελέτω ἑκάτερθεν ἰόντος·
'Ηελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται
'Αμφότερον, δύνοντι, καὶ ἐκ περάτης ἀνιόντι.
Id., Diosem., 87, *seqq.*

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441 Ille ubi nascentem maculis variaverit ortum, &c.

Μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούραις
Κύκλος, ὅτ' εὐδίου κεχρημένος ἤματος εἴης.
Id., Diosem., 90, *seq.*

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442. medioque refugerit orbe.

'Αλλ' οὐχ ὁππότε κοῖλος ἐειδόμενος περιτέλλῃ.
Id., Diosem., 96.

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445. Aut ubi sub lucem, densa inter nubila, sese,
Diversi rumpent radii.

Οὐδ' ὁπότ' ἀκτίνων, αἱ μὲν νότον, αἱ δὲ βορῆα
Σχιζόμεναι βάλλωσι.
Id., Diosem., 97, *seq.*

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450. Hoc etiam, emenso quum jam decedet Olympo,
Profuerit meminisse magis.

'Εσπερίοις καὶ μᾶλλον ἀληθέα τεκμήραιο·
'Εσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί.
Id., Diosem., 158, *seq.*

Verse

454. Sin maculæ incipient rutilo immiscerier igni,
Omnia tum pariter vento nimbisque videbis.

Εἴ τι που ἢ καὶ ἔρευθος ἐπιτρέχει, οἷά τε πολλὰ
Ἑλκομένων νεφέων ἐρυθραίνεται ἄλλοθεν ἄλλα·
Ἢ εἴ που μελανεῖ, καί σοι τὰ μὲν ὕδατος ἔστω
Σήματα μέλλοντος, τὰ δ' ἐρευθέα πάντ' ἀνέμοιο.
Εἴγε μὲν ἀμφοτέροις ἄμυδις κεχρωσμένος εἴη,
Καί κεν ὕδωρ φορέοι, καὶ ὑπηνέμιος τανύοιτο.

Id., *Diosem.*, 102, *seqq.*

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458. At si quum referetque diem, condetque relatum, &c.

Εἰ δ' αὕτως καθαρόν μιν ἔχοι βουλύσιος ὥρη,
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
Καὶ μὲν ἐπερχομένης ἠοῦς ἔθ' ὑπεύδιος εἴη.

Id., *Diosem.*, 93, *seqq.*

GEORGIC. II.

9. Principio arboribus varia est natura creandis, &c.

Αἱ γενέσεις τῶν δένδρων καὶ ὅλως τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ῥίζης, ἢ ἀπὸ παρασπάδος, ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνὸς, ἢ ἀπ' αὐτοῦ τοῦ στελέχους ἐστὶν, ἢ ἔτι τοῦ ξύλου κατακοπέντος εἰς μικρά· καὶ γὰρ οὕτως ἀναφύεται.

Theophrast., *Hist. Plant.*, ii., 1.

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12. ut molle siler, lentæque genestæ,
Populus, et glaucâ canentia fronde salicta.

Φιλεῖ τοὺς ἐφύδρους καὶ ἑλώδεις, οἷον αἴγειρος, λεύκη, ἰτέα, καὶ ὅλως τὰ παρὰ τοὺς ποταμοὺς φυόμενα.

Id., *Hist. Plant.*, iv., 1.

Verse

22. Sunt alii, quos ipse viâ sibi reperit usus.

Αἱ δὲ ἄλλαι τέχνης ἢ προαιρέσεως.

Id., Hist. Plant., ii., 1.

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42. Non ego cuncta meis amplecti versibus opto;
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox.

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄῤῥηκτος.

Hom., Il., ii., 488, *seqq.*

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57. Jam quæ seminibus jactis se sustulit arbos, &c.

Ἅπαντα δὲ χείρω τὰ ἐκ σπέρματος ὡς ἐπίπαν· ἐν δὲ τοῖς ἡμέροις, οἷον ῥόα, συκῆ, ἄμπελος, ἀμυγδαλῆ, καὶ γὰρ ὅλα γένη μεταβάλλει, κ. τ. λ.

Theophrast., Caus. Plant., 1.

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66. Herculeæque arbos umbrosa coronæ.

Κρατὶ δ' ἔχων λεύκαν, Ἡρακλέος ἱερὸν ἔρνος.

Theocrit., Idyll., ii., 122.

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105. Quem qui scire velit, Libyci velit æquoris idem, &c.

Ἀλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ᾀόνι κύματα μετρεῖν,
Ὅσσ' ἄνεμος χέρσονδε μετὰ γλαυκᾶς ἁλὸς ὠθεῖ.

Id., Idyll., xvi., 60, *seq.*

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116. Sola India nigrum fert ebenum.

Ἴδιον δὲ καὶ ἡ ἐβένη τῆς Ἰνδικῆς χώρας.

Theophrast., Hist. Plant., iv., 1.

Verse

126. Media fert tristes succos tardumque saporem
Felicis mali.

Ἡ δὲ Μηδία χώρα, καὶ ἡ Περσὶς, ἄλλα τε ἔχει πλείω, καὶ τὸ μῆλον τὸ Μηδικὸν, ἢ Περσικὸν καλούμενον.

Id., *Hist. Plant.*, iv., 4.

Τὸ δὲ μῆλον οὐκ ἐσθίεται μέν, εὔοσμον δὲ πάνυ, καὶ αὐτὸ καὶ τὰ φύλλα τοῦ δένδρου· κἂν εἰς ἱμάτια τεθῇ τὸ μῆλον ἄκοπα διατηρεῖ.

Id., *ibid.*

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127. Quo non præsentius ullum
Pocula si quando sævæ infecere novercæ, &c.

Χρήσιμον δὲ ἐπειδὰν τύχῃ πεπωκώς τις φάρμακον.

Id., *ibid.*

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131. faciemque simillima lauro.

Ἔχει δὲ τὸ δένδρον τοῦτο φύλλον μὲν ὅμοιον, καὶ σχεδὸν ἴσον, τῷ τῆς δάφνης.

Id., *ibid.*

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134. animas et olentia Medi
Ora fovent illo.

[Χρήσιμον δὲ] πρὸς στόματος εὐωδίαν· ἐὰν γάρ τις ἑψήσας ἐν τῷ ζωμῷ, ἢ ἐν ἄλλῳ τινὶ, τὸ ἔξωθεν τοῦ μήλου ἐκπιέσῃ εἰς τὸ στόμα καὶ καταῤῥοφήσῃ, ποιεῖ τὴν ὀσμὴν ἡδεῖαν.

Id., *ibid.*

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177. Nunc locus arvorum ingeniis; quæ robora cuique, &c.

Ἐπεὶ δὲ καὶ τὰ ἐδάφη μεγάλας ἔχει διαφορὰς, λεκτέον καὶ περὶ τούτου . . . . οὐ κακῶς δὴ ἡ διαίρεσις ἡ

Verse

πρὸς τὰ σπέρματα καὶ τὰ δένδρα λέγεται, τῷ τὴν μὲν πίειραν, ἀμείνω σιτόφορον, τὴν δὲ λεπτοτέραν, δενδροφόρον εἶναι . . . . ἡ σπιλὰς, καὶ ἔτι μᾶλλον ἡ λευκόγειος, ἐλαιοφόρος . . . . ἡ δὲ λειμωνία καὶ ἔφαμμος ἀμπελοφόρος.

Id., *Caus. Plant.*, ii.

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259. His animadversis, terram multo ante memento, &c.

Δεῖ τούς τε γύρους προορύττειν ἐκ πολλῶν, μάλιστα δὲ ἐνιαυτῷ πρότερον, ὅπως ἡ γῆ καὶ ἡλιωθῇ καὶ χειμασθῇ καθ' ἑκατέραν τὴν ὥραν . . . . Καὶ τὰς θέσεις τῶν φυτευομένων τὰς αὐτὰς ἀποδιδόασι, κατὰ τὰ πρόςβορα, καὶ νότια, καὶ πρὸς ἕω καὶ δυσμάς· ὡς οὐκ ἂν ῥᾳδίως ἐνεγκόντων μεταβολήν.

Id., *Caus. Plant.*, iii.

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298. Neve tibi ad solem vergant vineta cadentem.

Δεῖ δὲ καὶ εὔπνουν εἶναι, καὶ πρόςηλον τὸ δένδρον· διὸ οὐ κακῶς οἱ οὕτω ῥυθμίζοντες, ὥστε πρὸς μεσημβρίαν βλέπειν, καθάπερ οἱ τὰς συκᾶς, καὶ τὰ ἄλλα, καὶ μάλιστα τὴν ἐλαίαν.

Id., *Caus. Plant.*, iii.

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302. neve oleæ silvestres insere truncos.

Χαλεπώτατα δὲ καὶ ἀμπέλῳ καὶ τοῖς ἄλλοις συκῇ καὶ ἐλαία.

Id., *Caus. Plant.*, iii.

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319. Optima vinetis satio, quum vere rubenti, &c.

Ἀεὶ γὰρ δεῖ φυτεύειν καὶ σπείρειν εἰς ὀργῶσαν τὴν γῆν . . . . τοῦτο δὲ ἐν δυοῖν ὥραιν γίνεται μάλιστα τοῖς γὲ δένδροις, ἔαρι καὶ μετοπώρῳ· καθ' ἃς καὶ φυ-

Verse

τεύουσι μᾶλλον, καὶ κοινοτέρως ἐν τῷ ἦρι· τότε γὰρ ἥ τε γῆ δίυγρος, καὶ ὁ ἥλιος θερμαίνων ἄγει, καὶ ὁ ἀὴρ μαλακός ἐστι καὶ ἐρσώδης· ὥστ' ἐξ ἁπάντων εἶναι τὴν ἐκτροφὴν καὶ τὴν εὐβλαστίαν.

Id., *Caus. Plant.*, iii.

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325. Tum pater omnipotens fœcundis imbribus Æther
Conjugis in gremium lætæ descendit, et omnes, &c.

Ἐρᾷ μὲν ἁγνὸς οὐρανὸς τρῶσαι χθόνα,
Ἔρως δὲ γαῖαν λαμβάνει γάμου τυχεῖν.
Ὄμβρος δ' ἀπ' εὐνάεντος οὐρανοῦ πεσὼν
Ἔκυσε γαῖαν· ἡ δὲ τίκτεται βροτοῖς
Μήλων τε βόσκας καὶ βίον Δημήτριον·
Δένδρων τις ὥρα δ' ἐκ νοτίζοντος γάμου
Τελειός ἐστι·

Æsch., *Fragm. Danaid.*

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347. Sparge fimo pingui.

Ἡ δὲ κόπρος ὅτι μὲν καὶ μανοῖ τὴν γῆν καὶ διαθερμαίνει, δι' ὧν ἀμφοτέρων ἡ εὐβλαστία, φανερόν.

Theophrast., *Caus. Plant.*, iii.

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348. Aut lapidem bibulum, aut squalentes infode conchas.

Ὑποβάλλουσι κάτω λίθους, ὅπως συῤῥοὴ γένηται τοῦ ὕδατος, καὶ θέρους οὗτοι καταψύχουσι τὰς ῥίζας· οἱ δὲ κληματίδας ὑποτιθέασιν, οἱ δὲ κέραμον.

Id., *ibid.*

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365. Carpendæ manibus frondes.

Τὰ τοιαῦτα τούτων ἢ ταῖς χερσὶν ἀφαιρεῖν, ὥσπερ ἐλέχθη τε, καὶ κελεύουσιν, ἢ τοῖς σιδήροις ὡς ἐλαφρότατα.

Id., *ibid.*

Verse

375. pascuntur oves avidæque juvencæ.

Χαλεπαὶ δὲ καὶ αἱ ἐπιβοσκήσεις, ὅτι συνεπικάουσιν ἅμα τῇ τομῇ καὶ ἀφαιρέσει.

Id., *Caus. Plant.*, v.

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431. tædas silva alta ministrat.

Καρποφοροῦσιν αἱ πεῦκαι καὶ δᾳδοφοροῦσι· καρποφοροῦσι μὲν γὰρ εὐθὺς νέαι, δᾳδοφοροῦσι δὲ ὕστερον πολλῷ πρεσβύτεραι γινόμεναι.

Id., *Hist. Plant.*, ix., 2.

GEORGIC. III.

11. Aonio rediens deducam vertice Musas.

Θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.

Apoll. Rhod., i., 31.

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75. Continuo pecoris generosi pullus in arvis
Altius ingreditur.

Οὕτω δὲ καὶ ἔστιν ὁ μετεωρίζων ἑαυτὸν ἵππος σφόδρα ἢ καλὸν, ἢ θαυμαστὸν, ἢ ἀγαστὸν, κ. τ. λ.

Xen., *de Re Equest.*, xi., 9.

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76. et mollia crura reponit.

ὑγροῖν δὲ τοῖν σκελοῖν γαυριώμενος φέρεται.

Id., *ibid.*, x., 16.

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79. illi ardua cervix.

Ἀπό γε μὴν τοῦ στέρνου ὁ μὲν αὐχὴν αὐτοῦ μὴ, ὥςπερ κάπρου, προπετὴς πεφύκοι, ἀλλ', ὥςπερ ἀλεκτρυόνος, ὀρθὸς πρὸς τὴν κορυφὴν ἥκοι.

Id., *ibid.*, i., 8.

Verse

87\. At duplex agitur per lumbos spina.

'Οσφὺς ἡ διπλῆ τῆς ἁπλῆς, καὶ ἐγκαθῆσθαι μαλακωτέρα, καὶ ἰδεῖν ἡδίων.

Id., *ibid.*, i., 11.

103\. Nonne vides, quum præcipiti certamine campum, &c.

Ἅρματα δ' ἄλλοτε μὲν χθονὶ πίλνατο πουλυβοτείρῃ,
Ἄλλοτε δ' ἀΐξασκε μετήορα· τοὶ δ' ἐλατῆρες
Ἕστασαν ἐν δίφροισι· πάτασσε δὲ θυμὸς ἑκάστου,
Νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
Ἵπποις, οἱ δὲ πέτοντο κονίοντες πεδίοιο.

Hom., *Il.*, xxiii., 368, *seqq.*

237\. Fluctus uti medio cœpit quum albescere vento, &c.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
Ὄρνυτ' ἐπασσύτερον, ζεφύρου ὑποκινήσαντος·
Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
Κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην.

Hom., *Il.*, iv., 422, *seqq.*

266\. Scilicet ante omnes furor est insignis equarum.

Αἱ μὲν οὖν ἵπποι αἱ θήλειαι ἱππομανοῦσιν, ὅθεν καὶ ἐπὶ τὴν βλασφημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν ἀπὸ μόνου τῶν ζώων.

Aristot., *Hist. An.*, vi.

277\. Diffugiunt; non, Eure, tuos, neque solis ad ortus, &c.

Θέουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἄρκτον ἢ νότον.

Id., *ibid.*, vi.

Verse

357. Tum sol pallentes haud unquam discutit umbras, &c.

οὐδέ ποτ' αὐτοὺς
'Ηέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν,
Οὐθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
Οὐθ' ὅταν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται.
Hom., *Od.*, xi., 15, *seqq.*

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414. Disce et odoratam stabulis accendere cedrum, &c.

Ναὶ μὴν καὶ βαρύοδμος ἐπὶ φλογὶ μοιρηθεῖσα
Χαλβάνη, ἄκνηστίς τε, καὶ ἡ πριόνεσσι τομαίη
Κέδρος, πουλυόδουσι καταψηχθεῖσα γενείοις,
'Εν φλογιῇ καπνηλὸν ἄγει καὶ φύξιμον ὀδμήν.
Τοῖς δὴ χήραμα κοῖλα καὶ ὑλωρέας εὐνὰς
Κεινώσεις, δαπέδῳ δὲ πεσὼν ὕπνοιο κορέσσῃ.
Nicand., *Ther.*, 51, *seqq.*

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428. Qui, dum amnes ulli rumpuntur fontibus, et dum, &c.

'Ος δή τοι τὸ πρὶν μὲν ἐπὶ βροχθώδεϊ λίμνῃ
'Ασπειστον βατράχοισι φέρει κότον· ἀλλ' ὅταν ὕδωρ
Σείριος αζήνῃσι, τρύγη δ' ἐνὶ πυθμένι λίμνης,
Καὶ τόθ' ὅγ' ἐν χέρσῳ τελέθει ψαφαρός τε καὶ ἄχρους,
Θάλπων ἠελίῳ βλοσυρὸν δέμας· ἐν δὲ κελεύθοις
Γλώσσῃ ποιφύγδην νέμεται διψήρεας ὄγμους.
Id., *ibid.*, 366, *seqq.*

GEORGIC. IV.

1. Protenus aërii mellis cœlestia dona.

Μέλι δὲ τὸ πίπτον ἐκ τοῦ ἀέρος, καὶ μάλιστα τῶν ἄστρων ἐπιτολαῖς, καὶ ὅταν κατασκήψῃ Σείριος.
Arist., *Hist. An.*, ix.

Verse

13. Absint et picti squalentia terga lacerti,
Pinguibus a stabulis, meropesque, aliæque volucres, &c.

'Αδικοῦσι δὲ αὐτὰς μάλιστα αἵ τε σφῆκες, καὶ οἱ αἰγίθαλοι καλούμενα τὰ ὄρνεα· ἔτι δὲ χελιδὼν καὶ μέροψ. Θηρεύουσι δὲ καὶ οἱ τελματιαῖοι βάτραχοι πρὸς τὸ ὕδωρ αὐτὰς ἀπαντώσας . . . . πίνουσι δ' ἂν μὲν ᾖ ποταμὸς πλησίον οὐδαμόθεν ἄλλοθεν ἢ ἐντεῦθεν . . . φυτεύειν δὲ συμφέρει περὶ τὰ σμήνη ἀχράδας, κυάμους, πόαν Μηδικὴν, Συρίαν, ὤχρους, μυῤῥίνην, μήκωνα, ἕρπυλλον, ἀμυγδαλῆν.

Id., *ibid.*

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39. fucoque et floribus oras
Explent, collectumque hæc ipsa ad munera gluten, &c.

Ἔστι δὲ περὶ τὴν ἐργασίαν αὐτῶν, καὶ τὸν βίον, πολλὴ ποικιλία. 'Επειδὰν γὰρ παραδοθῇ αὐταῖς καθαρὸν τὸ σμῆνος, οἰκοδομοῦσι τὰ κηρία φέρουσαι, τῶν τε ἄλλων ἀνθέων, καὶ ἀπὸ τῶν δένδρων τὰ δάκρυα, ἰτέας, καὶ πτελέας, καὶ ἄλλων κολλωδεστάτων· τούτῳ δὲ καὶ τὸ ἔδαφος διαχρίουσι τῶν ἄλλων θηρίων ἕνεκεν.

Id., *ibid.*, ix.

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49. Aut ubi odor cœni gravis.

Δυσχεραίνουσι δὲ, ὥσπερ εἴρηται ταῖς δυσώδεσιν ὀσμαῖς, καὶ ταῖς τῶν μύρων.

Id., *ibid.*, ix.

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54. et flumina libant
Summa leves.

Αἱ δὲ ὕδωρ φέρουσιν εἰς τοὺς κυττάρους, καὶ μιγνύουσι τῷ μέλιτι.

Id., *ibid.*, ix.

Verse

63. et cerinthæ ignobile gramen.

Ἔστι δὲ αὐταῖς καὶ ἄλλη τροφὴ, ἣν καλοῦσί τινες κήρινθον· ἔστι δὲ τοῦτο ὑποδεέστερον, καὶ γλυκύτητα συκώδη ἔχον· κομίζουσι δὲ τοῦτο τοῖς σκέλεσι, καθάπερ τὸν κηρόν. *Id., ibid.*

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64. Tinnitusque cie.

Δοκοῦσι δὲ χαίρειν αἱ μέλιτται καὶ τῷ κρότῳ· διὸ καὶ κροτοῦντες φασὶν ἀθροίζειν αὐτὰς εἰς τὸ σμῆνος ὀστράκοις τε καὶ ψόφοις. *Id., ibid.*

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92. Nam duo sunt genera: hic melior, insignis et ore, &c.

*Εἰσὶ δὲ γένη τῶν μελιττῶν πλείω, καθάπερ εἴρηται πρότερον· δύο μὲν, ἡγεμόνων· ὁ μὲν βελτίων, πυῤῥός· * * * * * ἡ δ' ἀρίστη, μικρὰ, στρογγύλη καὶ ποικίλη· ἄλλη, μακρὰ, ὁμοία τῇ ἀνθρήνῃ.* *Id., ibid.*

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96. Namque aliæ turpes horrent, ceu, pulvere ab alto
Cum venit, et sicco terram spuit ore viator
Aridus.

Μηδ' ὅκ' ἀπ' αὐαλέων στομάτων πτύωμες ἄπαστοι.
Callim., H. in Cer., 6.

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158. Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris: pars inter septa domorum, &c.

Εἰσὶ δ' αὐταῖς τεταγμέναι ἐφ' ἕκαστον τῶν ἔργων . . . . καὶ αἱ μὲν κηρία ἐργάζονται, αἱ δὲ τὸ μέλι, αἱ δ' ἐριθάκην· καὶ αἱ μὲν πλάττουσι κηρία, αἱ δὲ ὕδωρ φέρουσιν εἰς τοὺς κυττάρους, καὶ μιγνύουσι τῷ μέλιτι· αἱ δ' ἐπ' ἔργον ἔρχονται . . . . καὶ τοὺς σφῆκας ἀποκτείνουσι ὅταν μηκέτι χωρῇ αὐταῖς . . . . αἱ μὲν πρεσβύτεραι τὰ εἴσω ἐργάζονται, καὶ δασύτεραί εἰσι,

Verse

διὰ τὸ εἴσω μένειν· αἱ δὲ νέαι ἔξωθεν φέρουσι, καί εἰσι λειότεραι . . . . ἀφ' ὧν δὲ φέρουσιν, ἔστι τάδε, θύμον, ἀτρακτυλλὶς, μελίλωτον, ἀσφόδελος, μυῤῥίνη, φλεὼς, ἄγνος, σπάρτον.

Arist., *Hist. An.*, ix., 40.

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184. Omnibus una quies operum, labor omnibus unus.
Mane ruunt portis; nusquam mora: rursus, easdem, &c.

Ὀρθρίαι δὲ σιωπῶσιν, ἕως ἂν μία ἐγείρῃ βομβήσασα δὶς ἢ τρίς· τότε δ' ἐπ' ἔργον ἀθρόαι πέτονται· καὶ ἐλθοῦσαι πάλιν, θορυβοῦσι τὸ πρῶτον· κατὰ μίκρον δ' ἧττον, ἕως ἂν μία περιπετομένη βομβήσῃ, ὥςπερ σημαίνουσα καθεύδειν· εἶτ' ἐξαπίνης σιωπῶσι.

Id., *ibid.*

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191. Nec vero a stabulis pluviâ impendente recedunt
Longius, aut credunt cœlo adventantibus Euris, &c.

Προγινώσκουσι δὲ καὶ χειμῶνα καὶ ὕδωρ αἱ μέλιτται· σημεῖον δὲ, οὐκ ἀποπέτονται γὰρ, ἀλλ' ἐν τῇ εὐδίᾳ αὐτοῦ ἀνειλοῦνται . . . . ὅταν δ' ἄνεμος ᾖ μέγας, φέρουσι λίθον ἐφ' ἑαυταῖς, ἕρμα πρὸς τὸ πνεῦμα.

Id., *ibid.*

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197. Illum adeo placuisse apibus mirabere morem,
Quod nec concubitu indulgent, nec corpora segnes, &c.

Περὶ δὲ τὴν γένεσιν τῶν μελιττῶν οὐ τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν· οἱ μὲν γάρ φασιν οὐ τίκτειν, οὐδ' ὀχεύεσθαι τὰς μελίττας, ἀλλὰ φέρειν τὸν γόνον, καὶ φέρειν οἱ μὲν ἀπὸ τοῦ ἄνθους τοῦ καλλύντρου, οἱ δὲ ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ ἄνθους τῆς ἐλαίας. *Id.*, *ibid.*

Verse

210. Præterea regem non sic Ægyptus, et ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
&c.

Οἱ δὲ βασιλεῖς οὐ πέτονται ἔξω, ἐὰν μὴ μετ' ὅλου τοῦ ἑσμοῦ, οὔτ' ἐπὶ βοσκὴν, οὔτ' ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφεσμὸς, ἀνιχνευούσας μεταθεῖν, ἕως ἂν εὕρωσι τὸν ἡγεμόνα τῇ ὀσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἑσμοῦ, ὅταν πέτεσθαι μὴ δύνηται· καὶ ἐὰν ἀπόληται, ἀπόλλυσθαι τὸν ἀφεσμόν.

Id., ibid.

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231. Bis gravidos cogunt fœtus, duo tempora messis, &c.

Τῇ δὲ τοῦ μέλιτος ἐργασίᾳ διττοὶ καιροί εἰσιν, ἔαρ καὶ μετόπωρον, καὶ τοῖς ἐξαιροῦσι περὶ τοῦ μέλιτος τότε μάχονται μάλιστα· αἱ δὲ τύπτουσαι ἀπόλλυνται, διὰ τὸ μὴ δύνασθαι τὸ κέντρον ἄνευ τοῦ ἐντέρου ἐξαιρεῖσθαι .... ὅταν δὲ τὰ κηρία ἐξαιρῶσιν οἱ μελιττουργοὶ, ἀπολείπουσιν αὐταῖς τροφὴν διὰ χειμῶνα.

Id., ibid.

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251. Si vero, quoniam casus apibus quoque nostros.
Vita tulit, tristi languebunt corpora morbo, &c.

Τὰ δὲ νοσήματα ἐμπίπτει μάλιστα εἰς τὰ εὐθυνοῦντα τῶν σμηνῶν, ὅ τε καλούμενος κλῆρος· τοῦτο γίνεται ἐν τῷ ἐδάφει σκωλήκια μικρὰ, ἀφ' ὧν αὐξομένων, ὥσπερ ἀράχνια κατίσχει τὸ σμῆνος ὅλον, καὶ σήπεται τὰ κηρία .... ἄλλο δὲ νόσημα, οἷον ἀργία τις γίνεται τῶν μελιττῶν καὶ δυσωδία τῶν σμηνῶν .... ὅταν δὲ κρέμωνται ἐξ ἀλλήλων ἐν τῷ σμήνει, σημεῖον γίνεται τοῦτο ὅτι ἀπολείψει· ἀλλὰ καταφυσῶσι τὸ σμῆνος οἴνῳ γλυκεῖ οἱ μελιττουργοὶ ὅταν τοῦτ' αἴσθωνται.

Id., ibid.

Verse

255. Tum corpora luce carentum
Exportant tectis, et tristia funera ducunt.

'Εὰν δὲ ἔσω τις ἀποθάνῃ, ἐξάγουσιν ὁμοίως.

Id., ibid.

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259. Ignavæque fame et contracto frigore pigræ.

"Ἀλλο δὲ νόσημα οἷον ἀργία τις γίνεται τῶν μελιττῶν.

Id., ibid.

BUCOLICA ET GEORGICA.

P. VIRGILII MARONIS

BUCOLICA.

ECLOGA I.

TITYRUS.

MELIBŒUS. TITYRUS.

MELIBŒUS.

Tityre, tu, patulæ recubans sub tegmine fagi,
Silvestrem tenui musam meditaris avenâ:
Nos patriæ fines et dulcia linquimus arva;
Nos patriam fugimus: tu, Tityre, lentus in umbrâ,
Formosam resonare doces Amaryllida silvas.

TITYRUS.

O Melibœe! deus nobis hæc otia fecit:
Namque erit ille mihi semper deus; illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti.

MELIBŒUS.

Non equidem invideo; miror magis: undique totis
Usque adeo turbatur agris. En! ipse capellas
Protenus æger ago; hanc etiam vix, Tityre, duco.
Hic, inter densas corulos, modo namque gemellos,
Spem gregis, ah! silice in nudâ connixa reliquit.
Sæpe malum hoc nobis, si mens non læva fuisset,
De cœlo tactas memini prædicere quercus.
[Sæpe sinistra cavâ prædixit ab ilice cornix.]
Sed tamen, iste deus qui sit, da, Tityre, nobis.

TITYRUS.

Urbem quam dicunt Romam, Melibœe, putavi
Stultus ego huic nostræ similem, quo sæpe solemus

Pastores ovium teneros depellere fœtus:
Sic canibus catulos similes, sic matribus hædos
Nôram; sic parvis componere magna solebam.
Verum hæc tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi.

MELIBŒUS.

Et quæ tanta fuit Romam tibi caussa videndi?

TITYRUS.

Libertas: quæ, sera, tamen respexit inertem,
Candidior postquam tondenti barba cadebat:
Respexit tamen, et longo post tempore venit,
Postquam nos Amaryllis habet, Galatea reliquit.
Namque, fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat, nec cura pecull:
Quamvis multa meis exiret victima septis,
Pinguis et ingratæ premeretur caseus urbi,
Non unquam gravis ære domum mihi dextra redibat.

MELIBŒUS.

Mirabar, quid mœsta deos, Amarylli, vocares;
Cui pendere suâ patereris in arbore poma:
Tityrus hinc aberat. Ipsæ te, Tityre, pinus,
Ipsi te fontes, ipsa hæc arbusta vocabant.

TITYRUS.

Quid facerem? neque servitio me exire licebat,
Nec tam præsentes alibi cognoscere divos.
Hic illum vidi juvenem, Melibœe, quotannis
Bis senos cui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti:
Pascite, ut ante, boves, pueri; submittite tauros.

MELIBŒUS.

Fortunate senex! ergo tua rura manebunt,
Et tibi magna satis; quamvis lapis omnia nudus,
Limosoque palus obducat pascua junco.
Non insueta graves tentabunt pabula fœtas,
Nec mala vicini pecoris contagia lædent.

Fortunate senex! hic, inter flumina nota
Et fontes sacros, frigus captabis opacum.
Hinc tibi, quæ semper, vicino ab limite, sepes
Hyblæis apibus florem depasta salicti,
Sæpe levi somnum suadebit inire susurro;
Hinc altâ sub rupe canet frondator ad auras:
Nec tamen interea raucæ, tua cura, palumbes,
Nec gemere aëriâ cessabit turtur ab ulmo.

TITYRUS.

Ante leves ergo pascentur in æthere cervi,
Et freta destituent nudos in littore pisces;
Ante, pererratis amborum finibus, exsul
Aut Ararim Parthus bibet, aut Germania Tigrim,
Quam nostro illius labatur pectore vultus.

MELIBŒUS.

At nos hinc, alii sitientes ibimus Afros;
Pars Scythiam, et rapidum Cretæ veniemus Oaxen,
Et penitus toto divisos orbe Britannos.
En! unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot, mea regna videns mirabor, aristas?
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en, quo discordia cives
Perduxit miseros? en, queîs consevimus agros!
Insere nunc, Melibœe, piros, pone ordine vites.
Ite, meæ, felix quondam pecus, ite, capellæ.
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo;
Carmina nulla canam; non, me pascente, capellæ,
Florentem cytisum et salices carpetis amaras.

TITYRUS.

Hic tamen hanc mecum poteras requiescere noctem
Fronde super viridi: sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis;
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

ECLOGA II.

ALEXIS.

Formosum pastor Corydon ardebat Alexin,
Delicias domini: nec, quid speraret, habebat.
Tantum inter densas, umbrosa cacumina, fagos
Assidue veniebat: ibi hæc incondita solus
Montibus et silvis studio jactabat inani:
O crudelis Alexi! nihil mea carmina curas?
Nil nostri miserere? mori me denique coges.
Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant spineta lacertos;
Thestylis et rapido fessis messoribus æstu,
Allia serpyllumque, herbas contundit olentes:
At mecum raucis, tua dum vestigia lustro
Sole sub ardenti, resonant arbusta cicadis.
Nonne fuit satius, tristes Amaryllidis iras
Atque superba pati fastidia? nonne Menalcan?
Quamvis ille niger, quamvis tu candidus esses.
O formose puer! nimium ne crede colori:
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec, qui sim, quæris, Alexi;
Quam dives pecoris, nivei quam lactis abundans.
Mille meæ Siculis errant in montibus agnæ:
Lac mihi non æstate novum, non frigore defit:
Canto, quæ solitus, si quando armenta vocabat,
Amphion Dircæus in Actæo Aracyntho.
Nec sum adeo informis; nuper me in littore vidi,
Cum placidum ventis staret mare: non ego Daphnin,
Judice te, metuam; si nunquam fallit imago.
O tantum libeat mecum tibi sordida rura
Atque humiles habitare casas, et figere cervos,
Hædorumque gregem viridi compellere hibisco!
Mecum una in silvis imitabere Pana canendo.

Pan primus calamos cerâ conjungere plures
Instituit; Pan curat oves oviumque magistros.
Nec te pœniteat calamo trivisse labellum:
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis
Fistula, Damœtas dono mihi quam dedit olim,
Et dixit, moriens, Te nunc habet ista secundum.
Dixit Damœtas: invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera; quos tibi servo.
Jam pridem a me illos abducere Thestylis orat;
Et faciet, quoniam sordent tibi munera nostra.
Huc ades, O formose puer! tibi lilia plenis,
Ecce! ferunt Nymphæ calathis; tibi candida Naïs,
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit bene olentis anethi:
Tum, casiâ atque aliis intexens suavibus herbis,
Mollia luteolâ pingit vaccinia calthâ.
Ipse ego cana legam tenerâ lanugine mala,
Castaneasque nuces, mea quas Amaryllis amabat:
Addam cerea pruna; honos erit huic quoque pomo:
Et vos, O lauri! carpam, et te, proxima myrte;
Sic positæ quoniam suaves miscetis odores.
Rusticus es, Corydon; nec munera curat Alexis;
Nec, si muneribus certes, concedat Iollas.
Heu! heu! quid volui misero mihi! floribus austrum
Perditus, et liquidis immisi fontibus apros.
Quem fugis, ah, demens? habitârunt dî quoque silvas,
Dardaniusque Paris. Pallas, quas condidit arces
Ipsa colat: nobis placeant ante omnia silvæ.
Torva leæna lupum sequitur; lupus ipse capellam;
Florentem cytisum sequitur lasciva capella;
Te Corydon, O Alexi! trahit sua quemque voluptas.
Adspice, aratra jugo referunt suspensa juvenci,

Et sol crescentes decedens duplicat umbras:
Me tamen urit amor; quis enim modus adsit amori?
Ah, Corydon! Corydon! quæ te dementia cepit!
Semiputata tibi frondosâ vitis in ulmo est.
Quin tu aliquid saltem potius, quorum indiget usus,
Viminibus mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.

ECLOGA III.

PALÆMON.

MENALCAS. DAMŒTAS. PALÆMON.

MENALCAS.

Dic mihi, Damœta, cujum pecus? an Melibœi?

DAMŒTAS.

Non; verum Ægonis: nuper mihi tradidit Ægon.

MENALCAS.

Infelix, O, semper, oves, pecus! ipse Neæram
Dum fovet, ac, ne me sibi præferat illa, veretur,
Hic alienus oves custos bis mulget in horâ;
Et succus pecori, et lac subducitur agnis.

DAMŒTAS.

Parcius ista viris tamen objicienda memento.
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles Nymphæ risere, sacello.

MENALCAS.

Tunc, credo, quum me arbustum videre Miconis,
Atque malâ vites incidere falce novellas.

DAMŒTAS.

Aut hic, ad veteres fagos, quum Daphnidis arcum
Fregisti et calamos: quæ tu, perverse Menalca,
Et, quum vidisti puero donata, dolebas;
Et, si non aliquâ nocuisses, mortuus esses.

MENALCAS.

Quid domini faciant, audent quum talia fures!
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multum latrante Lyciscâ?
Et, quum clamarem, Quo nunc se proripit ille?
Tityre, coge pecus; tu post carecta latebas.

DAMŒTAS.

An mihi, cantando victus, non redderet ille,

Quem mea carminibus meruisset fistula caprum?
Si nescis, meus ille caper fuit; et mihi Damon
Ipse fatebatur, sed reddere posse negabat.

MENALCAS.

Cantando tu illum? aut unquam tibi fistula cerâ
Juncta fuit? non tu in triviis, indocte, solebas
Stridenti miserum stipulâ disperdere carmen?

DAMŒTAS.

Vis ergo, inter nos, quid possit uterque, vicissim
Experiamur? ego hanc vitulam (ne forte recuses,
Bis venit ad mulctram, binos alit ubere fœtus)
Depono: tu dic, mecum quo pignore certes.

MENALCAS.

De grege non ausim quidquam deponere tecum:
Est mihi namque domi pater, est injusta noverca;
Bisque die numerant ambo pecus, alter et hædos.
Verum, id quod multo tute ipse fatebere majus,
Insanire libet quoniam tibi, pocula ponam
Fagina, cælatum divini opus Alcimedontis:
Lenta quibus tornô facili superaddita vitis
Diffusos hederâ vestit pallente corymbos.
In medio duo signa: Conon, et—quis fuit alter,
Descripsit radio totum qui gentibus orbem,
Tempora quæ messor, quæ curvus arator haberet?
Necdum illis labra admovi, sed condita servo.

DAMŒTAS.

Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho;
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectas, nihil est, quod pocula laudes.

MENALCAS.

Nunquam hodie effugies: veniam, quocumque vocâris.
Audiat hæc tantum vel qui venit,—ecce! Palæmon.
Efficiam, posthac ne quemquam voce lacessas.

DAMŒTAS.

Quin age, siquid habes; in me mora non erit ulla,
Nec quemquam fugio: tantum, vicine Palæmon,
Sensibus hæc imis, res est non parva, reponas.

PALÆMON.

Dicite: quandoquidem in molli consedimus herbâ.
Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent silvæ, nunc formosissimus annus.
Incipe, Damœta; tu deinde sequere, Menalca.
Alternis dicetis; amant alterna Camœnæ.

DAMŒTAS.

Ab Jove principium, Musæ: Jovis omnia plena:
Ille colit terras; illi mea carmina curæ.

MENALCAS.

Et me Phœbus amat: Phœbo sua semper apud me
Munera sunt, lauri, et suave rubens hyacinthus.

DAMŒTAS.

Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri.

MENALCAS.

At mihi sese offert ultro meus ignis, Amyntas,
Notior ut jam sit canibus non Delia nostris.

DAMŒTAS.

Parta meæ Veneri sunt munera; namque notavi
Ipse locum, aëriæ quo congessere palumbes.

MENALCAS.

Quod potui, puero, silvestri ex arbore lecta,
Aurea mala decem misi; cras altera mittam.

DAMŒTAS.

O quoties, et quæ nobis Galatea locuta est!
Partem aliquam, venti, divûm referatis ad aures!

MENALCAS.

Quid prodest, quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo?

DAMŒTAS.

Phyllida mitte mihi; meus est natalis, Iolla:
Cum faciam vitulâ pro frugibus, ipse venito.

MENALCAS.

Phyllida amo ante alias: nam me discedere flevit,
Et, Longum, formose, vale, vale, inquit, Iolla.

DAMŒTAS.

Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis iræ.

MENALCAS.

Dulce satis humor, depulsis arbutus hædis,
Lenta salix fœto pecori, mihi solus Amyntas.

DAMŒTAS.

Pollio amat nostram, quamvis est rustica, musam:
Pierides, vitulam lectori pascite vestro.

MENALCAS.

Pollio et ipse facit nova carmina: pascite taurum,
Jam cornu petat, et pedibus qui spargat arenam.

DAMŒTAS.

Qui te, Pollio, amat, veniat quo te quoque gaudet;
Mella fluant illi, ferat et rubus asper amomum.

MENALCAS.

Qui Bavium non odit, amet tua carmina, Mævi;
Atque idem jungat vulpes, et mulgeat hircos.

DAMŒTAS.

Qui legitis flores et humi nascentia fraga,
Frigidus, O pueri! fugite hinc, latet anguis in herbâ.

MENALCAS.

Parcite, oves, nimium procedere; non bene ripæ
Creditur: ipse aries etiam nunc vellera siccat.

DAMŒTAS.

Tityre, pascentes a flumine reice capellas:
Ipse, ubi tempus erit, omnes in fonte lavabo.

MENALCAS.

Cogite oves, pueri: si lac præceperit æstus,
Ut nuper, frustra pressabimus ubera palmis.

DAMŒTAS.

Heu! heu! quam pingui macer est mihi taurus in ervo!
Idem amor exitium pecori, pecorisque magistro.

MENALCAS.

His certe neque amor caussa est; vix ossibus hærent.
Nescio quis teneros oculus mihi fascinat agnos.

DAMŒTAS.

Dic, quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli spatium non amplius ulnas.

MENALCAS.

Dic, quibus in terris inscripti nomina regum
Nascantur flores; et Phyllida solus habeto.

PALÆMON.

Non nostrum inter vos tantas componere lites:
Et vitulâ tu dignus, et hic; et quisquis amaros
Aut metuet, dulces aut experietur amores.

ECLOGA IV.

POLLIO.

Sicelides Musæ, paullo majora canamus!
Non omnes arbusta juvant humilesque myricæ:
Si canimus silvas, silvæ sint consule dignæ.
  Ultima Cumæi venit jam carminis ætas;
Magnus ab integro sæclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna;
Jam nova progenies cœlo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo,
Casta, fave, Lucina: tuus jam regnat Apollo.
Teque adeo decus hoc ævi, te consule, inibit,
Pollio, et incipient magni procedere menses.
Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.
Ille deûm vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis;
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus,
Mixtaque ridenti colocasia fundet acantho.
Ipsæ lacte domum referent distenta capellæ
Ubera, nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet; Assyrium vulgo nascetur amomum.
At simul heroum laudes et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus,
Molli paullatim flavescet campus aristâ,
Incultisque rubens pendebit sentibus uva,
Et duræ quercus sudabunt roscida mella.
Pauca tamen suberunt priscæ vestigia fraudis,

Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas; erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector, nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastros patietur humus, non vinea falcem;
Robustus quoque jam tauris juga solvet arator.
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto;
Sponte suâ sandyx pascentes vestiet agnos.
Talia sæcla, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcæ.
Aggredere O magnos, aderit jam tempus, honores,
Cara deûm suboles, magnum Jovis incrementum!
Adspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, cœlumque profundum,
Adspice, venturo lætentur ut omnia sæclo!
O mihi tam longæ maneat pars ultima vitæ,
Spiritus et, quantum sat erit tua dicere facta:
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pater, adsit,
Orphei Calliopea, Lino formosus Apollo.
Pan etiam, Arcadiâ mecum si judice certet,
Pan etiam Arcadiâ dicat se judice victum.
Incipe, parve puer, risu cognoscere matrem:
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer: cui non risere parentes,
Nec deus hunc mensâ, dea nec dignata cubili est.

ECLOGA V.

DAPHNIS.

MENALCAS. MOPSUS.

MENALCAS.

Cur non, Mopse, boni quoniam convenimus ambo,
Tu calamos inflare leves, ego dicere versus,
Hic corulis mixtas inter considimus ulmos?

MOPSUS.

Tu major; tibi me est æquum parere, Menalca;
Sive sub incertas Zephyris motantibus umbras,
Sive antro potius succedimus: adspice, ut antrum
Silvestris raris sparsit labrusca racemis.

MENALCAS.

Montibus in nostris solus tibi certat Amyntas.

MOPSUS.

Quid, si idem certet Phœbum superare canendo?

MENALCAS.

Incipe, Mopse, prior: si quos aut Phyllidis ignes,
Aut Alconis habes laudes, aut jurgia Codri:
Incipe; pascentes servabit Tityrus hædos.

MOPSUS.

Immo hæc, in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas.

MENALCAS.

Lenta salix quantum pallenti cedit olivæ,
Puniceis humilis quantum saliunca rosetis;
Judicio nostro tantum tibi cedit Amyntas.

MOPSUS.

Sed tu desine plura, puer; successimus antro.
Exstinctum nymphæ crudeli funere Daphnin

Flebant: vos, coruli, testes, et flumina, nymphis:
Quum, complexa sui corpus miserabile gnati,
Atque deos atque astra vocat crudelia mater.
Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina; nulla nec amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri silvæque loquuntur.
Daphnis et Armenias curru subjungere tigres
Instituit; Daphnis thiasos inducere Bacchi,
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvæ,
Ut gregibus tauri, segetes ut pinguibus arvis;
Tu decus omne tuis. Postquam te fata tulerunt,
Ipsa Pales agros, atque ipse reliquit Apollo.
Grandia sæpe quibus mandavimus hordea sulcis,
Infelix lolium et steriles nascuntur avenæ;
Pro molli violâ, pro purpureo narcisso,
Carduus, et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis.
Et tumulum facite, et tumulo superaddite carmen:
"Daphnis ego in silvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse."

MENALCAS.

Tale tuum carmen nobis, divine poëta,
Quale sopor fessis in gramine; quale, per æstum,
Dulcis aquæ saliente sitim restinguere rivo:
Nec calamis solum æquiparas, sed voce, magistrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen hæc, quocumque modo, tibi nostra vicissim
Dicemus, Daphninque tuum tollemus ad astra;
Daphnin ad astra feremus: amavit nos quoque Daphnis.

MOPSUS.

An quidquam nobis tali sit munere majus?

Et puer ipse fuit cantari dignus, et ista
Jam pridem Stimicon laudavit carmina nobis.

MENALCAS.

Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes et sidera Daphnis.
Ergo alacris silvas et cetera rura voluptas
Panaque pastoresque tenet, Dryadasque puellas;
Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur: amat bonus otia Daphnis.
Ipsi lætitiâ voces ad sidera jactant
Intonsi montes; ipsæ jam carmina rupes,
Ipsa sonant arbusta: Deus, deus ille, Menalca!
Sis bonus O, felixque, tuis! en quatuor aras!
Ecce duas tibi, Daphni, duas altaria Phœbo!
Pocula bina novo spumantia lacte quotannis,
Craterasque duo statuam tibi pinguis olivi;
Et, multo in primis hilarans convivia Baccho,
Ante focum, si frigus erit, si messis, in umbrâ,
Vina novum fundam calathis Ariusia nectar:
Cantabunt mihi Damœtas et Lyctius Ægon;
Saltantes Satyros imitabitur Alphesibœus.
Hæc tibi semper erunt, et quum sollemnia vota
Reddemus nymphis, et quum lustrabimus agros.
Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadæ;
Semper honos nomenque tuum laudesque manebunt.
Ut Baccho Cererique, tibi sic vota quotannis
Agricolæ facient: damnabis tu quoque votis.

MOPSUS.

Quæ tibi, quæ tali reddam pro carmine dona!
Nam neque me tantum venientis sibilus austri,
Nec percussa juvant fluctu tam littora, nec quæ
Saxosas inter decurrunt flumina valles.

MENALCAS.

Hâc te nos fragili donabimus ante cicutâ:

Hæc nos, Formosum Corydon ardebat Alexin:
Hæc eadem docuit, Cujum pecus? an Melibœi?

MOPSUS.

At tu sume pedum, quod, me quum sæpe rogaret,
Non tulit Antigenes (et erat tum dignus amari),
Formosum paribus nodis atque ære, Menalca.

ECLOGA VI.

SILENUS.

Prima Syracusio dignata est ludere versu
Nostra, neque erubuit silvas habitare, Thalia.
Quum canerem reges et prœlia, Cynthius aurem
Vellit, et admonuit: Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.
Nunc ego (namque super tibi erunt, qui dicere laudes,
Vare, tuas cupiant, et tristia condere bella)
Agrestem tenui meditabor arundine musam.
Non injussa cano. Si quis tamen hæc quoque, si quis,
Captus amore, leget; te nostræ, Vare, myricæ,
Te nemus omne canet: nec Phœbo gratior ulla est
Quam sibi quæ Vari præscripsit pagina nomen.
  Pergite, Pierides. Chromis et Mnasylus in antro
Silenum pueri somno videre jacentem,
Inflatum hesterno venas, ut semper, Iaccho.
Serta procul, tantum capiti delapsa, jacebant;
Et gravis attritâ pendebat cantharus ansâ.
Aggressi (nam sæpe senex spe carminis ambo
Luserat) injiciunt ipsis ex vincula sertis.
Addit se sociam, timidisque supervenit Ægle;
Ægle, Naïadum pulcherrima; jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, Quo vincula nectitis? inquit:
Solvite me, pueri; satis est potuisse videri.
Carmina, quæ vultis, cognoscite; carmina vobis,
Huic aliud mercedis erit. Simul incipit ipse.
Tum vero in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus;
Nec tantum Phœbo gaudet Parnasia rupes,
Nec tantum Rhodope miratur et Ismarus Orphea.
  Namque canebat, uti magnum per inane coacta

Semina terrarumque animæque marisque fuissent,
Et liquidi simul ignis; ut his exordia primis
Omnia, et ipse tener mundi concreverit orbis;
Tum durare solum, et discludere Nerea ponto
Cœperit, et rerum paullatim sumere formas;
Jamque novum terræ stupeant lucescere solem,
Altius atque cadant submotis nubibus imbres;
Incipiant silvæ quum primum surgere, quumque
Rara per ignaros errent animalia montes.
Hinc lapides Pyrrhæ jactos, Saturnia regna,
Caucasiasque refert volucres, furtumque Promethei.
His adjungit, Hylan nautæ quo fonte relictum
Clamâssent, ut littus, Hyla! Hyla! omne sonaret;
Et fortunatam, si nunquam armenta fuissent,
Pasiphaën nivei solatur amore juvenci.
Ah virgo infelix! quæ te dementia cepit?
Prœtides implêrunt falsis mugitibus agros:
At non tam turpes pecudum tamen ulla secuta est
Concubitus, quamvis collo timuisset aratrum,
Et sæpe in levi quæsisset cornua fronte.
Ah virgo infelix! tu nunc in montibus erras:
Ille, latus niveum molli fultus hyacintho,
Ilice sub nigrâ pallentes ruminat herbas;
Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
Dictææ Nymphæ, nemorum jam claudite saltus,
Si qua forte ferant oculis sese obvia nostris
Errabunda bovis vestigia; forsitan illum,
Aut herbâ captum viridi, aut armenta secutum,
Perducant aliquæ stabula ad Gortynia vaccæ.
Tum canit Hesperidum miratam mala puellam.
Tum Phaëthontiadas musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.
Tum canit, errantem Permessi ad flumina Gallum
Aonas in montes ut duxerit una sororum;
Utque viro Phœbi chorus assurrexerit omnis:

Ut Linus hæc illi, divino carmine pastor,
Floribus atque apio crines ornatus amaro,
Dixerit: Hos tibi dant calamos, en! accipe, Musæ
Ascræo quos ante seni; quibus ille solebat
Cantando rigidas deducere montibus ornos:
His tibi Grynei nemoris dicatur origo;
Ne quis sit lucus, quo se plus jactet Apollo.
Quid loquar, ut Scyllam Nisi, aut quam fama secuta est,
Candida succinctam latrantibus inguina monstris,
Dulichias vexâsse rates, et gurgite in alto
Ah! timidos nautas canibus lacerâsse marinis;
Aut, ut mutatos Terei narraverit artus:
Quas illi Philomela dapes, quæ dona parârit;
Quo cursu deserta petiverit, et quibus ante
Infelix sua tecta supervolitaverit alis?
Omnia quæ, Phœbo quondam meditante, beatus
Audiit Eurotas, jussitque ediscere lauros,
Ille canit; pulsæ referunt ad sidera valles:
Cogere donec oves stabulis, numerumque referre
Jussit, et invito processit, Vesper, Olympo.

ECLOGA VII.

MELIBŒUS.

MELIBŒUS. CORYDON. THYRSIS.

MELIBŒUS.

FORTE sub argutâ consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum,
Thyrsis oves, Corydon distentas lacte capellas;
Ambo florentes ætatibus, Arcades ambo,
Et cantare pares, et respondere parati.
Huc mihi, dum teneras defendo a frigore myrtos,
Vir gregis ipse caper deerraverat; atque ego Daphnin
Adspicio: ille, ubi me contra videt, Ocius, inquit,
Huc ades, O Melibœe! caper tibi salvus, et hædi:
Et, si quid cessare potes, requiesce sub umbrâ.
Huc ipsi potum venient per prata juvenci;
Hic virides tenerâ prætexit arundine ripas
Mincius, eque sacrâ resonant examina quercu.
Quid facerem? neque ego Alcippen, neque Phyllida, habebam,
Depulsos a lacte domi quæ clauderet agnos;
Et certamen erat, Corydon cum Thyrside, magnum:
Posthabui tamen illorum mea seria ludo.
Alternis igitur contendere versibus ambo
Cœpere: alternos Musæ meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.

CORYDON.

Nymphæ, noster amor, Libethrides, aut mihi carmen,
Quale meo Codro, concedite; proxima Phœbi
Versibus ille facit; aut, si non possumus omnes,
Hic arguta sacrâ pendebit fistula pinu.

THYRSIS.

Pastores, hederâ crescentem ornate poëtam,

Arcades, invidiâ rumpantur ut ilia Codro:
Aut, si ultra placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.

CORYDON.

Sætosi caput hoc apri tibi, Delia, parvus
Et ramosa Micon vivacis cornua cervi.
Si proprium hoc fuerit, levi de marmore tota
Puniceo stabis suras evincta cothurno.

THYRSIS.

Sinum lactis, et hæc te liba, Priape, quotannis
Exspectare sat est: custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fetura gregem suppleverit, aureus esto.

CORYDON.

Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, hederâ formosior albâ,
Quum primum pasti repetent præsepia tauri,
Si qua tui Corydonis habet te cura, venito.

THYRSIS.

Immo ego Sardoniis videar tibi amarior herbis,
Horridior rusco, projectâ vilior algâ;
Si mihi non hæc lux toto jam longior anno est.
Ite domum, pasti, si quis pudor, ite, juvenci.

CORYDON.

Muscosi fontes, et somno mollior herba,
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solstitium pecori defendite: jam venit æstas
Torrida; jam læto turgent in palmite gemmæ.

THYRSIS.

Hic focus, et tædæ pingues, hic plurimus ignis
Semper, et assiduâ postes fuligine nigri:
Hic tantum Boreæ curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.

CORYDON.

Stant et juniperi, et castaneæ hirsutæ,
Strata jacent passim sua quâque sub arbore poma;
Omnia nunc rident: at, si formosus Alexis
Montibus his abeat, videas et flumina sicca.

THYRSIS.

Aret ager; vitio moriens sitit aëris herba;
Liber pampineas invidit collibus umbras:
Phyllidis adventu nostræ nemus omne virebit,
Jupiter et læto descendet plurimus imbri.

CORYDON.

Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri, sua laurea Phœbo:
Phyllis amat corulos: illas dum Phyllis amabit,
Nec myrtus vincet corulos, nec laurea Phœbi.

THYRSIS.

Fraxinus in silvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis
Sæpius at si me, Lycida formose, revisas,
Fraxinus in silvis cedat tibi, pinus in hortis.

MELIBŒUS.

Hæc memini, et victum frustra contendere Thyrsin.
Ex illo, Corydon, Corydon est, tempore, nobis.

ECLOGA VIII.

PHARMACEUTRIA.

DAMON. ALPHESIBŒUS.

PASTORUM musam Damonis et Alphesibœi,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactæ carmine lynces,
Et mutata suos requiêrunt flumina cursus;
Damonis musam dicemus et Alphesibœi.
Tu mihi seu magni superas jam saxa Timavi,
Sive oram Illyrici legis æquoris; en! erit unquam
Ille dies, mihi cum liceat tua dicere facta?
En! erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno?
A te principium; tibi desinet: accipe jussis
Carmina cœpta tuis, atque hanc sine tempora circum
Inter victrices hederam tibi serpere lauros.
Frigida vix cœlo noctis decesserat umbra,
Cum ros in tenerâ pecori gratissimus herbâ;
Incumbens tereti Damon sic cœpit olivæ:

DAMON.

Nascere, præque diem veniens age, Lucifer almum;
Conjugis indigno Nisæ deceptus amore
Dum queror, et divos, quamquam nil testibus illis
Profeci, extremâ, moriens, tamen alloquor horâ.
Incipe Mænalios mecum, mea tibia, versus.
Mænalus argutumque nemus pinosque loquentes
Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.
Incipe Mænalios mecum, mea tibia, versus.
Mopso Nisa datur: quid non speremus amantes?
Jungentur jam gryphes equis; ævoque sequenti
Cum canibus timidi venient ad pocula damæ.

Mopse, novas incide faces: tibi ducitur uxor.
Sparge, marite, nuces: tibi deserit Hesperus Œtam.
Incipe Mænalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea fistula, dumque capellæ,
Hirsutumque supercilium, promissaque barba;
Nec curare deûm credis mortalia quemquam.
Incipe Mænalios mecum, mea tibia, versus.
Sepibus in nostris parvam te roscida mala,
Dux ego vester eram, vidi cum matre legentem:
Alter ab undecimo tum me jam acceperat annus;
Jam fragiles poteram ab terrâ contingere ramos.
Ut vidi, ut perii! ut me malus abstulit error!
Incipe Mænalios mecum, mea tibia, versus.
Nunc scio, quid sit Amor: duris in cotibus illum
Aut Tmaros, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum, nec sanguinis edunt.
Incipe Mænalios mecum, mea tibia, versus.
Sævus Amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque, mater:
Crudelis mater magis, an puer improbus ille?
Improbus ille puer: crudelis tu quoque, mater.
Incipe Mænalios mecum, mea tibia, versus.
Nunc et oves ultro fugiat lupus; aurea duræ
Mala ferant quercus; narcisso floreat alnus;
Pinguia corticibus sudent electra myricæ;
Certent et cycnis ululæ; sit Tityrus Orpheus,
Orpheus in silvis, inter delphinas Arion.
Incipe Mænalios mecum, mea tibia, versus.
Omnia vel medium fiant mare. Vivite, silvæ!
Præceps aërii speculâ de montis in undas
Deferar; extremum hoc munus morientis habeto.
Desine Mænalios, jam desine, tibia, versus.
Hæc Damon: vos, quæ responderit Alphesibœus,
Dicite, Pierides; non omnia possumus omnes.

ALPHESIBŒUS.

Effer aquam, et molli cinge hæc altaria vittâ,
Verbenasque adole pingues, et mascula thura:
Conjugis ut magicis sanos avertere sacris
Experiar sensus: nihil hic, nisi carmina desunt.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Carmina vel cœlo possunt deducere Lunam:
Carminibus Circe socios mutavit Ulixi:
Frigidus in pratis cantando rumpitur anguis.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Terna tibi hæc primum, triplici diversa colore,
Licia circumdo, terque hanc altaria circûm
Effigiem duco: numero deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Necte tribus nodis ternos, Amarylli, colores;
Necte, Amarylli, modo; et, Veneris, dic, vincula necto.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Limus ut hic durescit, et hæc ut cera liquescit
Uno eodemque igni; sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit: ego hanc in Daphnide laurum.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Talis amor Daphnin, qualis, quum, fessa juvencum
Per nemora atque altos quærendo, bucula, lucos,
Propter aquæ rivum viridi procumbit in ulvâ,
Perdita, nec seræ meminit decedere nocti;
Talis amor teneat, nec sit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui, quæ nunc ego limine in ipso,
Terra, tibi mando; debent hæc pignora Daphnin.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Has herbas atque hæc Ponto mihi lecta venena
Ipse dedit Mœris: nascuntur plurima Ponto.
His ego sæpe lupum fieri, et se condere silvis

Mœrin, sæpe animas imis excire sepulcris,
Atque satas alio vidi traducere messes.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Fer cineres, Amarylli, foras; rivoque fluenti
Transque caput jace, nec respexeris: his ego Daphnin
Aggrediar; nihil ille deos, nil carmina, curat.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Adspice! corripuit tremulis altaria flammis
Sponte suâ, dum ferre moror, cinis ipse. Bonum sit!
Nescio quid certe est; et Hylax in limine latrat.
Credimus? an, qui amant, ipsi sibi somnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

ECLOGA IX.

MŒRIS.

LYCIDAS. MŒRIS.

LYCIDAS.

Quo te Mœri, pedes? an, quo via ducit, in urbem?

MŒRIS.

O Lycida, vivi pervenimus, advena nostri,
Quod nunquam veriti sumus, ut possessor agelli
Diceret, Hæc mea sunt; veteres, migrate, coloni.
Nunc victi, tristes, quoniam Fors omnia versat,
Hos illi, quod nec vertat bene, mittimus hædos.

LYCIDAS.

Certe equidem audieram, qua se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam et veteres, jam fracta cacumina, fagos,
Omnia carminibus vestrum servâsse Menalcan.

MŒRIS.

Audieras? et fama fuit; sed carmina tantum
Nostra valent, Lycida, tela inter Martia, quantum
Chaonias dicunt, aquilâ veniente, columbas.
Quod, nisi me quâcumque novas incidere lites
Ante sinistra cavâ monuisset ab ilice cornix,
Nec tuus hic Mœris, nec viveret ipse Menalcas.

LYCIDAS.

Heu! cadit in quemquam tantum scelus? heu, tua nobis
Pæne simul tecum solatia rapta, Menalca?
Quis caneret Nymphas? quis humum florentibus herbis
Spargeret? aut viridi fontes induceret umbrâ?
Vel quæ sublegi tacitus tibi carmina nuper,
Quum te ad delicias ferres, Amaryllida, nostras?
"Tityre, dum redeo, brevis est via, pasce capellas,

Et potum pastas age, Tityre; et, inter agendum,
Occursare capro, cornu ferit ille, caveto."

MŒRIS.

Immo hæc, quæ Varo necdum perfecta canebat?
"Vare, tuum nomen, superet modo Mantua nobis,
Mantua væ miseræ nimium vicina Cremonæ!
Cantantes sublime ferent ad sidera cycni."

LYCIDAS.

Sic tua Cyrneas fugiant examina taxos;
Sic cytiso pastæ distendant ubera vaccæ:
Incipe, si quid habes. Et me fecere poëtam
Pierides; sunt et mihi carmina: me quoque dicunt
Vatem pastores: sed non ego credulus illis;
Nam neque adhuc Vario videor, nec dicere Cinnâ
Digna, sed argutos inter strepere anser olores.

MŒRIS.

Id quidem ago, et tacitus, Lycida, mecum ipse voluto,
Si valeam meminisse; neque est ignobile carmen.
"Huc ades, O Galatea! quis est nam ludus in undis?
Hic ver purpureum: varios hic flumina circum
Fundit humus flores: hic candida populus antro
Imminet, et lentæ texunt umbracula vites.
Huc ades: insani feriant sine littora fluctus."

LYCIDAS.

Quid, quæ te purâ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem.

MŒRIS.

"Daphni, quid antiquos signorum suspicis ortus?
Ecce! Dionæi processit Cæsaris astrum;
Astrum, quo segetes gauderent frugibus, et quo
Duceret apricis in collibus uva colorem.
Insere, Daphni, piros; carpent tua poma nepotes."—
Omnia fert ætas, animum quoque. Sæpe ego longos
Cantando puerum memini me condere soles:

Nunc oblita mihi tot carmina. Vox quoque Mœrin
Jam fugit ipsa: lupi Mœrin videre priores.
Sed tamen ista satis referet tibi sæpe Menalcas.

LYCIDAS.

Caussando nostros in longum ducis amores:
Et nunc omne tibi stratum silet æquor; et omnes,
Adspice, ventosi ceciderunt murmuris auræ.
Hinc adeo media est nobis via; namque sepulcrum
Incipit apparere Bianoris: hic, ubi densas
Agricolæ stringunt frondes, hic, Mœri, canamus;
Hic hædos depone; tamen veniemus in urbem:
Aut, si, nox pluviam ne colligat ante, veremur,
Cantantes licet usque (minus via lædit) eamus.
Cantantes ut eamus, ego hoc te fasce levabo.

MŒRIS.

Desine plura, puer; et, quod nunc instat, agamus:
Carmina tum melius, quum venerit ipse, canemus.

ECLOGA X.

GALLUS.

Extremum hunc, Arethusa, mihi concede laborem?
Pauca meo Gallo, sed quæ legat ipsa Lycoris.
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, quum fluctus subterlabere Sicanos,
Doris amara suam non intermisceat undam.
Incipe: sollicitos Galli dicamus amores,
Dum tenera attondent simæ virgulta capellæ.
Non canimus surdis: respondent omnia silvæ.
  Quæ nemora, aut qui vos saltus habuere, puellæ
Naïdes, indigno quum Gallus amore peribat?
Nam neque Parnassi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonie Aganippe.
Illum etiam lauri, etiam flevere myricæ:
Pinifer illum etiam, solâ sub rupe jacentem
Mænalus, et gelidi fleverunt saxa Lycæi.
Stant et oves circum; nostri nec pœnitet illas;
Nec te pœniteat pecoris, divine poëta:
Et formosus oves ad flumina pavit Adonis.
Venit et upilio; tardi venere bubulci;
Uvidus hibernâ venit de glande Menalcas.
Omnes, Unde amor iste, rogant, tibi? Venit Apollo:
Galle, quid insanis? inquit: tua cura Lycoris
Perque nives, alium, perque horrida castra, secuta est.
Venit et agresti capitis Silvanus honore,
Florentes ferulas et grandia lilia quassans.
Pan deus Arcadiæ venit; quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem:
Ecquis erit modus? inquit: Amor non talia curat:
Nec lacrimis crudelis Amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellæ.

Tristis at ille, Tamen cantabitis, Arcades, inquit,
Montibus hæc vestris, soli cantare periti
Arcades. O mihi tum quam molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus, vestrique fuissem
Aut custos gregis, aut maturæ vinitor uvæ!
Certe, sive mihi Phyllis, sive esset Amyntas,
Seu quicumque furor (quid tum, si fuscus Amyntas?
Et nigræ violæ sunt, et vaccinia nigra)
Mecum inter salices lentâ sub vite jaceret;
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes; hic mollia prata, Lycori;
Hic nemus; hic ipso tecum consumerer ævo.
Nunc insanus amor duri me Martis in armis,
Tela inter media, atque adversos detinet hostes.
Tu procul a patria (nec sit mihi credere tantum)
Alpinas, ah dura! nives, et frigora Rheni,
Me sine sola vides. Ah te ne frigora lædant!
Ah tibi ne teneras glacies secet aspera plantas!
Ibo, et, Chalcidico quæ sunt mihi condita versu
Carmina, pastoris Siculi modulabor avenâ.
Certum est in silvis, inter spelæa ferarum,
Malle pati, tenerisque meos incidere amores
Arboribus: crescent illæ; crescetis, amores.
Interea mixtis lustrabo Mænala Nymphis,
Aut acres venabor apros: non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.
Jam mihi per rupes videor lucosque sonantes
Ire; libet Partho torquere Cydonia cornu
Spicula: tamquam hæc sit nostri medicina furoris,
Aut deus ille malis hominum mitescere discat.
Jam neque Hamadryades rursus, nec carmina nobis
Ipsa placent: ipsæ, rursum concedite, silvæ.
Non illum nostri possunt mutare labores,
Nec, si frigoribus mediis Hebrumque bibamus,

Sithoniasque nives hiemis subeamus aquosæ;
Nec, si, quum moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub sidere Cancri.
Omnia vincit Amor; et nos cedamus Amori.
Hæc sat erit, divæ, vestrum cecinisse poëtam,
Dum sedet, et gracili fiscellam texit hibisco,
Pierides: vos hæc facietis maxima Gallo;
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra;
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum, saturæ, venit Hesperus, ite, capellæ.

P. VIRGILII MARONIS

GEORGICON.

LIBER PRIMUS.

Quid faciat lætas segetes, quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites
Conveniat; quæ cura boum, qui cultus habendo
Sit pecori; apibus quanta experientia parcis:
Hinc canere incipiam. Vos, O clarissima mundi
Lumina! labentem cœlo quæ ducitis annum:
Liber, et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis;
Et vos, agrestum præsentia numina, Fauni,
Ferte simul Faunique pedem Dryadesque puellæ:
Munera vestra cano. Tuque O, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune! et cultor nemorum, cui pinguia Ceæ
Ter centum nivei tondent dumeta juvenci;
Ipse, nemus linquens patrium saltusque Lycæi,
Pan, ovium custos, tua si tibi Mænala curæ,
Adsis, O Tegeæe! favens; oleæque, Minerva,
Inventrix; uncique, puer, monstrator aratri;
Et teneram ab radice ferens, Silvane, cupressum:
Dîque deæque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum cœlo demittitis imbrem;
Tuque adeo, quem mox quæ sint habitura deorum
Concilia, incertum est; urbesne invisere, Cæsar,
Terrarumque velis curam, et te maximus orbis
Auctorem frugum tempestatumque potentem

Accipiat, cingens maternâ tempora myrto;
An deus immensi venias maris, ac tua nautæ
Numina sola colant, tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis;
Anne novum tardis sidus te mensibus addas,
Qua locus Erigonen inter Chelasque sequentes
Panditur: ipse tibi jam brachia contrahit ardens
Scorpius, et cœli justâ plus parte relinquit:
Quidquid eris (nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Prŏserpina matrem),
Da facilem cursum, atque audacibus adnue cœptis;
Ignarosque viæ mecum miseratus agrestes,
Ingredere, et votis jam nunc assuesce vocari.
Vere novo, gelidus canis quum montibus humor
Liquitur, et Zephyro putris se gleba resolvit,
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit;
Illius immensæ ruperunt horrea messes.
At prius, ignotum ferro quam scindimus æquor,
Ventos et varium cœli prædiscere morem
Cura sit, ac patrios cultusque habitusque locorum;
Et quid quæque ferat regio, et quid quæque recuset.
Hic segetes, illic veniunt felicius uvæ;
Arborei fœtus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi;
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epirus equarum?
Continuo has leges, æternaque fœdera, certis
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem,

Unde homines nati, durum genus. Ergo age, terræ
Pingue solum primis extemplo a mensibus anni
Fortes invertant tauri, glebasque jacentes
Pulverulenta coquat maturis solibus æstas:
At, si non fuerit tellus fœcunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
Illic, officiant lætis ne frugibus herbæ;
Hic, sterilem exiguus ne deserat humor arenam.
Alternis idem tonsas cessare novales,
Et segnem patiere situ durescere campum.
Aut ibi flava seres, mutato sidere, farra,
Unde prius lætum siliquâ quassante legumen,
Aut tenues fœtus viciæ, tristisque lupini
Sustuleris fragiles calamos silvamque sonantem.
Urit enim lini campum seges, urit avenæ;
Urunt Lethæo perfusa papavera somno.
Sed tamen alternis facilis labor: arida tantum
Ne saturare fimo pingui pudeat sola, neve
Effœtos cinerem immundum jactare per agros.
Sic quoque mutatis requiescunt fœtibus arva;
Nec nulla interea est inaratæ gratia terræ.
Sæpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires et pabula terræ
Pinguia concipiunt; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat qua succus in herbas;
Seu durat magis, et venas adstringit hiantes,
Ne tenues pluviæ, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.
Multum adeo, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva; neque illum
Flava Ceres alto nequidquam spectat Olympo:
Et qui, proscisso quæ suscitat æquore terga,

Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.
Humida solstitia atque hiemes orate serenas,
Agricolæ; hiberno lætissima pulvere farra,
Lætus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine comminus arva
Insequitur, cumulosque ruit male pinguis arenæ,
Deinde satis fluvium inducit rivosque sequentes?
Et, quum exustus ager morientibus æstuat herbis,
Ecce! supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenerâ depascit in herbâ,
Quum primum sulcos æquant sata? quique paludis
Collectum humorem bibulâ deducit arenâ?
Præsertim, incertis si mensibus amnis abundans
Exit, et obducto late tenet omnia limo;
Unde cavæ tepido sudant humore lacunæ.
Nec tamen, hæc quum sint hominumque boumque labores
Versando terram experti, nihil improbus anser,
Strymoniæque grues, et amaris intuba fibris,
Officiunt, aut umbra nocet. Pater ipse colendi
Haud facilem esse viam voluit; primusque per artem
Movit agros, curis acuens mortalia corda,
Nec torpere gravi passus sua regna veterno.
Ante Jovem nulli subigebant arva coloni:
Ne signare quidem aut partiri limite campum
Fas erat: in medium quærebant; ipsaque tellus
Omnia liberius, nullo poscente, ferebat.
Ille malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque moveri;
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:

Ut varias usus meditando extunderet artes
Paullatim, et sulcis frumenti quæreret herbam;
Ut silicis venis abstrusum excuderet ignem.
Tunc alnos primum fluvii sensere cavatas;
Navita tum stellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere visco,
Inventum, et magnos canibus circumdare saltus:
Atque alius latum fundâ jam verberat amnem,
Alta petens; pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutæ lamina serræ
(Nam primi cuneis scindebant fissile lignum),
Tum variæ venere artes: labor omnia vicit
Improbus, et duris urguens in rebus egestas.
Prima Ceres ferro mortales vertere terram
Instituit, quum jam glandes atque arbuta sacræ
Deficerent silvæ, et victum Dodona negaret.
Mox et frumentis labor additus, ut mala culmos
Esset rubigo, segnisque horreret in arvis
Carduus: intereunt segetes; subit aspera silva,
Lappæque tribulique; interque nitentia culta
Infelix lolium et steriles dominantur avenæ.
Quod, nisi et assiduis terram insectabere rastris,
Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisque vocaveris imbrem;
Heu! magnum alterius frustra spectabis acervum,
Concussâque famem in silvis solabere quercu.
Dicendum et, quæ sint duris agrestibus arma,
Quîs sine nec potuere seri, nec surgere, messes:
Vomis et inflexi primum grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra,
Tribulaque, traheæque, et iniquo pondere rastri;
Virgea præterea Celei vilisque supellex,
Arbuteæ crates, et mystica vannus Iacchi:
Omnia quæ multo ante memor provisa repones,

Si te digna manet divini gloria ruris.
Continuo in silvis magnâ vi flexa domatur
In burim et curvì formam accipit ulmus aratri:
Huic a stirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia ante jugo levis, altaque fagus
Stivæ, quæ currus a tergo torqueat imos;
Et suspensa focis explorat robora fumus.
Possum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,
Et vertenda manu, et cretâ solidanda tenaci,
Ne subeant herbæ, neu pulvere victa fatiscat.
Tum variæ illudant pestes: sæpe exiguus mus
Sub terris posuitque domos atque horrea fecit;
Aut oculis capti fodere cubilia talpæ;
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt; populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectæ.
Contemplator item, quum se nux plurima silvis
Induet in florem, et ramos curvabit olentes:
Si superant fœtus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore:
At, si luxuriâ foliorum exuberet umbra,
Nequidquam pingues paleâ teret area culmos.
Semina vidi equidem multos medicare serentes,
Et nitro prius et nigrâ perfundere amurcâ;
Grandior ut fœtus siliquis fallacibus esset.
Et, quamvis, igni exiguo, properata maderent,
Vidi lecta diu, et multo spectata labore,
Degenerare tamen, ni vis humana quotannis
Maxima quæque manu legeret: sic omnia fatis
In pejus ruere, ac retro sublapsa referri;
Non aliter, quam qui adverso vix flumine lembum
Remigiis subigit, si brachia forte remisit,
Atque illum in præceps prono rapit alveus amni.

Præterea, tam sunt Arcturi sidera nobis,
Hædorumque dies servandi, et lucidus Anguis,
Quam quibus in patriam ventosa per æquora vectis
Pontus, et ostriferi fauces tentantur Abydi.
Libra die somnique pares ubi fecerit horas,
Et medium luci atque umbris jam dividit orbem,
Exercete, viri, tauros; serite hordea campis
Usque sub extremum brumæ intractabilis imbrem.
Nec non et lini segetem, et Cereale papaver
Tempus humo tegere, et jamdudum incumbere aratris;
Dum siccâ tellure licet, dum nubila pendent.
Vere fabis satio: tum te quoque, Medica, putres
Accipiunt sulci, et milio venit annua cura,
Candidus auratis aperit quum cornibus annum
Taurus, et adverso cedens Canis occidit astro.
At, si triticeam in messem robustaque farra
Exercebis humum, solisque instabis aristis;
Ante tibi Eoæ Atlantides abscondantur,
Gnosiaque ardentis decedat stella Coronæ,
Debita quam sulcis committas semina, quamque
Invitæ properes anni spem credere terræ.
Multi ante occasum Maiæ cœpere; sed illos
Exspectata seges vanis elusit avenis.
Si vero viciamque seres vilemque phaselum,
Nec Pelusiacæ curam adspernabere lentis;
Haud obscura cadens mittet tibi signa Boötes:
Incipe, et ad medias sementem extende pruinas.
Idcirco, certis dimensum partibus orbem
Per duodena regit mundi sol aureus astra.
Quinque tenent cœlum zonæ: quarum una corusco
Semper sole rubens, et torrida semper ab igni;
Quam circum extremæ dextrâ lævâque trahuntur,
Cæruleâ glacie concretæ atque imbribus atris;
Has inter mediamque duæ mortalibus ægris
Munere concessæ divûm: et via secta per ambas,

Obliquus qua se signorum verteret ordo.
Mundus ut ad Scythiam Rhipæasque arduus arces
Consurgit, premitur Libyæ devexus in Austros.
Hic vertex nobis semper sublimis: at illum,
Sub pedibus, Styx atra videt, Manesque profundi.
Maximus hic flexu sinuoso elabitur Anguis
Circum, perque duas, in morem fluminis, Arctos,
Arctos Oceani metuentes æquore tingui.
Illic, ut perhibent, aut intempesta silet nox,
Semper et obtentâ densentur nocte tenebræ;
Aut redit a nobis Aurora, diemque reducit;
Nosque ubi primus equis Oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper.
Hinc tempestates dubio prædiscere cœlo
Possumus; hinc messisque diem, tempusque serendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere classes
Aut tempestivam silvis evertere pinum.
  Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam si quando continet imber,
Multa, forent quæ mox cœlo properanda sereno,
Maturare datur: durum procudit arator
Vomeris obtusi dentem; cavat arbore lintres;
Aut pecori signum, aut numeros impressit acervis.
Exacuunt alii vallos, furcasque bicornes,
Atque Amerina parant lentæ retinacula viti.
Nunc facilis rubeâ texatur fiscina virgâ;
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quædam exercere diebus
Fas et jura sinunt; rivos deducere nulla
Religio vetuit, segeti prætendere sepem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli

Vilibus aut onerat pomis; lapidemque, revertens,
Incusum, aut atræ massam picis, urbe reportat.
Ipsa dies alios alio dedit ordine Luna
Felices operum: quintam fuge; pallidus Orcus,
Eumenidesque satæ; tum partu Terra nefando
Cœumque Iapetumque creat, sævumque Typhoea,
Et conjuratos cœlum rescindere fratres.
Ter sunt conati imponere Pelio Ossam,
Scilicet atque Ossæ frondosum involvere Olympum;
Ter pater exstructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere; nona fugæ melior, contraria furtis.
Multa adeo gelidâ melius se nocte dedere,
Aut quum sole novo terras irrorat Eous.
Nocte leves melius stipulæ, nocte arida prata
Tondentur; noctes lentus non deficit humor.
Et quidam seros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto:
Interea, longum cantu solata laborem,
Arguto conjux percurrit pectine telas;
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succiditur æstu,
Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter se læti convivia curant.
Invitat genialis hiems, curasque resolvit:
Ceu pressæ quum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tum stringere tempus,
Et lauri baccas, oleamque, cruentaque myrta;
Tum gruibus pedicas, et retia ponere cervis,
Auritosque sequi lepores; tum figere damas,

Stuppea torquentem Balearis verbera fundæ,
Quum nix alta jacet, glaciem quum flumina trudunt.
Quid tempestates auctumni et sidera dicam?
Atque, ubi jam breviorque dies et mollior æstas,
Quæ vigilanda viris? vel, quum ruit imbriferum ver,
Spicea jam campis quum messis inhorruit, et quum
Frumenta in viridi stipulâ lactentia turgent?
Sæpe ego, quum flavis messórem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prœlia vidi,
Quæ gravidam late segetem ab radicibus imis
Sublime expulsam eruerent; ita turbine nigro
Ferret hiems culmumque levem stipulasque volantes.
Sæpe etiam immensum cœlo venit agmen aquarum,
Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes; ruit arduus æther,
Et pluviâ ingenti sata læta boumque labores
Diluit; implentur fossæ, et cava flumina crescunt
Cum sonitu; fervetque fretis spirantibus æquor.
Ipse Pater, mediâ nimborum in nocte, corusca
Fulmina molitur dextrâ: quo maxima motu
Terra tremit; fugere feræ; et mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit; ingeminant austri et densissimus imber;
Nunc nemora ingenti vento, nunc littora plangunt.
Hoc metuens, cœli mensés et sidera serva;
Frigida Saturni sese quo stella receptet;
Quos ignis cœlo Cyllenius erret in orbes.
In primis venerare deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hiemis, jam vere sereno.
Tum pingues agni, et tum mollissima vina;
Tum somni dulces, densæque in montibus umbræ.
Cuncta tibi Cererem pubes agrestis adoret;

Cui tu lacte favos et miti dilue Baccho,
Terque novas circum felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes,
Et Cererem clamore vocent in tecta; neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri, tortâ redimitus tempora quercu,
Det motus incompositos, et carmina dicat.
Atque, hæc ut certis possemus discere signis,
Æstusque, pluviasque, et agentes frigora ventos;
Ipse Pater statuit, quid menstrua Luna moneret;
Quo signo caderent austri; quid sæpe videntes
Agricolæ propius stabulis armenta tenerent.
Continuo, ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longe
Littora misceri, et nemorum increbrescere murmur.
Jam sibi tum a curvis male temperat unda carinis,
Quum medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad littora, quumque marinæ
In sicco ludunt fulicæ, notasque paludes
Deserit, atque altam supra volat ardea nubem.
Sæpe etiam stellas, vento impendente, videbis
Præcipites cœlo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus;
Sæpe levem paleam et frondes volitare caducas,
Aut summâ nantes in aquâ colludere plumas.
At, Boreæ de parte trucis quum fulminat, et quum
Eurique Zephyrique tonat domus; omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum surgentem vallibus imis
Aëriæ fugere grues; aut bucula, cœlum
Suspiciens, patulis captavit naribus auras;
Aut arguta lacus circumvolitavit hirundo,
Et veterem in limo ranæ cecinere querelam.

Sæpius et tectis penetralibus extulit ova
Angustum formica terens iter; et bibit ingens
Arcus; et, e pastu decedens agmine magno,
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quæ Asia circum
Dulcibus in stagnis rimantur prata Caÿstri,
Certatim largos humeris infundere rores,
Nunc caput objectare fretis, nunc currere in undas,
Et studio incassum videas gestire lavandi.
Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatiatur arenâ.
Nec nocturna quidem carpentes pensa puellæ
Nescivere hiemem, testâ quum ardente viderent
Scintillare oleum, et putres concrescere fungos.
Nec minus ex imbri soles et aperta serena
Prospicere, et certis poteris cognoscere signis:
Nam neque tum stellis acies obtusa videtur,
Nec fratris radiis obnoxia surgere Luna,
Tenuia nec lanæ per cœlum vellera ferri;
Non tepidum ad solem pennas in littore pandunt
Dilectæ Thetidi alcyones; non ore solutos
Immundi meminere sues jactare maniplos:
At nebulæ magis ima petunt, campoque recumbunt;
Solis et occasum servans de culmine summo
Nequidquam seros exercet noctua cantus.
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo:
Quâcumque illa levem fugiens secat æthera pennis,
Ecce! inimicus atrox magno stridore per auras
Insequitur Nisus: qua se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.
Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant; et sæpe cubilibus altis,
Nescio quâ præter solitum dulcedine læti,
Inter se in foliis strepitant: juvat imbribus actis

Progeniem parvam dulcesque revisere nidos.
Haud equidem credo, quia sit divinitus illis
Ingenium, aut rerum fato prudentia major:
Verum, ubi tempestas et cœli mobilis humor
Mutavere vias, et Jupiter uvidus austris
Densat, erant quæ rara modo, et, quæ densa, relaxat;
Vertuntur species animorum, et pectora motus
Nunc alios (alios, dum nubila ventus agebat)
Concipiunt: hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si vero solem ad rapidum, lunasque sequentes
Ordine, respicies, nunquam te crastina fallet
Hora, neque insidiis noctis capiere serenæ.
Luna revertentes quum primum colligit ignes,
Si nigrum obscuro comprenderit aëra cornu,
Maximus agricolis pelagoque parabitur imber:
At, si virgineum suffuderit ore ruborem,
Ventus erit: vento semper rubet aurea Phœbe.
Sin ortu quarto, namque is certissimus auctor,
Pura, neque obtusis per cœlum cornibus ibit,
Totus et ille dies, et, qui nascentur ab illo
Exactum ad mensem, pluviâ ventisque carebunt;
Votaque servati solvent in littore nautæ
Glauco, et Panopeæ, et Inoö Melicertæ.
Sol quoque, et exoriens, et quum se condet in undas,
Signa dabit: solem certissima signa sequuntur,
Et quæ mane refert, et quæ surgentibus astris.
Ille ubi nascentem maculis variaverit ortum,
Conditus in nubem, medioque refugerit orbe,
Suspecti tibi sint imbres; namque urguet ab alto
Arboribusque satisque Notus pecorique sinister.
Aut ubi sub lucem, densa inter nubila, sese
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu! male tum mites defendet pampinus uvas:

Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso quum jam decedet Olympo,
Profuerit meminisse magis; nam sæpe videmus
Ipsius in vultu varios errare colores:
Cæruleus pluviam denuntiat, igneus Euros;
Sin maculæ incipient rutilo immiscerier igni,
Omnia tum pariter vento nimbisque videbis
Fervere: non illâ quisquam me nocte per altum
Ire, neque ab terrâ moneat convellere funem.
At, si, quum referetque diem, condetque relatum,
Lucidus orbis erit, frustra terrebere nimbis,
Et claro silvas cernes aquilone moveri.
Denique, quid vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? Ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere bella.
Ille etiam exstincto miseratus Cæsare Romam;
Quum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem.
Tempore quamquam illo tellus quoque, et æquora ponti,
Obscenæque canes, importunæque volucres,
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos liquefactaque volvere saxa!
Armorum sonitum toto Germania cœlo
Audiit; insolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgo exaudita silentes
Ingens; et simulacra, modis pallentia miris,
Visa sub obscurum noctis; pecudesque loquutæ,
Infandum! sistunt amnes, terræque dehiscunt;
Et mœstum illacrimat templis ebur, æraque sudant.
Proluit, insano contorquens vortice silvas,
Fluviorum rex Eridanus, camposque per omnes
Cum stabulis armenta tulit. Nec tempore eodem

Tristibus aut extis fibræ apparere minaces,
Aut puteis manare cruor cessavit, et altæ
Per noctem resonare, lupis ululantibus, urbes.
Non alias cœlo ceciderunt plura sereno
Fulgura; nec diri toties arsere cometæ.
Ergo inter sese paribus concurrere telis
Romanas acies iterum videre Philippi;
Nec fuit indignum superis, bis sanguine nostro
Emathiam et latos Hæmi pinguescere campos.
Scilicet et tempus veniet, quum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila,
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulcris.
Dî patrii, Indigetes, et Romule, Vestaque mater,
Quæ Tuscum Tiberim et Romana Palatia servas,
Hunc saltem everso juvenem succurrere sæclo
Ne prohibete! Satis jam pridem sanguine nostro
Laomedonteæ luimus perjuria Trojæ.
Jam pridem nobis cœli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphos:
Quippe ubi fas versum atque nefas; tot bella per orbem,
Tam multæ scelerum facies; non ullus aratro
Dignus honos; squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem;
Hinc movet Euphrates, illinc Germania, bellum;
Vicinæ ruptis inter se legibus urbes
Arma ferunt; sævit toto Mars impius orbe:
Ut, quum carceribus sese effudere quadrigæ,
Addunt in spatia, et, frustra retinacula tendens,
Fertur equis auriga, neque audit currus habenas.

P. VIRGILII MARONIS

GEORGICON.

LIBER SECUNDUS.

HACTENUS arvorum cultus et sidera cœli;
Nunc te, Bacche, canam, nec non silvestria tecum
Virgulta, et prolem tarde crescentis olivæ.
Huc, pater O Lenæe! tuis hic omnia plena
Muneribus; tibi pampineo gravidus auctumno
Floret ager, spumat plenis vindemia labris;
Huc, pater O Lenæe! veni, nudataque musto
Tingue novo mecum dereptis crura cothurnis.
  Principio, arboribus varia est natura creandis.
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte suâ veniunt, camposque et flumina late
Curva tenent: ut molle siler, lentæque genestæ,
Populus, et glaucâ canentia fronde salicta.
Pars autem posito surgunt de semine: ut altæ
Castaneæ, nemorumque Jovi quæ maxima frondet
Æsculus, atque, habitæ Graiis oracula, quercus.
Pullulat ab radice aliis densissima silva;
Ut cerasis, ulmisque: etiam Parnasia laurus
Parva sub ingenti matris se subjicit umbrâ.
Hos Natura modos primum dedit: his genus omne
Silvarum fruticumque viret nemorumque sacrorum.
  Sunt alii, quos ipse viâ sibi reperit usus.
Hic, plantas teneras, abscindens de corpore matrum,
Deposuit sulcis: hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos:
Silvarumque aliæ pressos propaginis arcus
Exspectant, et viva suâ plantaria terrâ:

Nil radicis egent aliæ, summumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu!
Truditur e sicco radix oleagina ligno.
Et sæpe alterius ramos impune videmus
Vertere in alterius, mutatamque insita mala
Ferre pirum, et prunis lapidosa rubescere corna.
  Quare agite, O, proprios generatim discite cultus,
Agricolæ! fructusque feros mollite colendo;
Neu segnes jaceant terræ. Juvat Ismara Baccho
Conserere, atque oleâ magnum vestire Taburnum.
  Tuque ades, inceptumque unâ decurre laborem,
O decus! O famæ merito pars maxima nostræ,
Mæcenas! pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto;
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox: ades, et primi lege littoris oram;
In manibus terræ: non hic te carmine ficto,
Atque per ambages et longa exorsa, tenebo.
  Sponte suâ quæ se tollunt in luminis auras,
Infœcunda quidem, sed læta et fortia surgunt:
Quippe solo natura subest. Tamen hæc quoque, si quis
Inserat, aut scrobibus mandet mutata subactis,
Exuerint silvestrem animum; cultuque frequenti
In quascumque voces artes, haud tarda sequentur.
Nec non et sterilis, quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros:
Nunc altæ frondes et rami matris opacant,
Crescentique adimunt fœtus, uruntve ferentem.
Jam, quæ seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram;
Pomaque degenerant succos oblita priores;
Et turpes avibus prædam fert uva racemos.
  Scilicet omnibus est labor impendendus; et omnes
Cogendæ in sulcum, ac multâ mercede domandæ.

Sed truncis oleæ melius, propagine vites
Respondent, solido Paphiæ de robore myrtus.
Plantis et duræ coruli nascuntur, et ingens
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.
Inseritur vero et nucis arbutus horrida fœtu,
Et steriles platani malos gessere valentes:
Castaneæ fagus, ornusque incanuit albo
Flore piri, glandemque sues fregere sub ulmis.
Nec modus inserere atque oculos imponere simplex.
Nam, qua se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: huc alienâ ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et alte
Finditur in solidum cuneis via; deinde feraces
Plantæ immittuntur: nec longum tempus, et ingens
Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.
Præterea, genus haud unum, nec fortibus ulmis,
Nec salici, lotoque, neque Idæis cyparissis:
Nec pingues unam in faciem nascuntur olivæ,
Orchades, et Radii, et amarâ Pausia baccâ;
Pomaque, et Alcinoï silvæ: nec surculus idem
Crustumiis Syriisque piris, gravibusque volemis:
Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmite Lesbos.
Sunt Thasiæ vites; sunt et Mareotides albæ;
Pinguibus hæ terris habiles, levioribus illæ;
Et passo Psithia utilior; tenuisque Lageos,
Tentatura pedes olim, vincturaque linguam;
Purpureæ, Preciæque: et—quo te carmine dicam,
Rhætica? nec cellis ideo contende Falernis.
Sunt et Aminææ vites, firmissima vina,

Tmolius assurgit quibus, et rex ipse Phanæus;
Argitisque minor, cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, dîs et mensis accepta secundis,
Transierim, Rhodia, et tumidis, Bumaste, racemis.
Sed neque, quam multæ species, nec, nomina quæ sint,
Est numerus; neque enim numero comprendere refert:
Quem qui scire velit, Libyci velit æquoris idem
Discere quam multæ Zephyro turbentur arenæ;
Aut, ubi navigiis violentior incidit Eurus,
Nôsse, quot Ionii veniant ad littora fluctus.
Nec vero terræ ferre omnes omnia possunt.
Fluminibus salices, crassisque paludibus alni
Nascuntur; steriles saxosis montibus orni:
Littora myrtetis lætissima: denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos;
Divisæ arboribus patriæ: sola India nigrum
Fert ebenum; solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid nemora Æthiopum, molli canentia lanâ?
Velleraque ut foliis depectant tenuia Seres?
Aut quos, Oceano propior, gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum
Arboris haud ullæ jactu potuere sagittæ:
Et gens illa quidem sumtis non tarda pharetris.
Media fert tristes succos tardumque saporem
Felicis mali; quo non præsentius ullum,
Pocula si quando sævæ infecere novercæ,
[Miscueruntque herbas et non innoxia verba,]
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos, faciemque simillima lauro;
Et, si non alium late jactaret odorem,

Laurus erat: folia haud ullis labentia ventis;
Flos ad prima tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis.
Sed neque Medorum, silvæ ditissima, terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent; non Bactra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri spirantes naribus ignem
Invertere, satis immanis dentibus hydri;
Nec galeis densisque virûm seges horruit hastis:
Sed gravidæ fruges et Bacchi Massicus humor
Implevere; tenent oleæ armentaque læta.
Hinc bellator equus campo sese arduus infert:
Hinc albi, Clitumne, greges, et maxima, taurus,
Victima, sæpe tuo perfusi flumine sacro,
Romanos ad templa deûm duxere triumphos.
Hic ver assiduum, atque alienis mensibus æstas;
Bis gravidæ pecudes, bis pomis utilis arbor.
At rabidæ tigres absunt, et sæva leonum
Semina; nec miseros fallunt aconita legentes;
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem,
Tot congesta manu præruptis oppida saxis,
Fluminaque antiquos subterlabentia muros.
An mare, quod supra, memorem, quodque alluit infra?
Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu assurgens, Benace, marino?
An memorem portus, Lucrinoque addita claustra,
Atque indignatum magnis stridoribus æquor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virûm, Marsos, pubemque Sabellam,

Assuetumque malo Ligurem, Volscosque verutos,
Extulit; hæc Decios, Marios, magnosque Camillos,
Scipiadas duros bello, et te, maxime Cæsar,
Qui nunc, extremis Asiæ jam victor in oris,
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus!
Magna virûm: tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes,
Ascræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis; quæ robora cuique,
Quis color, et quæ sit rebus natura ferendis.
Difficiles primum terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis,
Palladiâ gaudent silvâ vivacis olivæ.
Indicio est tractu surgens oleaster eodem
Plurimus, et strati baccis silvestribus agri.
At, quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis et fertilis ubere campus;
Qualem sæpe cavâ montis convalle solemus
Dispicere (huc summis liquuntur rupibus amnes,
Felicemque trahunt limum), quique editus austro,
Et filicem curvis invisam pascit aratris;
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites: hic fertilis uvæ;
Hic laticis, qualem pateris libamus et auro,
Inflavit quum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,
Aut fœtus ovium, aut urentes culta capellas;
Saltus, et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cycnos:
Non liquidi gregibus fontes, non gramina deerunt;
Et, quantum longis carpent armenta diebus,
Exiguâ tantum gelidus ros nocte reponet.

Nigra fere et presso pinguis sub vomere terra,
Et cui putre solum (namque hoc imitamur arando),
Optima frumentis: non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvencis:
Aut, unde iratus silvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illæ altum nidis petiere relictis;
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glarea ruris
Vix humiles apibus casias roremque ministrat:
Et tophus scaber et nigris exesa chelydris
Creta negant alios æque serpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam fumosque volucres,
Et bibit humorem, et, quum vult, ex se ipsa remittit;
Quæque suo viridi semper se gramine vestit,
Nec scabie et salsâ lædit rubigine ferrum:
Illa tibi lætis intexet vitibus ulmos;
Illa ferax oleo est; illam experiere colendo
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo
Ora jugo, et vacuis Clanius non æquus Acerris.
Nunc, quo quamque modo possis cognoscere, dicam.
Rara sit, an supra morem si densa requiras;
Altera frumentis quoniam favet, altera Baccho;
Densa magis Cereri, rarissima quæque Lyæo:
Ante locum capies oculis, alteque jubebis
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.
Si deerunt, rarum, pecorique et vitibus almis
Aptius, uber erit: sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis,
Spissus ager; glebas cunctantes crassaque terga
Exspecta, et validis terram proscinde juvencis.

Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix (ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat)
Tale dabit specimen: tu spisso vimine qualos,
Colaque prælorum fumosis deripe tectis;
Huc ager ille malus, dulcesque a fontibus undæ,
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ;
At sapor indicium faciet, manifestus et ora
Tristia tentantum sensu torquebit amaror.
Pinguis item quæ sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Lætior. Ah nimium ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat aristis!
Quæ gravis est, ipso tacitam se pondere prodit;
Quæque levis. Promtum est oculis prædiscere nigram,
Et quis cui color. At sceleratum exquirere frigus
Difficile est: piceæ tantum, taxique nocentes
Interdum, aut hederæ pandunt vestigia nigræ.

His animadversis, terram multo ante memento
Excoquere, et magnos scrobibus concidere montes,
Ante supinatas aquiloni ostendere glebas,
Quam lætum infodias vitis genus. Optima putri
Arva solo: id venti curant, gelidæque pruinæ,
Et labefacta movens robustus jugera fossor.
At, si quos haud ulla viros vigilantia fugit,
Ante locum similem exquirunt, ubi prima paretur
Arboribus seges, et quo mox digesta feratur;
Mutatam ignorent subito ne semina matrem.
Quin etiam cœli regionem in cortice signant;
Ut, quo quæque modo steterit, quâ parte calores
Austrinos tulerit, quæ terga obverterit axi,
Restituant: adeo in teneris consuescere multum est.

Collibus, an plano melius sit ponere vitem,
Quære prius. Si pinguis agros metabere campi,
Densa sere; in denso non segnior ubere Bacchus:
Sin tumulis acclive solum collesque supinos;
Indulge ordinibus, nec secius omnis in unguem
Arboribus positis secto via limite quadret.
Ut sæpe, ingenti bello quum longa cohortes
Explicuit legio, et campo stetit agmen aperto,
Directæque acies, ac late fluctuat omnis
Ære renidenti tellus, nec dum horrida miscent
Prœlia, sed dubius mediis Mars errat in armis:
Omnia sint paribus numeris dimensa viarum,
Non animum modo uti pascat prospectus inanem;
Sed quia non aliter vires dabit omnibus æquas
Terra, neque in vacuum poterunt se extendere rami.
Forsitan et, scrobibus quæ sint fastigia, quæras.
Ausim vel tenui vitem committere sulco:
Altior ac penitus terræ defigitur arbos;
Æsculus in primis, quæ, quantum vertice ad auras
Ætherias, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabra, neque imbres
Convellunt; immota manet, multosque nepotes,
Multa virûm volvens durando secula, vincit:
Tum, fortes late ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.
Neve tibi ad solem vergant vineta cadentem;
Neve inter vites corulum sere: neve flagella
Summa pete, aut summâ destringe ex arbore plantas;
Tantus amor terræ! neu ferro læde retuso
Semina; neve oleæ silvestres insere truncos:
Nam sæpe incautis pastoribus excidit ignis,
Qui, furtim pingui primum sub cortice tectus,
Robora comprendit, frondesque elapsus in altas
Ingentem cœlo sonitum dedit; inde sequutus
Per ramos victor perque alta cacumina regnat,

Et totum involvit flammis nemus, et ruit atram
Ad cœlum, piceâ crassus caligine, nubem:
Præsertim si tempestas a vertice silvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ:
Infelix superat foliis oleaster amaris.
  Nec tibi tam prudens quisquam persuadeat auctor,
Tellurem Boreâ rigidam spirante moveri.
Rura gelu tum claudit hiems, nec, semine jacto,
Concretam patitur radicem affigere terræ.
Optima vinetis satio, quum vere rubenti
Candida venit avis, longis invisa colubris;
Prima vel auctumni sub frigora, quum rapidus Sol
Nondum hiemem contingit equis, jam præterit æstas.
Ver adeo frondi nemorum, ver utile silvis:
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fœcundis imbribus Æther
Conjugis in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore, fœtus.
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus;
Parturit almus ager; Zephyrique tepentibus auris
Laxant arva sinus; superat tener omnibus humor;
Inque novos soles audent se germina tuto
Credere: nec metuit surgentes pampinus Austros,
Aut actum cœlo magnis Aquilonibus imbrem;
Sed trudit gemmas, et frondes explicat omnes.
  Non alios primâ crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crédiderim: ver illud erat; ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri;
Quum primæ lucem pecudes hausere, virûmque
Terrea progenies duris caput extulit arvis,
Immissæque feræ silvis, et sidera cœlo.

Nec res hunc teneræ possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet, cœli indulgentia terras.
Quod superest, quæcumque premes virgulta per agros,
Sparge fimo pingui, et multâ memor occule terrâ;
Aut lapidem bibulum, aut squalentes infode conchas:
Inter enim labentur aquæ, tenuisque subibit
Halitus, atque animos tollent sata. Jamque reperti,
Qui saxo super, atque ingentis pondere testæ,
Urguerent: hoc effusos munimen ad imbres;
Hoc, ubi hiulca siti findit canis æstifer arva.
Seminibus positis, superest diducere terram
Sæpius ad capita, et duros jactare bidentes;
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos:
Tum leves calamos, et rasæ hastilia virgæ,
Fraxineasque aptare sudes, furcasque valentes:
Viribus eniti quarum, et contemnere ventos
Assuescant, summasque sequi tabulata per ulmos.
Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris: et, dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acie nondum falcis tentanda; sed uncis
Carpendæ manibus frondes, interque legendæ.
Inde, ubi jam validis amplexæ stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde;
Ante reformidant ferrum: tum denique dura
Exerce imperia, et ramos compesce fluentes.
Texendæ sepes etiam, et pecus omne tenendum,
Præcipue dum frons tenera imprudensque laborum:
Cui, super indignas hiemes solemque potentem,
Silvestres uri assidue capreæque sequaces
Illudunt, pascuntur oves avidæque juvencæ.
Frigora nec tantum canâ concreta pruinâ,
Aut gravis incumbens scopulis arentibus æstas,

Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Cæditur, et veteres ineunt proscenia ludi,
Præmiaque ingeniis pagos et compita circum
Thesidæ posuere, atque inter pocula læti
Mollibus in pratis unctos saluere per utres.
Nec non Ausonii, Trojâ gens missa, coloni
Versibus incomtis ludunt, risuque soluto,
Oraque corticibus sumunt horrenda cavatis;
Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fœtu;
Complentur vallesque cavæ saltusque profundi,
Et quocumque deus circum caput egit honestum.
Ergo rite suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus;
Et ductus cornu stabit sacer hircus ad aram,
Pinguiaque in veribus torrebimus exta colurnis.
Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est: namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternum frangenda bidentibus; omne levandum
Fronde nemus: redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac jam olim, seras posuit quum vinea frondes,
Frigidus et silvis aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto;
Postremus metito. Bis vitibus ingruit umbra;
Bis segetem densis obducunt sentibus herbæ;
Durus uterque labor. Laudato ingentia rura:

Exiguum colito. Nec non etiam aspera rusci
Vimina per silvam, et ripis fluvialis arundo
Cæditur, incultique exercet cura salicti.
Jam vinctæ vites; jam falcem arbusta reponunt;
Jam canit extremos effœtus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus;
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla est oleis cultura; neque illæ
Procurvam exspectant falcem rastrosque tenaces,
Quum semel hæserunt arvis, aurasque tulerunt.
Ipsa satis tellus, quum dente recluditur unco,
Sufficit humorem; et gravidas, cum vomere, fruges.
Hoc pinguem et placitam Paci nutritor olivam.
Poma quoque, ut primum truncos sensere valentes,
Et vires habuere suas, ad sidera raptim
Vi propriâ nituntur, opisque haud indiga nostræ.
Nec minus interea fœtu nemus omne gravescit,
Sanguineisque inculta rubent aviaria baccis.
Tondentur cytisi, tædas silva alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines serere, atque impendere curam?
Quid majora sequar? salices humilesque genestæ,
Aut illæ pecori frondem, aut pastoribus umbras
Sufficiunt; sepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre
Non rastris, hominum non ulli obnoxia curæ.
Ipsæ Caucasio steriles in vertice silvæ,
Quas animosi Euri assidue franguntque feruntque,
Dant alios aliæ fœtus; dant utile lignum
Navigiis pinos, domibus cedrumque cupressosque:
Hinc radios trivere rotis, hinc tympana plaustris
Agricolæ, et pandas ratibus posuere carinas.
Viminibus salices fœcundæ, frondibus ulmi,
At myrtus validis hastilibus, et, bona bello,

Cornus; Ituræos taxi torquentur in arcus.
Nec tiliæ leves aut torno rasile buxum
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus,
Missa Pado; nec non et apes examina condunt
Corticibusque cavis vitiosæque ilicis alveo.
Quid memorandum æque Baccheïa dona tulerunt?
Bacchus et ad culpam caussas dedit: ille furentes
Centauros leto domuit, Rhœtumque, Pholumque,
Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimium, sua si bona nôrint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit ædibus undam;
Nec varios inhiant pulchrâ testudine postes,
Illusasque auro vestes, Ephyreïaque æra;
Alba neque Assyrio fucatur lana veneno,
Nec casiâ liquidi corrumpitur usus olivi:
At secura quies, et nescia fallere vita,
Dives opum variarum; at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt: illic saltus ac lustra ferarum,
Et patiens operum, exiguoque assueta, juventus;
Sacra deûm, sanctique patres: extrema per illos
Justitia, excedens terris, vestigia fecit.
Me vero primum, dulces ante omnia, Musæ,
Quarum sacra fero, ingenti percussus amore,
Accipiant, cœlique vias et sidera monstrent;
Defectus solis varios, lunæque labores;
Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant;
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quæ tardis mora noctibus obstet.

Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi, et rigui placeant in vallibus amnes:
Flumina amem silvasque inglorius. O, ubi campi,
Spercheosque, et, virginibus bacchata Lacænis,
Taÿgeta! O, qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!
Felix, qui potuit rerum cognoscere caussas;
Atque metus omnes, et inexorabile fatum,
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestes,
Panaque, Silvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres,
Aut conjurato descendens Dacus ab Istro;
Non res Romanæ, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit; nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta cæca, ruuntque
In ferrum; penetrant aulas et limina regum:
Hic petit excidiis urbem miserosque Penates,
Ut gemmâ bibat, et Sarrano indormiat ostro:
Condit opes alius, defossoque incubat auro.
Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos (geminatus enim plebisque patrumque)
Corripuit. Gaudent perfusi sanguine fratrum,
Exsilioque domos et dulcia limina mutant,
Atque alio patriam quærunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor; hinc patriam parvosque nepotes
Sustinet; hinc armenta boum, meritosque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut fœtu pecorum, aut Cerealis mergite culmi;

Proventuque oneret sulcos, atque horrea vincat.
Venit hiems: teritur Sicyonia baccâ trapetis;
Glande sues læti redeunt; dant arbuta silvæ;
Et varios ponit fœtus auctumnus; et alte
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati;
Casta pudicitiam servat domus; ubera vaccæ
Lactea demittunt; pinguesque in gramine læto
Inter se adversis luctantur cornibus hædi.
Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te, libans, Lenæe, vocat; pecorisque magistris
Velocis jaculi certamina ponit in ulmo;
Corporaque agresti nudant prædura palæstrae.
Hanc olim veteres vitam coluere Sabini;
Hanc Remus et frater: sic fortis Etruria crevit;
Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi regis, et ante
Impia quam cæsis gens est epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica, necdum,
Impositos duris crepitare incudibus enses.
Sed nos immensum spatiis confecimus æquor,
Et jam tempus equûm fumantia solvere colla.

P. VIRGILII MARONIS

GEORGICON.

LIBER TERTIUS.

Te quoque, magna Pales, et te, memorande, canemus,
Pastor ab Amphryso; vos, silvæ amnesque Lycæi.
Cetera, quæ vacuas tenuissent carmine mentes,
Omnia jam vulgata: quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras?
Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? Tentanda via est, quâ me quoque possim
Tollere humo, victorque virûm volitare per ora.
Primus ego in patriam mecum, modo vita supersit,
Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas;
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenerâ prætexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucosque Molorchi,
Cursibus et crudo decernet Græcia cestu.
Ipse, caput tonsæ foliis ornatus olivæ,
Dona feram. Jam nunc sollemnes ducere pompas
Ad delubra juvat, cæsosque videre juvencos;
Vel scena ut versis discedat frontibus, utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridûm faciam, victorisque arma Quirini;

Atque hic undantem bello magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphaten,
Fidentemque fugâ Parthum versisque sagittis,
Et duo rapta manu diverso ex hoste tropæa,
Bisque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina, Trosque parens, et Trojæ Cynthius auctor.
Invidia infelix furias amnemque severum
Cocyti metuet, tortosque Ixionis angues
Immanemque rotam, et non exsuperabile saxum.
Interea Dryadum silvas saltusque sequamur
Intactos, tua, Mæcenas, haud mollia jussa.
Te sine nil altum mens inchoat. En! age, segnes
Rumpe moras; vocat ingenti clamore Cithæron,
Taÿgetique canes, domitrixque Epidaurus equorum:
Et vox assensu nemorum ingeminata remugit.
Mox tamen ardentes accingar dicere pugnas
Cæsaris, et nomen famâ tot ferre per annos,
Tithoni primâ quot abest ab origine Cæsar.
  Seu quis, Olympiacæ miratus præmia palmæ,
Pascit equos; seu quis fortes ad aratra juvencos;
Corpora præcipue matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,
Et crurum tenus a mento palearia pendent;
Tum longo nullus lateri modus; omnia magna,
Pes etiam; et camuris hirtæ sub cornibus aures.
Nec mihi displiceat maculis insignis et albo,
Aut juga detrectans; interdumque aspera cornu,
Et faciem tauro propior; quæque ardua tota,
Et gradiens imâ verrit vestigia caudâ.
Ætas Lucinam justosque pati hymenæos
Desinit ante decem, post quatuor incipit annos:
Cetera nec fœturæ habilis, nec fortis aratris.

Interea, superat gregibus dum læta juventas,
Solve mares; mitte in Venerem pecuaria primus,
Atque aliam ex aliâ generando suffice prolem.
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisque senectus,
Et labor, et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis:
Semper enim refice; ac, ne post amissa requiras,
Anteveni, et sobolem armento sortire quotannis.
Nec non et pecori est idem dilectus equino.
Tu modo, quos in spem statues submittere gentis,
Præcipuum jam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis
Altius ingreditur, et mollia crura reponit.
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto sese committere ponti;
Nec vanos horret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesaque terga;
Luxuriatque toris animosum pectus. Honesti
Spadices, glaucique: color deterrimus albis,
Et gilvo. Tum, si qua sonum procul arma dedere,
Stare loco nescit; micat auribus, et tremit artus;
Collectumque fremens volvit sub naribus ignem:
Densa juba, et dextro jactata recumbit in armo;
At duplex agitur per lumbos spina; cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis, Amyclæi domitus Pollucis habenis,
Cyllarus, et, quorum Graii meminere poëtæ,
Martis equi bijuges, et magni currus Achilli:
Talis et ipse jubam cervice effudit equinâ,
Conjugis adventu pernix, Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis, aut jam segnior annis,
Deficit, abde domo; nec turpi ignosce senectæ.

Frigidus in Venerem senior, frustraque laborem
Ingratum trahit; et, si quando ad prœlia ventum est,
Ut quondam in stipulis magnus sine viribus ignis,
Incassum furit. Ergo animos ævumque notabis
Præcipue; hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides, quum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus;
Quum spes arrectæ juvenum, exsultantiaque haurit
Corda pavor pulsans? illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis:
Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies; at fulvæ nimbus arenæ
Tollitur; humescunt spumis flatuque sequentum:
Tantus amor laudum, tantæ est victoria curæ.
Primus Erichthonius currus et quatuor ausus
Jungere equos, rapidusque rotis insistere victor.
Frena Pelethronii Lapithæ gyrosque dedere,
Impositi dorso, atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor: æque juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem;
Quamvis sæpe fugâ versos ille egerit hostis,
Et patriam Epirum referat, fortesque Mycenas,
Neptunique ipsâ deducat origine gentem.
His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legere ducem, et pecori dixere maritum;
Pubentesque secant herbas, fluviosque ministrant,
Farraque; ne blando nequeat superesse labori,
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes;
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondesque negant, et fontibus arcent;

Sæpe etiam cursu quatiunt, et sole fatigant,
Quum graviter tunsis gemit area frugibus, et quum
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes;
Sed rapiat sitiens Venerem, interiusque recondat.
Rursus cura patrum cadere, et succedere matrum
Incipit. Exactis gravidæ quum mensibus errant,
Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri
Carpere prata fugâ, fluviosque innare rapaces.
Saltibus in vacuis pascunt, et plena secundum
Flumina: muscus ubi, et viridissima gramine ripa;
Speluncæque tegant, et saxea procubet umbra.
Est lucos Silari circa, ilicibusque virentem,
Plurimus, Alburnum, volitans, cui nomen asilo
Romanum est, œstrum Graii vertere vocantes;
Asper, acerba sonans; quo tota exterrita silvis
Diffugiunt armenta: furit mugitibus æther
Concussus, silvæque, et sicci ripa Tanagri.
Hoc quondam monstro horribiles exercuit iras,
Inachiæ, Juno, pestem meditata juvencæ.
Hunc quoque, nam mediis fervoribus acrior instat,
Arcebis gravido pecori, armentaque pasces
Sole recens orto, aut noctem ducentibus astris.
Post partum, cura in vitulos traducitur omnis:
Continuoque notas et nomina gentis inurunt,
Et quos aut pecori malint submittere habendo,
Aut aris servare sacros, aut scindere terram,
Et campum horrentem fractis invertere glebis.
Cetera pascantur virides armenta per herbas.
Tu, quos ad studium atque usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis ætas.
Ac primum laxos tenui de vimine circlos

Cervici subnecte; dehinc, ubi libera colla
Servitio assuerint, ipsis e torquibus aptos
Junge pares, et coge gradum conferre juvencos.
Atque illis jam sæpe rotæ ducantur inanes
Per terram, et summo vestigia pulvere signent:
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
Interea pubi indomitæ non gramina tantum,
Nec vescas salicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata. Nec tibi fœtæ,
More patrum, nivea implebunt mulctraria vaccæ,
Sed tota in dulces consument ubera natos.
Sin ad bella magis studium turmasque feroces,
Aut Alphea rotis prælabi flumina Pisæ,
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati; tractuque gementem
Ferre rotam, et stabulo frenos audire sonantes;
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausæ sonitum cervicis amare.
Atque hæc jam primo depulsus ab ubere matris
Audeat, inque vicem det mollibus ora capistris
Invalidus, etiamque tremens, etiam inscius ævi.
At, tribus exactis, ubi quarta accesserit æstas,
Carpere mox gyrum incipiat, gradibusque sonare
Compositis, sinuetque alterna volumina crurum;
Sitque laboranti similis; tum cursibus auras,
Tum vocet, ac, per aperta volans, ceu liber habenis,
Æquora, vix summâ vestigia ponat arenâ:
Qualis Hyperboreis Aquilo quum densus ab oris
Incubuit, Scythiæque hiemis atque arida differt
Nubila: tum segetes altæ campique natantes
Lenibus horrescunt flabris, summæque sonorem
Dant silvæ, longique urguent ad littora fluctus:
Ille volat, simul arva fugâ, simul æquora verrens.

Hic vel ad Elei metas et maxima campi
Sudabit spatia, et spumas aget ore cruentas;
Belgica vel molli melius feret esseda collo.
Tum demum crassâ magnum farragine corpus
Crescere, jam domitis, sinito; namque ante domandum
Ingentes tollent animos, prensique negabunt
Verbera lenta pati, et duris parere lupatis.
  Sed non ulla magis vires industria firmat,
Quam Venerem et cæci stimulos avertere amoris,
Sive boum, sive est cui gratior usus equorum.
Atque ideo tauros procul atque in sola relegant
Pascua, post montem oppositum, et trans flumina lata;
Aut intus clausos satura ad præsepia servant.
Carpit enim vires paullatim, uritque videndo,
Femina; nec nemorum patitur meminisse, nec herbæ:
Dulcibus illa quidem illecebris et sæpe superbos
Cornibus inter se subigit decernere amantes.
Pascitur in magnâ silvâ formosa juvenca:
Illi alternantes multâ vi prœlia miscent
Vulneribus crebris; lavit ater corpora sanguis;
Versaque in obnixos urguentur cornua vasto
Cum gemitu: reboant silvæque et longus Olympus.
Nec mos bellantes una stabulare: sed alter
Victus abit, longeque ignotis exsulat oris;
Multa gemens ignominiam, plagasque superbi
Victoris, tum, quos amisit inultus, amores;
Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernix instrato saxa cubili,
Frondibus hirsutis et carice pastus acutâ;
Et tentat sese; atque irasci in cornua discit
Arboris obnixus trunco, ventosque lacessit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Post, ubi collectum robur, viresque refectæ,
Signa movet, præcepsque oblitum fertur in hostem:

Fluctus uti medio cœpit quum albescere ponto,
Longius, ex altoque sinum trahit; utque, volutus
Ad terras, immane sonat per saxa, neque ipso
Monte minor procumbit; at ima exæstuat unda
Verticibus, nigramque alte subjectat arenam.
Omne adeo genus in terris hominumque ferarumque,
Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio, catulorum oblita, leæna
Sævior erravit campis; nec funera vulgo
Tam multa informes ursi stragemque dedere
Per silvas: tum sævus aper, tum pessima tigris.
Heu! male tum Libyæ solis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum
Corpora, si tantum notas odor attulit auras?
Ac neque eos jam frena virûm, neque verbera sæva,
Non scopuli rupesque cavæ, atque objecta retardant
Flumina, correptos undâ torquentia montes.
Ipse ruit dentesque Sabellicus exacuit sus,
Et pede prosubigit terram, fricat arbore costas,
Atque hinc atque illinc humeros ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? Nempe abruptis turbata procellis
Nocte natat cæcâ serus freta; quem super ingens
Porta tonat cœli, et scopulis illisa reclamant
Æquora; nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid, quæ imbelles dant prœlia cervi?
Scilicet ante omnes furor est insignis equarum;
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumsere quadrigæ.
Illas ducit amor trans Gargara, transque sonantem
Ascanium: superant montes, et flumina tranant.
Continuoque, avidis ubi subdita flamma medullis,

Vere magis, quia vere calor redit ossibus, illæ
Ore omnes versæ in Zephyrum stant rupibus altis,
Exceptantque leves auras; et sæpe sine ullis
Conjugiis, vento gravidæ, mirabile dictu!
Saxa per, et scopulos, et depressas convalles
Diffugiunt; non, Eure, tuos, neque Solis ad ortus;
In Borean Caurumque, aut unde nigerrimus Auster
Nascitur, et pluvio contristat frigore cœlum.
Hinc demum, hippomanes vero quod nomine dicunt
Pastores, lentum destillat ab inguine virus;
Hippomanes, quod sæpe malæ legere novercæ,
Miscueruntque herbas et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc satis armentis. Superat pars altera curæ,
Lanigeros agitare greges, hirtasque capellas.
Hic labor; hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quam sit, et angustis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor: juvat ire jugis, qua nulla priorum
Castaliam molli devertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore sonandum.
Incipiens, stabulis edico in mollibus herbam
Carpere oves, dum mox frondosa reducitur æstas;
Et multâ duram stipulâ filicumque maniplis
Sternere subter humum, glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.
Post, hinc digressus, jubeo frondentia capris
Arbuta sufficere, et fluvios præbere recentes;
Et stabula a ventis hiberno opponere soli,
Ad medium conversa diem: dum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non curâ nobis leviore tuendæ,
Nec minor usus erit: quamvis Milesia magno

Vellera mutentur Tyrios incocta rubores.
Densior hinc soboles; hinc largi copia lactis.
Quam magis exhausto spumaverit ubere mulctra,
Læta magis pressis manabunt flumina mammis.
Nec minus interea barbas incanaque menta
Cinyphii tondent hirci, sætasque comantes,
Usum in castrorum, et miseris velamina nautis.
Pascuntur vero silvas, et summa Lycæi,
Horrentesque rubos, et amantes ardua dumos;
Atque ipsæ memores redeunt in tecta, suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem ventosque nivales,
Quo minus est illis curæ mortalis egestas,
Avertes; victumque feres et virgea lætus
Pabula; nec totâ claudes fœnilia brumâ.
At vero, Zephyris quum læta vocantibus æstas
In saltus utrumque gregem, atque in pascua mittet,
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenerâ pecori gratissimus herbâ.
Inde, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbusta cicadæ,
Ad puteos aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam;
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos; aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbrâ:
Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum, quum frigidus aëra vesper
Temperat, et saltus reficit jam roscida luna,
Littoraque alcyonen resonant, acalanthida dumi.
Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis?
Sæpe diem noctemque, et totum ex ordine mensem,

Pascitur itque pecus longa in deserta sine ullis
Hospitiis: tantum campi jacet. Omnia secum
Armentarius Afer agit, tectumque, Laremque,
Armaque, Amyclæumque canem, Cressamque pharetram:
Non secus ac patriis acer Romanus in armis,
Injusto sub fasce viam quum carpit, et hosti
Ante exspectatum positis stat in agmine castris.
At non, quâ Scythiæ gentes, Mæotiaque unda,
Turbidus et torquens flaventes Ister arenas,
Quâque redit medium Rhodope porrecta sub axem.
Illic clausa tenent stabulis armenta; neque ullæ
Aut herbæ campo apparent, aut arbore frondes:
Sed jacet aggeribus niveis informis et alto
Terra gelu late, septemque assurgit in ulnas:
Semper hiems, semper spirantes frigora Cauri.
Tum sol pallentes haud unquam discutit umbras;
Nec quum invectus equis altum petit æthera, nec quum
Præcipitem Oceani rubro lavit æquore currum.
Concrescunt subitæ currenti in flumine crustæ,
Undaque jam tergo ferratos sustinet orbes,
Puppibus illa prius, patulis nunc hospita plaustris
Æraque dissiliunt vulgo, vestesque rigescunt
Indutæ, cæduntque securibus humida vina,
Et totæ solidam in glaciem vertere lacunæ,
Stiriaque impexis induruit horrida barbis.
Interea toto non secius aëre ningit;
Intereunt pecudes, stant circumfusa pruinis
Corpora magna boum; confertoque agmine cervi
Torpent mole novâ, et summis vix cornibus exstant.
Hos non immissis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pinnæ:
Sed frustra oppositum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Cædunt, et magno læti clamore reportant.
Ipsi in defossis specubus secura sub altâ

Otia agunt terrâ, congestaque robora totasque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula læti
Fermento atque acidis imitantur vitea sorbis.
Talis, Hyperboreo Septem subjecta trioni,
Gens effrena virûm Rhipæo tunditur Euro,
Et pecudum fulvis velatur corpora sætis.
Si tibi lanitium curæ, primum aspera silva,
Lappæque tribulique absint; fuge pabula læta;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Rejice, ne maculis infuscet vellera pullis
Nascentum; plenoque alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est,
Pan deus Arcadiæ captam te, Luna, fefellit,
In nemora alta vocans; nec tu aspernata vocantem.
At, cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas.
Hinc et amant fluvios magis, ac magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent a matribus hædos,
Primaque ferratis præfigunt ora capistris.
Quod surgente die mulsere horisque diurnis,
Nocte premunt: quod jam tenebris et sole cadente,
Sub lucem exportans calathis, adit oppida pastor;
Aut parco sale contingunt, hiemique reponunt.
Nec tibi cura canum fuerit postrema: sed una
Veloces Spartæ catulos, acremque Molossum,
Pasce sero pingui. Nunquam, custodibus illis,
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horrebis Iberos.
Sæpe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas.
Sæpe, volutabris pulsos silvestribus, apros

Latratu turbabis agens, montesque per altos
Ingentem clamore premes ad retia cervum.
  Disce et odoratam stabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros.
Sæpe sub immotis præsepibus, aut, mala tactu,
Vipera delituit, cœlumque exterrita fugit;
Aut, tecto assuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum. Cape saxa manu, cape robora, pastor,
Tollentemque minas et sibila colla tumentem
Dejice: jamque fugâ timidum caput abdidit alte,
Quum medii nexus extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbis.
Est etiam ille malus Calabris in saltibus anguis,
Squamea convolvens sublato pectore terga,
Atque notis longam maculosus grandibus alvum:
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ ac pluvialibus austris,
Stagna colit; ripisque habitans, hic piscibus atram
Improbus ingluviem ranisque loquacibus explet;
Postquam exusta palus, terræque ardore dehiscunt,
Exsilit in siccum, et, flammantia lumina torquens,
Sævit agris, asperque siti, atque exterritus æstu.
Ne mihi tum molles sub divo carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas;
Quum, positis novus exuviis, nitidusque juventâ,
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad solem, et linguis micat ora trisulcis.
  Morborum quoque te causas et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber
Altius ad vivum persedit, et horrida cano
Bruma gelu; vel quum tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis

Mersatur, missusque secundo defluit amni;
Aut tonsum tristi contingunt corpus amurcâ,
Et spumas miscent argenti, et sulfura viva,
Idæasque pices, et pingues unguine ceras,
Scillamque, elleborosque graves, nigrumque bitumen.
Non tamen ulla magis præsens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo,
Dum medicas adhibere manus ad vulnera pastor
Abnegat, aut meliora deos sedet omina poscens.
Quin etiam, ima dolor balantum lapsus ad ossa
Quum furit, atque artus depascitur arida febris,
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam:
Bisaltæ quo more solent, acerque Gelonus,
Quum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul aut molli succedere sæpius umbræ
Videris, aut summas carpentem ignavius herbas,
Extremamque sequi, aut medio procumbere campo
Pascentem, et seræ solam decedere nocti;
Continuo culpam ferro compesce, priusquam
Dira per incautum serpant contagia vulgus.
Non tam creber, agens hiemem, ruit æquore turbo,
Quam multæ pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repente,
Spemque gregemque simul, cunctamque ab origine gentem.
Tum sciat, aërias Alpes et Norica si quis
Castella in tumulis et Iäpydis arva Timavi,
Nunc quoque post tanto videat, desertaque regna
Pastorum, et longe saltus lateque vacantes.
Hic quondam morbo cœli miseranda coorta est
Tempestas, totoque auctumni incanduit æstu,
Et genus omne neci pecudum dedit, omne ferarum;

Corrupitque lacus; infecit pabula tabo.
Nec via mortis erat simplex; sed, ubi ignea venis
Omnibus acta sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor, omniaque in se
Ossa minutatim morbo collapsa trahebat.
Sæpe in honore deûm medio stans hostia ad aram,
Lanea dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministros:
Aut, si quam ferro mactaverat ante sacerdos,
Inde neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere vates;
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejunâ sanie infuscatur arena.
Hinc lætis vituli vulgo moriuntur in herbis,
Et dulces animas plena ad præsepia reddunt.
Hinc canibus blandis rabies venit, et quatit ægros
Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix, studiorum atque immemor herbæ,
Victor equus, fontesque avertitur, et pede terram
Crebra ferit: demissæ aures; incertus ibidem
Sudor, et ille quidem morituris frigidus; aret
Pellis, et ad tactum tractanti dura resistit.
Hæc ante exitium primis dant signa diebus.
Sin in processu cœpit crudescere morbus,
Tum vero ardentes oculi, atque attractus ab alto
Spiritus, interdum gemitu gravis; imaque longo
Ilia singultu tendunt; it naribus ater
Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenæos: ea visa salus morientibus una.
Mox erat hoc ipsum exitio, furiisque refecti
Ardebant, ipsique suos, jam morte sub ægrâ,
(Dî meliora piis, erroremque hostibus illum!)
Discissos nudis laniabant dentibus artus.
Ecce autem, duro fumans sub vomere, taurus

Concidit, et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus. It tristis arator,
Mœrentem abjungens fraternâ morte juvencum;
Atque opere in medio defixa reliquit aratra.
Non umbræ altorum nemorum, non mollia possunt
Prata movere animum; non, qui per saxa volutus,
Purior electro, campum petit, amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes,
Ad terramque fluit devexo pondere cervix.
Quid labor, aut benefacta juvant? quid vomere terras
Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repôstæ:
Frondibus, et victu pascuntur simplicis herbæ;
Pocula sunt fontes liquidi, atque exercita cursu
Flumina: nec somnos abrumpit cura salubres.
  Tempore non alio dicunt regionibus illis
Quæsitas ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
  Ergo ægre rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per altos
Contentâ cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces
Nunc interque canes et circum tecta vagantur.
Jam maris immensi prolem, et genus omne natantum,
Littore in extremo, ceu naufraga corpora, fluctus
Proluit; insolitæ fugiunt in flumina phocæ.
Interit et, curvis frustra defensa latebris,
Vipera, et attoniti squamis astantibus hydri.
Ipsis est aër avibus non æquus, et illæ
Præcipites altâ vitam sub nube relinquunt.
Præterea, jam nec mutari pabula refert,
Quæsitæque nocent artes; cessere magistri,
Phillyrides Chiron. Amythaoniusque Melampus.

Sævit, et, in lucem Stygiis emissa tenebris
Pallida Tisiphone, Morbos agit ante, Metumque;
Inque dies avidum surgens caput altius effert.
Balatu pecorum et crebris mugitibus amnes,
Arentesque sonant ripæ, collesque supini.
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo;
Donec humo tegere, ac foveis abscondere discunt:
Nam neque erat coriis usus; nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ;
Nec tondere quidem, morbo illuvieque peresa,
Vellera; nec telas possunt attingere putres.
Verum etiam, invisos si quis tentârat amictus,
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur; nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

P. VIRGILII MARONIS

GEORGICON.

LIBER QUARTUS.

Protenus aërii mellis cœlestia dona
Exsequar: hanc etiam, Mæcenas, aspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prœlia dicam.
In tenui labor: at tenuis non gloria, si quem
Numina læva sinunt, auditque vocatus Apollo
  Principio, sedes apibus statioque petenda,
Quo neque sit ventis aditus (nam pabula venti
Ferre domum prohibent), neque oves hædique petulci
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque, aliæque volucres,
Et manibus Procne pectus signata cruentis.
Omnia nam late vastant, ipsasque volantes
Ore ferunt dulcem nidis immitibus escam.
At liquidi fontes et stagna virentia musco
Adsint, et tenuis, fugiens per gramina, rivus;
Palmaque vestibulum aut ingens oleaster inumbret;
Ut, quum prima novi ducent examina reges
Vere suo, ludetque favis emissa juventus,
Vicina invitet decedere ripa calori,
Obviaque hospitiis teneat frondentibus arbos.
  In medium, seu stabit iners, seu profluet humor,
Transversas salices et grandia conjice saxa;
Pontibus ut crebris possint consistere, et alas

Pandere ad æstivum solem, si forte morantes
Sparserit, aut præceps Neptuno immerserit Eurus.
Hæc circum, casiæ virides, et olentia late
Serpylla, et graviter spirantis copia thymbræ
Floreat, irriguumque bibant violaria fontem.
  Ipsa autem, seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus; nam frigore mella
Cogit hiems, eademque calor liquefacta remittit:
Utraque vis apibus pariter metuenda; neque illæ
Nequidquam in tectis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras
Explent, collectumque hæc ipsa ad munera gluten,
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpe etiam effossis, si vera est fama, latebris
Sub terrâ fovere larem, penitusque repertæ
Pumicibusque cavis exesæque arboris antro.
Tu tamen e levi rimosa cubilia limo
Unge fovens circum, et raras super injice frondes.
Neu propius tectis taxum sine; neve rubentes
Ure foco cancros; altæ neu crede paludi,
Aut ubi odor cœni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago.
  Quod superest, ubi pulsam hiemem Sol aureus egit
Sub terras, cœlumque æstivâ luce reclusit;
Illæ continuò saltus silvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc, nescio quâ dulcedine lætæ,
Progeniem nidosque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc, ubi jam emissum caveis ad sidera cœli
Nare per æstatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem,
Contemplator: aquas dulces, et frondea semper
Tecta petunt. Huc tu jussos asperge sapores,

Trita melisphylla, et cerinthæ ignobile gramen;
Tinnitusque cie, et Matris quate cymbala circum:
Ipsæ consident medicatis sedibus; ipsæ
Intima more suo sese in cunabula condent.
Sin autem ad pugnam exierint (nam sæpe duobus
Regibus incessit magno discordia motu,
Continuoque animos vulgi et trepidantia bello
Corda licet longe præsciscere: namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum;
Tum trepidæ inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et, circa regem, atque ipsa ad prætoria, densæ
Miscentur, magnisque vocant clamoribus hostem)—
Ergo, ubi ver nactæ sudum camposque patentes,
Erumpunt portis; concurritur; æthere in alto
Fit sonitus; magnum mixtæ glomerantur in orbem,
Præcipitesque cadunt (non densior aëre grando,
Nec de concussâ tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant,
Usque adeo obnixi non cedere, dum gravis aut hos,
Aut hos, versa fugâ victor dare terga subegit).
Hi motus animorum, atque hæc certamina tanta,
Pulveris exigui jactu compressa, quiescent.
Verum, ubi ductores acie revocaveris ambos,
Deterior qui visus, eum, ne prodigus obsit,
Dede neci; melior vacuâ sine regnet in aulâ.
Alter erit maculis auro squalentibus ardens;
Nam duo sunt genera: hic melior, insignis et ore,
Et rutilis clarus squamis; ille horridus alter
Desidiâ, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora plebis:
Namque aliæ turpes horrent; ceu, pulvere ab alto
Quum venit, et sicco terram spuit ore viator

Aridus; elucent aliæ, et fulgore coruscant,
Ardentes auro et paribus lita corpora guttis.
Hæc potior soboles: hinc cœli tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.
  At, quum incerta volant cœloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt,
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quisquam cunctantibus altum
Ire iter, aut castris audebit vellere signa.
Invitent croceis halantes floribus horti,
Et, custos furum atque avium, cum falce salignâ
Hellespontiaci servet tutela Priapi.
Ipse, thymum pinosque ferens de montibus altis,
Tecta serat late circum, cui talia curæ:
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbres.
  Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram,
Forsitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti;
Quoque modo potis gauderent intuba rivis,
Et virides apio ripæ; tortusque per herbam
Cresceret in ventrem cucumis: nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque hederas, et amantes littora myrtos.
Namque sub Œbaliæ memini me turribus altis,
Qua niger humectat flaventia culta Galæsus,
Corycium vidisse senem, cui pauca relicti
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenasque premens, vescumque papaver,
Regum æquabat opes animo; seráque revertens

Nocte domum dapibus mensas onerabat inemptis.
Primus vere rosam, atque auctumno carpere poma;
Et, quum tristis hiems etiamnum frigore saxa
Rumperet, et glacie cursus frenaret aquarum,
Ille comam mollis jam tum tondebat acanthi,
Æstatem increpitans seram zephyrosque morantes.
Ergo apibus fœtis idem, atque examine multo,
Primus abundare, et spumantia cogere pressis
Mella favis; illi tiliæ, atque uberrima pinus;
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem auctumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pirum, et spinos jam pruna ferentes,
Jamque ministrantem platanum potantibus umbras.
Verum hæc ipse equidem, spatiis exclusus iniquis,
Prætereo, atque aliis post me memoranda relinquo.
Nunc age, naturas apibus quas Jupiter ipse
Addidit, expediam; pro quâ mercede, canoros
Curetum sonitus crepitantiaque æra secutæ
Dictæo cœli regem pavere sub antro.
Solæ communes gnatos, consortia tecta
Urbis habent, magnisque agitant sub legibus ævum;
Et patriam solæ, et certos nôvere Penates;
Venturæque hiemis memores æstate laborem
Experiuntur, et in medium quæsita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris: pars intra septa domorum
Narcissi lacrimam, et lentum de cortice gluten,
Prima favis ponunt fundamina, deinde tenaces
Suspendunt ceras; aliæ, spem gentis, adultos
Educunt fœtus; aliæ purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt quibus ad portas cecidit custodia sorti;
Inque vicem speculantur aquas et nubila cœli;
Aut onera accipiunt venientum, aut agmine facto

Ignavum, fucos, pecus a præsepibus arcent:
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti, lentis Cyclopes fulmina massis
Quum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Æra lacu; gemit impositis incudibus Ætna:
Illi inter sese magnâ vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum:
Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandævis oppida curæ,
Et munire favos, et dædala fingere tecta:
At fessæ multâ referunt se nocte minores,
Crura thymo plenæ; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.
Omnibus una quies operum, labor omnibus unus.
Mane ruunt portis; nusquam mora: rursus, easdem
Vesper ubi e pastu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant;
Fit sonitus, mussantque oras et limina circum.
Post, ubi jam thalamis se composuere, siletur
In noctem, fessosque sopor suus occupat artus.
Nec vero a stabulis, pluviâ impendente, recedunt
Longius, aut credunt cœlo adventantibus Euris:
Sed circum tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant, et sæpe lapillos,
Ut cymbæ instabiles fluctu jactante saburram,
Tollunt; his sese per inania nubila librant.
Illum adeo placuisse apibus mirabere morem,
Quod nec concubitu indulgent, nec corpora segnes
In venerem solvunt, aut fœtus nixibus edunt;
Verum ipsæ e foliis natos, et suavibus herbis,
Ore legunt; ipsæ regem parvosque Quirites
Sufficiunt, aulasque et cerea regna refingunt.

Sæpe etiam duris errando in cotibus alas
Attrivere, ultroque animam sub fasce dedere:
Tantus amor florum, et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus ævi
Excipiat (neque enim plus septima ducitur æstas),
At genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
Præterea regem non sic Ægyptus et ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi, mens omnibus una est;
Amisso, rupere fidem, constructaque mella
Diripuere ipsæ, et crates solvere favorum.
Ille operum custos: illum admirantur, et omnes
Circumstant fremitu denso, stipantque frequentes;
Et sæpe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
His quidam signis, atque hæc exempla secuti,
Esse apibus partem divinæ mentis et haustus
Ætherios dixere: Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum;
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas:
Scilicet huc reddi deinde, ac resoluta referri
Omnia; nec morti esse locum; sed viva volare
Sideris in numerum, atque alto succedere cœlo.
Si quando sedem angustam servataque mella
Thesauris relines, prius haustu sparsus aquarum
Ora fove, fumosque manu prætende sequaces.
Bis gravidos cogunt fœtus, duo tempora messis;
Taÿgete simul os terris ostendit honestum
Pleias, et Oceani spretos pede reppulit amnes;
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas cœlo descendit in undas.
Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt

Affixæ venis, animasque in vulnere ponunt.
Sin, duram metuens hiemem, parcesque futuro,
Contusosque animos et res miserabere fractas,
At suffire thymo, cerasque recidere inanes,
Quis dubitet? nam sæpe favos ignotus adedit
Stellio, et lucifugis congesta cubilia blattis,
Immunisque sedens aliena ad pabula fucus;
Aut asper crabro imparibus se immiscuit armis;
Aut dirum, tineæ, genus; aut invisa Minervæ
Laxos in foribus suspendit aranea casses.
Quo magis exhaustæ fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea texent.
Si vero, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo;
Quod jam non dubiis poteris cognoscere signis
(Continuo est ægris alius color; horrida vultum
Deformat macies; tum corpora luce carentum
Exportant tectis, et tristia funera ducunt;
Aut illæ pedibus connexæ ad limina pendent,
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ:
Tum sonus auditur gravior, tractimque susurrant;
Frigidus ut quondam silvis immurmurat Auster,
Ut mare sollicitum stridet refluentibus undis,
Æstuat ut clausis rapidus fornacibus ignis);
Hic jam galbaneos suadebo incendere odores,
Mellaque arundineis inferre canalibus, ultro
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel Psythiâ passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello
Fecere agricolæ, facilis quærentibus herba;

Namque uno ingentem tollit de cespite silvam,
Aureus ipse; sed in foliis, quæ plurima circum
Funduntur, violæ sublucet purpura nigræ;
Sæpe deûm nexis ornatæ torquibus aræ;
Asper in ore sapor; tonsis in vallibus illum
Pastores et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.
Sed, si quem proles subito defecerit omnis,
Nec, genus unde novæ stirpis revocetur, habebit;
Tempus et Arcadii memoranda inventa magistri
Pandere, quoque modo cæsis jam sæpe juvencis
Insincerus apes tulerit cruor; altius omnem
Expediam, primâ repetens ab origine, famam.
Nam, qua Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura phaselis;
Quâque pharetratæ vicinia Persidis urget
[Et viridem Ægyptum nigrâ fœcundat arenâ,
Et diversa ruens septem discurrit in ora
Usque coloratis amnis devexus ab Indis];
Omnis in hâc certam regio jacit arte salutem.
Exiguus primum, atque ipsos contractus ad usus,
Eligitur locus: hunc angustique imbrice tecti
Parietibusque premunt arctis, et quatuor addunt,
Quatuor a ventis, obliquâ luce fenestras.
Tum vitulus, bimâ curvans jam cornua fronte,
Quæritur: huic, geminæ nares, et spiritus oris,
Multa reluctanti, obsuitur; plagisque peremto
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt, et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.
Hoc geritur, Zephyris primum impellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat hirundo.

Interea teneris tepefactus in ossibus humor
Æstuat; et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pennis,
Miscentur, tenuemque magis magis aëra carpunt:
Donec, ut æstivis effusus nubibus imber,
Erupere; aut ut nervo pulsante sagittæ,
Prima leves ineunt si quando prœlia Parthi.
  Quis deus hanc, Musæ, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?
  Pastor Aristæus, fugiens Peneïa Tempe,
Amissis, ut fama, apibus morboque fameque,
Tristis ad extremi sacrum caput adstitit amnis,
Multa querens; atque hâc affatus voce parentem:
Mater, Cyrene mater, quæ gurgitis hujus
Ima tenes, quid me præclarâ stirpe deorum,
Si modo, quem perhibes, pater est Thymbræus Apollo,
Invisum fatis genuisti? aut quo tibi nostri
Pulsus amor? quid me cœlum sperare jubebas?
En! etiam hunc ipsum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum custodia sollers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipsa manu felices erue silvas,
Fer stabulis inimicum ignem, atque interfice messes,
Ure sata, et validam in vites molire bipennem:
Tanta meæ si te ceperunt tædia laudis.
At mater sonitum thalamo sub fluminis alti
Sensit: eam circum Milesia vellera nymphæ
Carpebant, hyali saturo fucata colore;
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
Cæsariem effusæ nitidam per candida colla,
[Nesæe, Spioque, Thaliaque, Cymodoceque];
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores;
Clioque et Beroë soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ,

Atque Ephyre, atque Opis, et Asia Deïopea,
Et, tandem positis, velox Arethusa, sagittis.
Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos et dulcia furta;
Aque Chao densos divôm numerabat amores.
Carmine quo captæ, dum fusis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes
Obstupuere; sed, ante alias, Arethusa, sorores
Prospiciens, summâ flavum caput extulit undâ.
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror! ipse tibi, tua maxima cura,
Tristis Aristæus Penei genitoris ad undam
Stat lacrimans, et te crudelem nomine dicit.
Huic, percussa novâ mentem formidine, mater,
Duc, age, duc ad nos; fas illi limina divôm
Tangere, ait: simul alta jubet discedere late
Flumina, qua juvenis gressus inferret: at illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum,
Omnia sub magnâ labentia flumina terrâ
Spectabat, diversa locis; Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caïcus,
Et, gemina auratus taurino cornua vultu,
Eridanus, quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum, et gnati fletus cognovit inanes
Cyrene, manibus liquidos dant ordine fontes
Germanæ, tonsisque ferunt mantilia villis.

Pars epulis onerant mensas, et plena reponunt
Pocula: Panchæis adolescunt ignibus aræ:
Et mater, Cape Mæonii carchesia Bacchi;
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ silvas, centum quæ flumina servant;
Ter liquido ardentem perfudit nectare Vestam:
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa:
Est in Carpathio Neptuni gurgite vates,
Cæruleus Proteus, magnum qui piscibus æquor
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiæ portus, patriamque revisit
Pallenen: hunc et nymphæ veneramur, et ipse
Grandævus Nereus; novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur;
Quippe ita Neptuno visum est, immania cujus
Armenta, et turpes pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi caussam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes; vim duram et vincula capto
Tende: doli circum hæc demum frangentur inanes.
Ipsa ego te, medios quum sol accenderit æstus,
Quum sitiunt herbæ, et pecori jam gratior umbra est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.
Verum, ubi correptum manibus vinclisque tenebis,
Tum variæ eludent species atque ora ferarum:
Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, et fulvâ cervice leæna;
Aut acrem flammæ sonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapsus abibit.
Sed, quanto ille magis formas se vertet in omnes,
Tanto, nate, magis contende tenacia vincla;

Donec talis erit mutato corpore, qualem
Videris, incepto tegeret quum lumina somno.
  Hæc ait, et liquidum ambrosiæ diffundit odorem,
Quo totum nati corpus perduxit: at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis, quo plurima vento
Cogitur, inque sinus scindit sese unda reductos;
Deprensis olim statio tutissima nautis:
Intus se vasti Proteus tegit objice saxi.
Hic juvenem in latebris, aversum a lumine, nympha
Collocat; ipsa procul, nebulis obscura, resistit.
Jam rapidus torrens sitientes Sirius Indos
Ardebat cœlo, et medium Sol igneus orbem
Hauserat; arebant herbæ, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant:
Quum Proteus, consueta petens e fluctibus antra,
Ibat; eum vasti circum gens humida ponti
Exsultans rorem late dispersit amarum.
Sternunt se somno diversæ in littore phocæ:
Ipse, velut stabuli custos in montibus olim,
Vesper ubi e pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni,
Considit scopulo medius, numerumque recenset.
Cujus Aristæo quoniam est oblata facultas;
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille, suæ contra non immemor artis,
Omnia transformat sese in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.
Verum, ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras
Jussit adire domus? quidve hinc petis? inquit. At ille:
Scis, Proteu, scis ipse, neque est te fallere quidquam;

Sed tu desine velle. Deûm præcepta secuti,
Venimus hinc lapsis quæsitum oracula rebus.
Tantum effatus. Ad hæc vates vi denique multâ
Ardentes oculos intorsit lumine glauco,
Et, graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ:
Magna luis commissa: tibi has, miserabilis Orpheus
Haudquaquam ob meritum pœnas, ni fata resistant,
Suscitat, et raptâ graviter pro conjuge sævit.
Illa quidem, dum te fugeret per flumina præceps,
Immanem ante pedes hydrum moritura puella,
Servantem ripas, altâ non vidit in herbâ.
At chorus æqualis Dryadum clamore supremos
Implêrunt montes; flêrunt Rhodopeïæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, et Actias Orithyia.
Ipse, cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in littore secum,
Te, veniente die, te, decedente, canebat.
Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigrâ formidine lucum
Ingressus, Manesque adiit, regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At, cantu commotæ, Erebi de sedibus imis
Umbræ ibant tenues, simulacraque luce carentum:
Quam multa in foliis avium se millia condunt,
Vesper ubi aut hibernus agit de montibus imber;
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentum;
Quos circum limus niger, et deformis arundo
Cocyti, tardâque palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.
Quin ipsæ stupuere domus atque intima Leti
Tartara, cæruleosque implexæ crinibus angues

Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii vento rota constitit orbis.
Jamque, pedem referens, casus evaserat omnes,
Redditaque Eurydice superas veniebat ad auras,
Pone sequens; namque hanc dederat Proserpina legem;
Quum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes:
Restitit, Eurydicenque suam jam luce sub ipsâ,
Immemor, heu! victusque animi, respexit. Ibi omnis
Effusus labor, atque immitis rupta tyranni
Fœdera, terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu,
Quis tantus furor? En! iterum crudelia retro
Fata vocant, conditque natantia lumina somnus.
Jamque vale. Feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit, et ex oculis subito, ceu fumus in auras
Commixtus tenues, fugit diversa; neque illum,
Prensantem nequidquam umbras, et multa volentem
Dicere, præterea vidit; nec portitor Orci
Amplius objectam passus transire paludem.
Quid faceret? quo se, raptâ bis conjuge, ferret?
Quo fletu Manes, quâ Numina voce moveret?
Illa quidem Stygiâ nabat jam frigida cymbâ.
Septem illum totos perhibent ex ordine menses,
Rupe sub aëriâ, deserti ad Strymonis undam,
Flevisse, et gelidis hæc evolvisse sub antris,
Mulcentem tigres, et agentem carmine quercus:
Qualis populeâ mœrens Philomela sub umbrâ
Amissos queritur fœtus, quos durus arator
Observans nido implumes detraxit; at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis late loca questibus implet.
Nulla Venus, non ulli animum flexere Hymenæi:
Solus Hyperboreas glacies, Tanaïmque nivalem,

Arvaque Rhipæis nunquam viduata pruinis
Lustrabat, raptam Eurydicen atque irrita Ditis
Dona querens: spretæ Ciconum quo munere matres,
Inter sacra deûm, nocturnique orgia Bacchi,
Discerptum latos juvenem sparsere per agros.
Tum quoque, marmoreâ caput a cervice revulsum
Gurgite quum medio portans Œagrius Hebrus
Volveret, Eurydicen vox ipsa, et frigida lingua,
Ah miseram Eurydicen! animâ fugiente vocabat;
Eurydicen toto referebant flumine ripæ.
  Hæc Proteus; et se jactu dedit æquor in altum:
Quâque dedit, spumantem undam sub vertice torsit.
At non Cyrene: namque ultro affata timentem:
  Nate, licet tristes animo deponere curas.
Hæc omnis morbi caussa; hinc miserabile Nymphæ,
Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus: tu munera supplex
Tende, petens pacem, et faciles venerare Napæas;
Namque dabunt veniam votis, irasque remittent.
Sed, modus orandi qui sit, prius ordine dicam.
Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intactâ totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Constitue, et sacrum jugulis demitte cruorem,
Corporaque ipsa boum frondoso desere luco.
Post, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethæa papavera mittes,
Et nigram mactabis ovem, lucumque revises;
Placatam Eurydicen vitulâ venerabere cæsâ.
  Haud mora: continuo matris præcepta facessit.
Ad delubra venit; monstratas excitat aras;
Quatuor eximios præstanti corpore tauros
Ducit, et intactâ totidem cervice juvencas.
Post, ubi nona suos Aurora induxerat ortus,

Inferias Orphei mittit, lucumque revisit.
Hic vero, subitùm ac dictu mirabile monstrum!
Aspiciunt liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis;
Immensasque trahi nubes; jamque arbore summâ
Confluere, et lentis uvam demittere ramis.

Hæc super arvorum cultu pecorumque canebam,
Et super arboribus; Cæsar dum magnus ad altum
Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis otî;
Carmina qui lusi pastorum, audaxque juventâ,
Tityre, te patulæ cecini sub tegmine fagi.

NOTES.

NOTES

ON

THE ECLOGUES.

BUCOLIC, OR PASTORAL POETRY.

I. By *Bucŏlica*, in Latin, are meant "Bŭcolic Poems," there being an ellipsis here of *poëmata* or *carmina;* and the term *Bucolica* itself is of Greek origin, coming from Βουκολικά (*scil.* ποιήματα), which last, again, is derived from βουκολέω, "to tend cattle." The genitive plural will be *Bucolicôn*, from the Greek Βουκολικῶν.

II. Hence by "Bŭcolics" are literally meant "poems on the tending of oxen and herds," and then, less strictly, "pastoral poems in general," in which the interlocutors are husbandmen, shepherds, shepherdesses, &c.

III. The term "Eclogue" (*Eclŏga*) is also of Greek origin, coming from ἐκλογή, *i. e.*, "that which is chosen out," or, "a choice collection," especially of passages in authors, &c., such as the *Eclogæ*, or "Elegant Extracts," of Stobæus.[1]

IV. By a later usage, the term *Ecloga* was made to apply, not to any particular selection from certain writings, but merely to a collection of poems, resembling one another in form and subject, without any reference to their being selections from other and more copious writings. It is in this sense that the term *Ecloga* is sometimes applied, by the ancient grammarians, to the Satires of Horace.[2]

V. By a still farther deviation from primitive usage, the appellation of *Ecloga* is thought to have been given to any small poem, on any subject whatsoever; so that, if this opinion be correct, the term is here equivalent to ᾠδεῖον, or εἰδύλλιον.[3]

VI. The question now arises, why the name of *Eclogues* was given to the Bucolic poems of Virgil. According to some, these productions were so called because they are merely selections, or, rather, imitations from Theocritus. This opinion, however, has

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1. Compare *Varro, ap. Charis.*, p. 97, *Putsch.*, "*Eclogas ex Annali descriptas.*"

2. Heyne, *De Carm. Bucol.—Virg.*, *Op.*, *ed. Wagn.*, vol. i., p. 18.

3. Consult, as authorities in support of this opinion, *Stat.*, *Silv.*, 3 *præf.*; 4 *præf.*; *Auson.*, *Idyll.*, 10 *præf.*; and, on the other side, *Souchay ad Auson.*, *l. c.*

but little to recommend it. Others again, among whom are Heyne and many modern scholars, think that the term "Eclogues" was given to the pastoral poems of Virgil, not by that poet himself, but by the grammarians of a later day, and that it merely means a collection of poems similar in form, and turning on similar subjects. A third class of scholars make the Eclogues of Virgil to have derived their name from their being so many short poems on pastoral themes. The best explanation, however, and at the same time the most natural one, is that of Voss, according to whom the Eclogues of Virgil are nothing more than so many selections, made by the poet himself, from various pastoral poems previously given by him to the world at different periods, and now for the first time appearing in a consecutive form.[1]

VII. Thus much being premised, we now come to the subject of Bucolic or Pastoral poetry itself. From the earliest periods, the mode of life followed by the ancient Italians was agricultural and rustic; and a love of rural retirement was prevalent among their descendants, so long as they were not totally corrupted by foreign manners and Oriental luxury. But the general habits of the Romans were practical and industrious. They resorted to the country life chiefly for the purpose of labour and lucrative toil, and not to pass their time in pastoral indolence or contemplation. Hence pastoral poetry was not indigenous at Rome, but was transplanted from the valleys or mountains of Sicily or Arcadia, where, perhaps, it was the fruit of solitude and leisure.

VIII. But, though probably invented amid scenes of rural retirement, pastoral poetry has been chiefly cultivated in ages of refinement, when those who were assembled in courts and cities looked back with pleasure on the rustic occupations and innocent lives of their forefathers. Theocritus, who was born and bred in Sicily, but flourished in the court of Alexandrea, under the Egyptian Ptolemies, was the chief writer of pastoral poetry previous to the time of Virgil, and his Idylls have been in all ages the great repertory of pastoral sentiments and descriptions.

IX. Virgil was the professed imitator of Theocritus; his images are all Greek, and his scenery such as he found painted in the pages of the Sicilian poet, and not what he had himself observed on the banks of the Mincius. Yet, with all this imitation and resemblance, the productions of the two poets are widely different. Thus, the delineations of character in Theocritus are more various and live-

1. Voss, *ad Eclog.*, 10, 1, "Seine (Virgil's) Eklogen, das ist, eine verbesserte Auswahl seiner zerstreut herausgegebenen Idyllen."

ly; whereas, in Virgil, the same want of discrimination of character, so frequently remarked in the Æneid, is observable also in his pastorals. His Thyrsis, Damon, and Menalcas, all resemble each other. No shepherd is distinguished by any peculiar disposition or humour; they all speak from the lips of the poet, and their dialogue is modelled by the standard of his own elegant mind.

X. A difference is likewise observable in the scenes and descriptions. Those of Theocritus possess that minuteness and accuracy so conducive to poetic truth and reality; Virgil's representations are more general, and bring only vague images before the fancy. In the Idylls of Theocritus we find a rural, romantic wildness of thought, and the most pleasing descriptions of simple, unadorned nature, heightened by the charm of the Doric dialect. But Virgil, in borrowing his images and sentiments, has seldom drawn an idea from his Sicilian master without beautifying it by the lustre of his language.

XI. The chief merit, however, of Virgil's imitations lies in his judicious selections. Theocritus's sketches of manners are often coarse and unpleasing; and his most beautiful descriptions are almost always too crowded. But Virgil refined away whatever was gross, and threw aside all that was overloaded and superfluous. He made his shepherds more cultivated than those even of his own time. He represented them with some of the features which are supposed to have belonged to swains in the early ages of the world, when they were possessed of great flocks and herds, and had acquired a knowledge of astronomy, cosmogony, and music; when the pastoral life, in short, appeared in perfection, and Nature had lavished all her stores to render the shepherd happy.

XII. It would scarcely, at first sight, appear that a period of civil war, which desolated the provinces of Italy, and spread its horrors over the whole Roman Empire, should have tended to encourage the pastoral muse, whose gentle spirit it was more likely to have totally destroyed. Yet to circumstances thus seemingly unfavourable we owe some of the most pleasing and interesting eclogues of Virgil, who has made the unfortunate history of his country subservient to the efforts of his genius. Where the mere outlines of nature were to be represented, he has transcribed his similes and descriptions from his Grecian master. But in those pieces to which the distresses of the times, or other political considerations gave rise, he seems more elaborately to have exercised the faculty of invention, or to have applied the lines of Theocritus, as it were by a sort of parody, to the passing events of his own age, or his own

private history, dressing out in pastoral colours the leading characters and transactions of the day.

XIII. The Eclogues of Virgil may be divided into two classes: 1. those in which, by a sort of allegory, some events or characters of the time are shaded out under an image of pastoral life; and, 2. those in which shepherds and rural scenes are simply and literally presented to us. To the first class belong the 1st, 4th, 5th, and 9th Eclogues.—(*Dunlop, Hist. Rom. Lit.*, vol. iii., p. 97, *seqq.*)

ECLOGUE I.

Subject.

Augustus having distributed the lands of Mantua and Cremona among the veteran soldiers, who had conquered with him at Philippi, Virgil's farm was seized along with those of his neighbours. The poet thereupon repaired to Rome, and, having recovered his patrimony through the favour of Augustus, wrote this Eclogue in testimony of his gratitude. Under the persons of Tityrus and Melibœus the bard intends to represent, on the one hand, the joy and gratitude of those Mantuan shepherds who were allowed to remain on their lands; and, on the other, the bitter feelings and complaints of the expatriated colonists. Still, however, we must not imagine, with most commentators, that Tityrus is meant for the poet Virgil himself. Such an explanation would bring with it insuperable difficulties, and would make a part of the Eclogue (*v.* 28–30) absolutely unintelligible. Tityrus, in fact, represents a slave, now somewhat advanced in years, who has had for some time the general superintendence of his master's farm, and been accustomed to convey at times the produce of the estate to the neighbouring city of Mantua. His master, Virgil, goes to Rome, in order to obtain from Augustus the restoration of his lands; and Tityrus subsequently repairs to the same place for the purpose of procuring manumission from the former. Both succeed in their respective objects: Virgil obtains his lands from Augustus; Tityrus his freedom from Virgil, and is again placed by the poet over his farm. At the opening of the Eclogue, Tityrus appears as newly manumitted, and filled with as much joy at the restoration of his master's fields as if they really belonged to himself.—(*Wunderlich, ad loc.—Spohn, ad loc.—Id., Prolegom. ad Carm. Bucol.*)

According to Voss, this Eclogue was composed in the autumn of A.U.C. 713, the poet being then in his 28th year.

1–2. *Tityre, tu, patulæ*, &c. "Thou, Tityrus, reclining beneath the shade of a spreading beech." The name Tityrus is borrowed from Theocritus, *Id.*, iii., 2, καὶ ὁ Τίτυρος αὐτὰς ἐλαύνει. The word is probably Doric, for Σάτυρος, "a satyr," or companion of Bacchus, though Strabo distinguishes the Τίτυροι from the Σάτυροι. It subsequently became a frequent shepherd's name.—*Tegmine*. As it appears from verse 72, that the time of this Eclogue was the beginning of autumn, this sitting of Tityrus in the shade, although the evening is now coming on (*v*. 82), will indicate the warmth of an autumnal day. The Italian shepherds pastured their flocks from the middle of April until some time in November.—*Fagi*. The Fagus of the Latins is the Ὀξύα of Theophrastus (iii., 10), and the Φηγός of Dioscorides (i., 121). It must not, however, be confounded with the Φηγός of Theophrastus (iii., 8, 2), which last is a kind of oak, bearing an esculent acorn, and identical, perhaps, with the *Quercus esculus* of Linnæus. Some critics object to the mention of the beech in this passage, because there are no trees of that kind, at the present day, in the vicinity of Mantua. They forget, however, that eighteen centuries have intervened. So, in the case of Lebanon, but few of the noble cedars remain that once adorned the upper parts of the mountain.

Silvestrem tenui musam, &c. "Art practising a woodland-lay upon the slender pipe." The verb *meditor* is here employed somewhat technically, to indicate the playing over again and again, in order to become perfect in any tune or piece of music, whether of one's own invention or not. (Compare *Eclog.*, vi., 82, and *Schmalfeld, Lat. Syn.*, § 125.)—*Avenâ*. Taken here, generally, for *calamo*, as appears from verse 10. The term properly denotes an oaten straw, and is then employed, in a more general sense, for any straw, pipe, stem, &c., and, finally, for a pipe, or flagelet. The earlier instruments of this kind were made of very rude materials, and the name was retained after the materials had undergone, in process of time, a complete change. The pipe of Tityrus, on the present occasion, appears to have been of the simplest structure, and only a single one, not the syrinx or fistula, which consisted of several combined. (Consult *Voss, ad loc.*, and the note on *Eclog.*, ii., 32.)

3–5. *Nos*. Referring not only to himself, but to all others similarly situated.—*Patriæ fines*. "The borders of our native canton." Observe that *patria* is here equivalent merely to "*pagus patrius*." So Voss (*ad loc.*), "das väterliche Dorf."—*Patriam*. "Our native home." The repetitions in this passage are intended to mark strong feeling.—*Lentus*. "Stretched at ease." From the same stem with

lenire, and signifying, originally, "pliant," "flexible, "easy to bend," &c. (*Schmalfeld*, *Lat. Syn.*, § 357.)—*Formosam resonare Amaryllida.* "To re-echo the name of the beautiful Amaryllis." The name of a beautiful female slave to whom he was now attached. The former object of his affection had been Galatea. (Compare verse 31.)

6–10. *Melibœe.* The proper name Melibœus means, in fact, "herdsman," and comes from μέλει and βοῦς, indicating one to whom oxen and herds are a care.—*Deus.* "A god." The poet flatters Augustus by calling him a god, some years before divine honours were publicly decreed to him by the senate.—*Hæc otia.* "This peaceful repose." Referring to the peace and security brought about by Augustus after the storms of the civil war. Observe the force of the plural.—*Namque.* "And (well may I call him so), for," &c. Compare the corresponding Greek form καὶ γάρ.—*Mihi.* "In my eyes."—*Nostris.* The language of a slave or superintendent, speaking of things the care of which was intrusted to himself, while the ownership was in another. So *meas* in the next line. (Compare *Eclog.*, ix., 2, 12, 30.)—*Imbuet.* "Shall stain with its blood." Supply *sanguine suo.* It may be here remarked, that Augustus was first worshipped by different cities of the empire, A.U.C. 718, after Sextus Pompeius was overthrown; and, subsequently, in accordance with a formal decree of the senate, A.U.C. 724. (Compare *Horat.*, *Od.*, iv., 5, 33.)

Errare. "To range at will," *i. e.*, to pasture at large, without any danger of being carried off by plundering bands.—*Et ipsum ludere*, &c. "And myself to play what I pleased." For *et ipsum me ludere.*—*Calamo agresti.* "On my rural pipe."

11–13. *Non equidem invideo*, &c. "I do not envy thee; indeed, I rather wonder (at thy lot)," *i. e.*, I do not so much envy thy present repose, as wonder how it was brought about, considering the confusion and discord that everywhere prevail over the neighbouring country.—*Usque adeo turbatur agris.* "To such a degree does disturbance even prevail over the country," *i. e.*, so much disturbance is occasioned over the whole country by the violent conduct of the veterans in dispossessing the former proprietors. Observe that *turbatur* is here used impersonally. The prose construction here would commence with *nam* or *quum.* The terms *adeo, tantus, talis*, &c., often connect, however, two sentiments in such a way, that the presence of *nam* or *quum* is dispensed with.

Protenus æger ago. "Sick at heart, am driving forth," *i. e.*, am driving forth into the wide world, whither I know not. *Protenus*, as Voss correctly remarks, is from *porro* and *tenus*, and, strictly

speaking, refers to motion forth from any place. Thus in Cicero, *Div.*, i., 24, Hannibal is said to have been ordered, in a dream, by Jupiter, "*ut pergeret protenus*," *i. e.*, *uno et perpetuo tenore procedere.* (*Voss, ad loc.*)—*Æger.* Because stripped of all his possessions by the soldiery. Heyne, with less propriety, refers the term to bodily sickness. Our explanation, however, has the sanction of Voss, Wunderlich, Spohn, Jahn, Doering, and Wagner. Others, again, make *æger* equivalent here to *ægre*, "with difficulty." But this has little to recommend it, especially as *vix* immediately succeeds.

Duco. The other she-goats he drives before him, but the one here referred to he with difficulty leads along by a cord, in consequence of its feeble health.

14–15. *Hic inter densas corulos*, &c. "For here, amid the thick hazels, having just brought forth twins, with many a throe, on the bare rock, alas! she hath left behind her the hope of my flock." Observe the gesture indicated by *hic*, as he points to the spot.—*Densas corulos.* In the cold shade, away from the fostering warmth of the sun. And then, again, *silice in nudâ*, on the bare, rocky ground, with no herbage spread beneath for a couch. Hence we see the force of *connixa*, "having brought forth with many a throe," as marking a painful delivery, amid circumstances of great discomfort. Servius trifles, therefore, when he makes *connixa* to be employed here for *enixa*, merely to avoid an hiatus in the line. The she-goats generally bring forth twice a year: once in March, and again towards the beginning of winter.

16–19. *Læva.* "Stupidly infatuated," *i. e.*, stupidly perverse, and disinclined to regard the monition. Observe the peculiar force of *lævus* here, which it gets from the idea of weakness and unluckiness commonly attached, in popular belief, to the left as opposed to the right.—*De cœlo tactas.* "Struck with lightning." Literally, "touched from heaven."—*Quercus.* According to Pomponius Sabinus, an old commentator, who apparently gets his information from works now lost of the ancient grammarians, when fruit-trees were struck, it was regarded as an evil omen generally; when olive-trees, it indicated sterility; when oaks, exile.

Sæpe sinistra, &c. "Often did the ill-omened crow," &c. This whole verse is deservedly regarded as spurious by both ancient and modern critics. It is wanting, also, in all the Paris MSS. Spohn very properly objects, moreover, to the awkward repetition in *prædixit* and *ilice*, when *prædicere* and *quercus* have just preceded. The line belongs properly to another Eclogue. (Consult *Eclog.*, ix., 15.)

Iste Deus. "That God of thine," *i. e.*, that God to whom thou

so fondly referrest thy present felicity. Observe here the force of *iste*, as the pronoun of the second person, and compare the remark of Wagner: "*Hoc pronomen semper a Virgilio, ac nescio an ab omni probo scriptore, ad secundam personam refertur.*" (*Quæst. Virg.*, xviii., 1.)—*Da.* "Tell." Equivalent to *ede* or *dic*.

20–26. *Urbem quam dicunt*, &c. Tityrus, instead of answering directly who the deity in question is, deviates, with a pastoral simplicity, into a description of Rome itself.—*Huic nostræ.* "To this one of ours." Supply *urbi*. The reference is to Mantua.—*Pastores.* "We shepherds." He alludes to himself, among the number of these, as driving occasionally to Mantua some of the young of the flocks, by his master's orders.—*Depellere.* "To drive down." Andes, Virgil's native village, lay in the Mantuan territory, three miles distant from Mantua itself. It stood on high ground, and hence the road was downward from Virgil's farm to the city.—*Nôram.* "I knew." Incorrectly rendered by some, "I thought."

Verum hæc tantum, &c. "This one, however, rears its head among other cities, as much as cypresses do among the pliant wayfaring trees." His meaning is this: I thought that Rome was merely, on a large scale, what Mantua was on a small one; that the two cities were the same in their nature or general character, but differed merely in size; or, in other words, that the resemblance between the two would be pretty much the same as that between a young animal and its parent. I found, however, on visiting Rome, that it not only exceeded Mantua in size, but also differed from it in other respects as much as the tall and firm cypresses do from the humble and pliant wayfaring trees.—*Viburna.* The *viburnum*, or wayfaring tree, is a shrub with bending, tough branches, which are therefore much used in binding fagots. The name is derived by some from *vico*, "to bind." The ancient writers seem to have called any shrub that was fit for this purpose *viburnum;* but the more modern authors have retained that name to express only the wayfaring tree. (*Martyn, ad loc.*) Fée translates *viburnum* by "*la viorne*," and seeks to identify it with the *lantana* of the Italians, or the *Viburnum lantana* of Linnæus.—(*Flore de Virgile*, p. clxxv.)

28–30. *Quæ tanta causa.* "What so strong inducement."—*Libertas.* "Freedom," *i. e.*, the desire of regaining my freedom. Consult introductory remarks.—*Quæ sera, tamen*, &c. "Who, late 'tis true (in her arrival), still, however, looked kindly upon me (at last), though indolent of spirit." The true force of *inertem* here may be deduced from verse 32, where he describes himself as careless of

his little gains, and consequently of the means of procuring for himself an earlier freedom. The expression *sera, tamen*, &c., is the same, in fact, as *sera quidem, sed venit tamen*. Compare the Greek form of expression, ὀψὲ μὲν, ἀλλ' ἦλθεν.—*Respexit*. When the deities turned their eyes towards their worshippers, it was a sign of favour; when they averted them, of displeasure. The gaze of the Goddess of Freedom had long been averted from him.

Candidior postquam, &c. "After my beard began to fall of a whiter hue unto me removing it." More literally, "unto me lopping it." A playful circumlocution for "after I was now beginning to grow gray with years." Supply *mihi* with *tondenti*.—*Longo post tempore*. Industrious and diligent slaves might obtain their freedom after five years' servitude, or even earlier, as Voss remarks, who refers to *Cic.*, *Phil.*, viii., 11. This will serve to explain the excessive indolence of Tityrus in procuring his manumission. (Compare *inertem*, v. 28.)

31–36. *Nos habet*. "Holds possession of me," *i. e.*, sways my affections. There was no marriage between slaves; it was merely a *contubernium*, or living together.—*Galatea*. The name of another female fellow-slave, with whom he had previously lived.—*Nec cura peculi*. "Nor care (taken by me) of my little gains." He spent his money as fast as he made it, and took no care to hoard up a sum by which he might purchase his freedom. A slave, strictly speaking, could have no property of his own. Since slaves, however, were often employed as agents for their masters in the management of business, it may easily be conceived that, under these circumstances, especially as they were often intrusted with property to a large amount, there must have arisen a practice of allowing a slave to consider part of the gains as his own. This was his *peculium*, and with it he might, with his master's consent, purchase his freedom, when it amounted to a certain sum.

Quamvis multa meis, &c. Alluding to the cattle and other animals driven by him, from time to time, to Mantua, and there sold as victims for sacrifice. According to Fronto (*Different. Vocab.*), the term *victima* means an animal of large size, as, for example, a calf; and *hostia* a smaller one, as a lamb. (*Spohn, ad loc.*)—*Meis septis*. "From my enclosures." Not folds, but enclosures for larger animals.—*Ingratæ urbi*. "For the ungrateful city." The city of Mantua is here called "ungrateful," because not giving him as high a price as he ought, in his own opinion, to have had, and thus stinting him in his means of procuring finery for Galatea. (Consult *Spohn* and *Wagner, ad loc.*) Some commentators, with

much less propriety, make *ingratus* equivalent here to *infelix*.—*Gravis ære*. "Heavy with money."

37. *Mirabar*. "I used to wonder." Melibœus now finds out, from what Tityrus has just said, the cause of the grief of Amaryllis, namely, her lamenting the absence of Tityrus whenever business called him to the city.—*Quid*. "Why." Supply *propter*.—*Amarylli*. Some commentators, regarding the whole of this Eclogue as allegorical, and making Tityrus to be Virgil himself, fancy that the poet means Rome by Amaryllis, and Mantua by Galatea. And since they find the presence of *Amarylli*, therefore, in this line, militate against their theory, they read *Galatea* in place of it. Their view of the matter, however, is entirely erroneous, and there is no allegory at all. Melibœus merely wonders why certain rural labours were suspended. Now Galatea had been accustomed to be indolent, and this conduct, therefore, was not at all surprising in her case. But it was surprising in the case of Amaryllis, who had before this been quite active in her duties, and a careful housewife. The common reading, therefore, must stand.

Pendere. "To hang ungathered."—*Poma*. "The fruit," a general term for fruit growing on trees; hence *Pomona*, the goddess of fruit.—*Pinus*. The pine-tree (*Pinus pinea* of Linnæus) was planted in gardens, not only on account of its fruit and pleasing appearance, but also because it furnished the bees with wax and hive-dross, or *erythăce* (ἐρυθακῆ). It must be remembered, that the pine here meant is what is commonly called the stone pine. In the southern parts of Europe, and in the Levant, the seeds, which are large and like nuts, are eaten. The Spaniards are particularly fond of them. —(*Fée, Flore de Virgile*, p. cxxx.)

Fontes. The fountains here referred to indicate the pasture-grounds of Andes, which descended from the woody hills (*Eclog*., ix., 7) to the meadows watered by the Mincius, and which were accustomed to be irrigated, either during the summer heats or before harvest. (*Eclog*., iii., 111.) By the rivulets that watered these grounds, Amaryllis used to sit in the shade, during the noonday heats, with her small flock, awaiting the return of Tityrus.—*Ipsa hæc arbusta*. "These very copses." *Arbusta* is here equivalent to *fruticeta*, as Spohn and Wagner maintain, and as appears from *v*. 2 and 14, *seqq*. Voss, with less propriety, refers the term to the spots of ground in which trees for training vines, especially elms, were planted at intervals of from twenty to forty feet, and the ground between them was sown with seed.

41–44. *Neque licebat*. "It was neither allowed me in any other

way," *i. e.*, I could not help it. I had to disregard the entreaties of Amaryllis, and betake myself to Rome, since I could obtain manumission in no other way.—*Nec tam præsentes*, &c. "Nor could I elsewhere find gods so propitious;" more literally, "become acquainted with." Observe the literal force of *præsentes*, "present (and ready) to aid." Deified mortals, to whom, in their lifetime, sacrifices were offered, were thus addressed; hence the allusion to Augustus.

Juvenem. Alluding to Augustus, who was about twenty-two years old when the division of the lands was made among the soldiers.—*Quotannis bis senos*, &c. "For whom my altars smoke twice six days every year," *i. e.*, in honour of whom, unto whom as a deity. Heyne makes *fumant* equivalent here to *fumabunt*, but this is incorrect. Tityrus had set out for Rome in the beginning of July, as may be inferred from the mention of the ripe fruit in verse 38, and the present dialogue took place in October of the same year. His altars, therefore, had already begun to smoke. Tityrus worships Augustus, moreover, as a *Lar domesticus*, not for twelve continuous days, but one day every month, either on the Kalends, Nones, or Ides, for the Lares were worshipped at these periods. (Compare *Cato*, *R. R.* 143, 2: "*Kalendis, Idibus, Nonis, festus dies cum erit, coronam in focum indat; per eosdemque dies Lari familiari pro copiâ supplicet.*")

45–46. *Hic mihi responsum*, &c. "He first gave an answer unto me, entreating him," *i. e.*, he first gave this answer to my suit. Observe here the peculiar force of *primus*, which is equivalent, in effect, to *demum* or *tandem*. "He was the first one from whom I heard the words of safety;" that is, from him *at length*, and not from any other before him. (Consult *Wagner*, *Quæst. Virg.*, xxviii., 5.)—*Responsum.* Used here in its simple meaning of an answer to a request, and not, as some pretend, in the sense of a response from a protecting divinity.

Pueri. "Swains."—*Submittite tauros.* "Yoke your steers." Supply *jugo*. The meaning appears to be, in fact, "break them to the yoke;" literally, "send them under the yoke." They who favour another interpretation should consider the following objection of Wunderlich: "*De supplendo grege si capias, vide ne dicendum fuerit juvencos submittere, non tauros; tauri enim jam adulti, non submittendi igitur, sed jam submissi.* "Vitulos submittere." *Georg.*, iii., 159.

47–49. *Ergo tua rura manebunt!* "Thy fields, then, will remain (for thee)!" *i. e.*, will remain untouched by a ruthless soldiery.

Observe the force of *tua* here, not indicating any ownership on the part of Tityrus, but referring to the fields of his master, to which Tityrus, from long residence and superintendence, had now become so familiarly attached.—*Magna satis.* He means, sufficiently extensive for all his purposes of pasturing.

Quamvis lapis omnia nudus, &c. "Though the naked rock cover all the places (above), while the fen overspreads with muddy rushes the pastures (below)." The farm of Virgil is here described as partly situated at the foot of stony and woody heights, and partly extending down to the banks of the Mincius, which, overflowing at times, and then stagnating, had rendered the parts bordering on it completely marshy, and overrun with rushes. The farm, therefore, is a poor one, and yet, poor as it is, the poet appears contented with it.

50–53. *Non insueta graves,* &c. "No unaccustomed food shall harm the languid mothers (of your flock)." The term *fœta*, as Voss remarks, properly indicated the mother, from the period of conception to that of bringing forth. It is used, however, also with reference to the period after delivery, as in *Plin., H. N.*, viii., 19, and *Columella*, vii., 3. On the present occasion, as the thoughts of Melibœus are constantly running on his own unhappy lot, and as his own she-goat has just brought forth, and still remains languid, it will be more natural to make *fœta* refer here to the period after delivery. Hence the true force of the passage becomes apparent, and the line may be paraphrased as follows: "Thou, O Tityrus, art not like me, going forth into exile, dragging after thee this poor languid animal, that has just brought forth, and in whose case the constant change of pastures cannot but do harm."

Inter flumina nota et fontes sacros. "At the well-known rivers and the sacred fountains." Wagner has an able and satisfactory note on the peculiar force of *inter* in this passage, and makes it, by a comparison with many other passages, equivalent to *ad*. By the *flumina nota* Heyne thinks are meant the Mincius and Po, which could both be seen in the distance from this part of the poet's farm. It is better, however, to refer the term to the small streams crossing his domains. The Mincius, as Voss remarks, forms quite a lake near the farm of Virgil, and the Po is too far off to be visited by the shepherd and his flocks.—*Frigus opacum.* "The cool shade." Equivalent to *frigus loci opaci.*

54–59. *Hinc tibi, quæ semper,* &c. "On this side, the hedge that divides thy land from thy neighbour's, which is always fed upon, as to the flower of the willow, by Hyblæan bees, shall often invite thee

to sleep with a gentle murmur," *i. e.*, more freely, "where Hyblæan bees are always feeding upon the flower of the willow." The expression *vicino ab limite sepes* has given considerable trouble to the commentators. We have followed Heyne in making it equivalent to "*agrum vicinum a tuo disterminans.*" Oudendorp, however (*ad Suet.*, *Aug.*, 91), is in favour of construing *hinc ab vicino limite* together; *i. e.*, "*ab eâ parte, qua vicinus limes est.*"—*Hyblæis.* A figurative expression to denote the best bees; from Hybla, a town of Sicily, a short distance to the south of Ætna, and famed for its honey.—*Depasta.* Supply *est.* This verb here conveys the idea of feeding eagerly.—*Salicti.* Contracted from *saliceti.* Observe, that *salictum* (or *salicetum*), the place where willows grow, is here used for *salix*, the willow itself. (Compare *Georg.*, ii., 13.) The flowers of willows, as Martyn observes, are catkins. They abound in chives, the summits of which are full of a fine, yellow dust that forms one of the materials out of which the bees are said to make their wax.

Frondator. "The pruner." In order to assist the ripening of the grapes, the pruner removes the denser foliage of the tree, along which the vine is trained, and also some of the young leaves of the vine itself. The young leaves of the vine might be taken off either in the morning or evening; but this was never to be done at midday. (*Plin.*, *H. N.*, xviii., 76.) The leaves, when taken off, were either used at once for fodder, or else were kept till winter. (Compare note on *Eclog.*, ii., 70.)—*Ad auras.* "To the breezes," *i. e.*, shall send forth his song upon the breeze.

Tua cura. "Thy delight," *i. e.*, whose note thou delightest to hear. The pleasing though mournful cry of the wood-pigeon is alluded to, also, by Longus (i., 12).—*Gemere.* "To coo," a term beautifully expressive of the mournfully plaintive note of the wood-pigeon and turtle-dove, especially the latter. The turtle-dove spends only three months in Italy, leaving that country about the middle of autumn. It loves the tops of trees and other elevated situations.

60–64. *Ante leves ergo*, &c. "Sooner, then, shall the nimble stags pasture high in air," *i. e.*, take wings and feed on high. Tityrus, acknowledging the greatness of his obligations to Augustus, declares that the natural and fixed order of things must be reversed before he can forget them.—*Destituent nudos.* "Shall leave bare," *i. e.*, the fishes shall live on dry ground.

Ante, pererratis amborum finibus, &c. "Sooner, the boundaries of both having been wandered across (by them), shall the Parthian, leaving his home, quaff the waters of the Arar, or Germany those

of the Tigris," &c., *i. e.*, sooner shall the Parthian, leaving the confines of his land, and passing over the wide intervening portion of the globe, come to Germany and quaff the waters of its rivers; or the German, moving east, visit Parthia and drink of the Tigris. Two impossible cases are here alluded to. The intervening lands were under the Roman sway, and must be conquered by either nation before either could pass into the territory of the other.

Exsul. Used here generally for one who has left his native land.—*Ararim.* The Arar, afterward called Sauconna, is now the *Saône.* This river properly belongs to Gaul; but in the time of Virgil, the boundaries of Germany and Gaul were far from being strictly settled. Besides, on the map of Eratosthenes, then in vogue, the Arar was made to unite the Rhone with the Rhine. (Consult *Ukert, Geogr. der Gr. und Röm.*, vol. iii., p. 65, 134, 135, *in not.*) It has been asked, how Virgil's Tityrus could know even the names of these rivers. This, however, is easily answered. The Germans and Parthians were at that time the two most formidable enemies of the Roman name, and disbanded soldiers, returning from those parts of the world, could easily and almost constantly spread the tidings of these two nations among the lower orders at home.—*Tigrim.* As the Euphrates formed the nominal boundary of Parthia on the west, the Tigris would, of course, fall within the limits of that empire.

Illius. Alluding to Augustus.

65–67. *At nos hinc.* "We, however, will depart hence." Supply *ibimus.* He alludes to himself and all those similarly situated, who are driven from their homes, and compelled to wander forth in the wide world. Distant countries are then named as the scene of their wanderings, but through mere poetic amplification, in order to heighten the effect.—*Afros.* Supply *in.* The poets frequently use the names of nations in the accusative without the preposition.—*Scythiam.* Scythia was a general name given by the Greeks and Romans to a large portion of northern Asia. It is here employed in poetic opposition to Africa on the south; and, in the same way, Britain, in the remote northwest, is named in opposition to Crete in the southeast.

Et rapidum, &c. Observe that the conjunction *et* in this line stands opposed to the same conjunction in the succeeding verse, in the same way that *alii* and *pars* are opposed to each other. (*Wagner, Quæst. Virg.*, xxxiiii., 1.)—*Oaxen.* Commentators make a difficulty here, because none of the ancient writers except Vibius Sequester (if he indeed deserve to be called ancient) make men-

tion of a river in Crete named Oaxes. Some, therefore, propose to read *Araxen*, as referring to the Araxes, a river of Armenia Major; while others think that the Oxus, a river of Scythia, is meant under the poetical appellation of Oaxes. These last join *rapidus cretæ* in construction, making *cretæ* the genitive of *creta*, "chalk," and referring to the chalk or white clay by which its stream was discoloured. This, however, is puerile. There is every probability that there was a river in Crete named Oaxes. There certainly was a town in that island named Oaxus (*Meurs. Cret.*, p. 92), and it is also known that Crete was sometimes called by the poets *Œaxis*. (*Apoll. Rhod.*, i., 1131.) Cramer seeks to identify the Oaxes with the *Mylopotamo*. (*Anc. Greece*, vol. iii., p. 381.)

Et penitus toto, &c. "And to the Britons totally separated from the whole world." As the ocean encompassed the "*orbis terrarum*," and Britain lay beyond the ocean, it is said by the poet to lie beyond the confines of the habitable world.

68–74. *En! unquam*, &c. "Ah! shall I ever, after a long interval of time, beholding (once more) my paternal fields, and the roof of my poor cottage formed of collected turf—shall I ever hereafter look with a wondering eye on a few straggling ears of corn, my (former flourishing) domain?" Observe that *en! unquam* is not, as some maintain, for *unquamne*, but that the true force and pathos of the expression lies in *en*.—*Post*. Equivalent here to *posthac*. As regards the repetition in *longo post tempore* followed by *post*, consult *Georg.*, ii., 259, *seqq.*, where a similar construction prevails.—*Aristas*. Erroneously taken by some as equivalent here to *messes*, i. e., *annos*, and supposed to be governed by *post* as a preposition. The clause merely refers to the desolation that will prevail from neglected husbandry under a lawless possessor.

Impius miles. "A ruffian soldier."—*Novalia*. "Fields." Supply *arva*. Used here in a general sense for *agros*. According to Pliny, *novalis* (scil. *ager* or *terra*) meant a piece of ground that is sown every other year. (Consult note on *Georg.*, i., 71.)—*Barbarus*. He means, in fact, a foreigner or alien, there being many foreigners, especially Gauls, at this time in the Roman legions.—*En*. "See!" —*Discordia*. In allusion to the civil contests.—*Quis*. "For whom," *i. e.*, for whose benefit. We have sown and cultured, that strangers may reap the harvest.

Insere nunc. "Ingraft now." Bitter irony. Observe the force of *nunc*.—*Pone ordine vites*. "Plant thy vines in rows," *i. e.*, in the form of a quincunx. (Compare *Georg.*, ii., 277.)

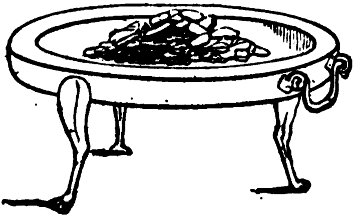
75–79. *Ite, meæ*, &c. Melibœus now proceeds to drive onward

his flock, when Tityrus looks after him as he departs, and invites him to pass the night under his humble roof.—*Viridi projectus in antro.* "Stretched in some mossy cave." The period of the summer heats is here indicated.—*Dumosâ pendere procul de rupe.* In allusion to their feeding in the distance on the steep declivity of some rocky height.—*Me pascente.* "As I feed you."—*Florentem cytisum.* "The flowering cytisus." Marking the season of spring, this plant blooming in early spring. The cytisus of Virgil is the *Medicago marantha*, according to Martyn, or the *Medicago arborea*, L., according to Sprengel, which, however, comes to the same thing. It is described by Virgil and other ancient writers as being a great favourite with bees and goats, and causing an abundant supply of milk. It grows to the height of three or four feet, and bears a pale yellow flower. It is a native of southern Italy, and a hot-house plant in more northern latitudes.—*Carpetis.* "Will ye pluck from my hand."

80–84. *Poteras requiescere.* "Thou mightest have rested." Tityrus observes Melibœus now driving onward his flock, and calls to him as he departs. Hence the peculiar propriety of *poteras* in the indicative, as marking a thing that might have taken place, but actually has not. (*Stallb. ad Rudd.*, *L. G.*, vol. ii., p. 379.) It is erroneous, therefore, to say, as some do, that *poteras* is here employed for *posses* or *poteris.*—*Fronde super viridi.* "Upon a bed of freshly-gathered leaves."—*Poma.* Fruits in general.—*Castaneæ molles.* "Soft chestnuts," *i. e.*, mellow, full ripe, and sweet and mellow to the taste. The Italian chestnut ripens towards the end of October or beginning of November. (*Plin.*, *H. N.*, xv., 23.)—*Pressi lactis.* "Of freshly-pressed curd," *i. e.*, curd pressed for immediate use.

Et jam summa procul, &c. "And now the topmost roofs of the farm-houses smoke in the distance." By *villa* is here meant, of course, not the residence of a wealthy landed proprietor, but a country or farm house occupied by a person of the middling class; or, as we would say, a substantial farmer. This is shown also by the expression *summa culmina*, as indicating the peak, or highest part of the roof, with the smoke escaping there by a simple aperture. This marks at once an ordinary dwelling, where the evening meal is preparing, and where the smoke obtains egress by the windows, doors, and roof. Chimneys were unknown in buildings of this class, and but very seldom employed in those of more costly construction. In these last, the rooms were sometimes heated by hot air, which was introduced by means of pipes from a furnace below, but more frequently by portable furnaces or braziers, in which

coal or charcoal was burned. The following wood-cut represents such a brazier, found at Cære in Etruria, and now preserved in the British Museum.



ECLOGUE II.

Subject.

In this Eclogue, Corydon, a shepherd, expresses his strong attachment for a youth named Alexis, which feeling, however, as he himself complains, is not reciprocated by the latter.

Voss makes this piece to have been composed by Virgil in the spring of A.U.C. 711, the poet being then in his 26th year.

1–2. *Ardebat Alexin.* Observe here the employment of an accusative with an intransitive verb. Many verbs thus obtain a transitive force, because an action exerted upon another is implied, though not described in them. The poets allow themselves great latitude on this point.—*Delicias domini.* "The favourite of his master." Alexis was of servile degree. His master was Iollas, who is named in verse 57.—*Nec, quid speraret, habebat.* "Nor had he apparently what to hope for," *i. e.*, any ground of hope that his attachment to Alexis was reciprocated. Voss considers *quid* here as an archaism for *quod*, while Heyne thinks that *quid speraret* is the more poetical form of expression. Both are wrong. *Habeo quod* is said of a thing that actually exists; but *habeo quid* of that about which it is uncertain whether it exists or not, or of what kind it may be. Hence, *non habebam quod sperarem* means, I had no hope at all; but *non habebam quid sperarem*, I apparently had no hope, there appeared to be no hope. (*Wagner, ad loc.*)

3–5. *Tantum assidue veniebat.* "He only came continually," *i. e.*, all that he did was to come continually.—*Hæc incondita jactabat.* Supply *carmina.* "He threw forth these undigested strains," *i. e.*, strains thrown off on the spur of the moment, and showing the disordered state of his feelings. Compare the explanation of Voss: "Diese kunstlosen Ergüsse der Leidenschaft warf er hin, wie sie fielen."—*Studio inani.* "With unavailing passion."

7–9. *Coges.* The future is here the true reading, not the present *cogis*, which, as Heyne thinks, has more force than the other. The meaning is, if you continue to treat me thus, you will drive me finally to despair.—*Nunc etiam pecudes*, &c. The idea intended to be conveyed is this: All other things are quiet and inactive amid the blaze of noon; I alone come hither amid the scorching heat in hopes to find you.—*Captant.* "Eagerly seek."—*Virides lacertos.* The green lizard is very common in Italy. This animal is men-

tioned by Theocritus (vii., 22) as marking the time of noon by sleeping in the hedges. The green lizard, according to the best authorities, is found only in Guernsey and the south of Europe. It is a beautiful animal, and may be readily tamed, and taught to come to the hand for its food, and to drink from the hollow of the palm of any one to whom it is accustomed.

10–11. *Thestylis.* The name of a female slave. Compare Voss: "Eine junge mitsklavin," and also verse 43 of the present Eclogue.—*Rapido fessis*, &c. "For the reapers, exhausted by the intense heat." Observe that *rapido* here is equivalent to *vehemente*. The sun is called *rapidus* by the poets, as moving along in rapid course; then with the idea of rapidity of movement is connected that of excitement and heat, and at last *rapidus* obtains the meaning which it has in our text.—*Allia serpyllumque*, &c. "Bruises together garlic and wild thyme, savoury herbs." These herbs seem to have been used by the Roman farmers to recruit the exhausted energies of those who had laboured in the heat. Garlic was a great favourite, also, with the Roman soldiers and sailors. The inhabitants of the southern countries of Europe, who often experience the need of exciting the digestive powers, hold garlic in much higher estimation than those of more northern regions.

Serpyllum. In Greek, ἑρπυλλον, from ἑρπω, "*to creep*," because part of it, falling on the ground, sends forth roots, and so propagates the plant. The ancients mention two kinds of serpyllum, one of the gardens, and the other wild. The latter species is here meant, answering to our *mother of thyme*, or *wild thyme*.

12–13. *Mecum.* "In company with me," *i. e.*, accompanying my sad strain.—*Raucis resonant arbusta cicadis.* "The thickets resound with the shrill cicādæ." *Arbusta* is here to be taken generally, not for the vine-grounds merely.—*Cicadis.* The cicāda, in Greek τέττιξ, is a species of insect frequently mentioned by the classical writers. According to Dodwell, it is formed like a large fly, and is rounder and shorter than our grasshopper: it has long, transparent wings, a dark brown back, and a yellow belly. Its song is much louder and shriller than that of the grasshopper, as Dodwell terms the latter. This writer says that nothing is so piercing as their note; nothing, at the same time, so tiresome and inharmonious; and yet the ancient writers, and especially the poets, praise the sweetness of their song, and Plutarch says they were sacred to the Muses. According to Ælian, only the male cicada sings, and that in the hottest weather. This is confirmed by the discoveries of modern naturalists, according to whom the cicadæ sing most in hot

weather, and in the middle of the day. There is no English name for this insect, unless we take Lord Byron's "cicala," from the French "cigale."

14–16. *Nonne fuit satius*, &c. "Was it not better (for me) to endure the sullen, passionate temper of Amaryllis, and her haughty disdain? was it not better to endure Menalcas?" He thinks his condition was far preferable when he sought to gain the love of Amaryllis, and on this account patiently endured all her infirmities of temper; or when he strove to secure the attachment of the young Menalcas, although he was dark of hue.—*Nonne Menalcan.* Supply *pati*, in the softened sense of *ferre*, the only thing to be endured in the case of Menalcas being his darkened hue. Observe that, in this passage, there is no need whatever of taking *fuit* for *fuisset*, as some do.

Quamvis ille niger. "However dark of hue he might be." The dark complexion of Menalcas was merely a deeper shade of country brown. Compare Heyne: "*Erat hic colore fusco ut verna ruri natus.*"

17–18. *Nimium ne crede colori.* "Trust not too much in thy fair exterior." Observe the earnestness indicated by the imperative. The expression *ne credas* would convey the prohibition in a milder form; just as in English "you should" is used for the imperative. —*Alba ligustra cadunt*, &c. "The white privet-flowers drop on the ground (neglected), the dusky hyacinths are gathered." Martyn is quite undecided whether the *ligustrum* of Virgil be the *privet*, or the *great bindweed*; but he inclines to the former. This, in fact, is the more correct opinion. (Compare *Fée*, *Flore de Virgile*, p. lxxviii., *Billerbeck*, *Flora Classica*, p. 4, *seq.*).—*Vaccinia.* The *vaccinium* is the same as the *ὑάκινθος* of the Greeks. The Æolic form was *οὐάκινθος*, and the diminutive *οὐακίνθιον* or *οὐακίννιον*, whence the Latin *vaccinium*. Martyn, after examining the point with great care (*ad Georg.*, iv., 183), thinks that the particular flower here meant under the name of hyacinth is the *Lilium floribus reflexis*, or *Martagon*, and perhaps the very species that is called *Imperial Martagon.* (Compare note on *Eclog.*, iii., 63.)

19–20. *Despectus tibi sum*, &c. Corydon here boasts of his wealth, his skill in music, and the comeliness of his person, and seeks by means of these to remove the indifference that Alexis feels towards him.—*Qui sim.* Observe that *qui* is here another form for *quis*. —*Nivei quam lactis*, &c. By punctuating after *pecoris*, we have connected *nivei* with *lactis*, which seems the far more natural arrangement. White sheep, it is true, were preferred by the Romans, but here the point lies not in the colour, but in the fact of ownership;

the main idea being *dives pecoris sum*. So, again, the epithet *nivei*, as applied to *lactis* here, can hardly be considered tautological, when we have the same epithet similarly applied in Tibullus, Ovid, and others. Besides, in Greek, we find γάλα λευκόν sanctioned by the authority of Homer and Theocritus.

21–22. *Mille meæ agnæ*. "A thousand lambs of mine."—*Siculis in montibus*. This language shows at once that the present Eclogue is merely an imitation of some Sicilian Greek pastoral, and that Spohn is wrong in maintaining that Corydon represents Virgil himself, and Alexis a slave of Pollio's named Alexander. (*Prolegom. ad Carm. Bucol.*)—*Lac mihi non æstate novum*, &c. He has cows which yield him milk in winter and summer, so that it can be served every day fresh at table.

23–24. *Canto, quæ solitus*, &c. He compares himself in song to the Theban Amphion; for he says that he sings the same strains that Amphion did, when the latter wished, by means of these, to recall his flocks from their pastures, and lead them home at eve. The shepherds were accustomed to mingle song alternately with the notes of the pastoral pipe. The strains ascribed here to Amphion are some that were celebrated in early legends.—*Amphion*. Amphion and his brother Zethus were sons of Jove by Antiope, and heroes of the pastoral age of the Greeks. Amphion cultivated music with the greatest success, and, according to the legend, built the wall of Thebes, causing the stones to take their respective places in obedience to the tones of his golden lyre, which he had received from Mercury.

Dircæus. Equivalent here to *Thebanus*, from Dirce, the wife of Lycus, king of Thebes, who treated with great cruelty Antiope, the mother of Amphion and Zethus, and was in consequence put to death by these latter. They tied her by the hair to a wild bull, and let the animal drag her until she was dead. After death she was changed into a fountain of the same name, near the city of Thebes. —*In Actæo Aracyntho*. "On the Actæan Aracynthus." Aracynthus was a mountain on the confines of Bœotia and Attica, and the epithet *Actæus* seems to be equivalent to *Atticus*, "Attic," and to refer to its lying partly within the latter country, which was called, also, *Actæa*, from its being on two sides *shore*, *i. e.*, ἀκτή. Hence Sextus (*adv. Gramm.*, i., 12, p. 270) even calls it a mountain of Attica: Ἀράκυνθος τῆς Ἀττικῆς ἐστὶν ὄρος. Amphion and Zethus having been abandoned after their birth, were found by a shepherd near Eleutheræ, their natal place, on the confines of Bœotia and Attica,

not far from Aracynthus, and brought up by him.—(*Apollod.*, iii., 5, 5.—Compare *Paus.*, i., 38.)

25–27. *Nec sum adeo informis.* "Nor am I so devoid of personal attractions."—*In littore.* He alludes to the clear, calm water near the shore, in some retired nook, where his image could easily be reflected from the surface. Compare the remarks of Voss in reply to the quibbling objection of Servius.—*Placidum ventis.* "Undisturbed by the winds." Compare the explanation of Wagner: "*ventis placatum, stratum.*"—*Daphnin.* Daphnis was famed in the legends of the Sicilian shepherds for his beauty, and was the son of Mercury. He led a pastoral life.—*Si nunquam fallit imago.* "If my image never deceives me," *i. e.*, if the image reflected from the water speaks truth, and I am sure it does. Observe the force of the indicative in denoting certainty. The subjunctive *fallat* is an inferior reading, and implies doubt.

28–30. *O tantum libeat,* &c. "O that it may only please thee to inhabit with me the country, that possesses no attractions (for thee)," *i. e.*, which appears mean to thee in comparison with the splendour of a city life. Compare the explanation of Spohn: *Sordida rura, quia carent munditia urbana cultu.*"—*Et figere cervos.* Heyne maintains that this does not refer to hunting, because such an employment is foreign to pastoral life, but to the fixing of forked beams, called *cervi*, with which cottages were propped; and this is also one of the interpretations given by Servius. Nothing, however, can be more erroneous. In the first place, hunting does belong to the pastoral life, as will readily appear from the following passages: *Eclog.*, iii., 12; *Georg.*, iv., 404, *seqq.*; *Columell.*, vii., 12; *Geopon.*, xix., 1, *seqq.*; *Theocrit.*, v., 106. In the next place, Alexis is certainly not invited to a scene of *labour*, such as fixing up props; and then, again, the dwelling of Corydon is described as already erected, not as requiring erection.

Hædorumque gregem, &c. "And to drive the flock of goats unto the green hibiscus." Observe that *hibisco* is here in the dative, for *ad hibiscum.* (Consult *Voss*, *ad loc.*, and *Gronov.*, *Diatr.*, p. 8, *seq.*) By the hibiscus is meant the *Althea officinalis*, a species of mallow, on which the young goats were accustomed to be fed after weaning. Sibthorp found it growing in the low, wet grounds of Greece. (*Billerbeck, Flora Class.*, p. 176.) Some less correctly take *hibisco* for an ablative, and translate "to drive the flock of goats with a green switch." As Voss correctly remarks, *compellere* does not mean merely *agere*, but *agere aliquo.*—*Viridi.* Referring to the

plant as in a young and tender state, and therefore fitter for browsing upon.

31–33. *In silvis.* The scene now changes to the woodland pastures among the mountains, as opposed to the meadows where the hibiscus grows.—*Pan primus calamos,* &c. The Pan's pipe, or Pandean pipe, was the appropriate musical instrument of the Arcadian and other Grecian shepherds, and was regarded by them as the invention of Pan, their tutelary god, who was sometimes heard playing upon it, as they imagined, on Mount Mænalus. Its Greek name was σύριγξ, its Latin appellation, *fistula.* It was constructed either of cane, reed, or hemlock. In general, seven hollow stems of these plants were fitted together by means of wax, having been previously cut to the proper length, and adjusted so as to form an octave; but sometimes nine were admitted, giving an equal number of notes. The annexed wood-cut represents Pan, holding in his right hand a drinking horn, and in his left a syrinx, which is strengthened by two transverse bands.



34–39. *Nec te pœniteat,* &c. "Nor let it repent thee," &c., *i. e.*, nor deem it unworthy of thee, or, in other words, an unbecoming employment.—*Calamo trivisse labellum.* "To have rubbed thy lip against the reed," *i. e.*, to have passed the lips along the several apertures, the pipes, in blowing on them, being moved along the lips.—*Quid non faciebat Amyntas.* Alluding to a well-known player on the syrinx in the neighbourhood, who left no means untried to equal the skill of Corydon.—*Disparibus septem,* &c. "Formed of seven hemlock stalks of unequal length, fastened together."—*Damœtas.* A celebrated performer on the syrinx, who left his pipe as a legacy to Corydon.—*Secundum.* "As a second owner," *i. e.*, and one deserving to hold it as such. Compare the explanation of

Voss: "Von dir gebraucht, wird sie ihren vorigen Eigener nicht vermissen."

Dixit Damætas, &c. The repetition here, *dixit Damætas*, lays a particular stress on the person of the speaker.—*Invidit stultus Amyntas*. Amyntas had foolishly hoped to inherit the pipe, and had approached, under this view, the couch of the dying musician.

40–44. *Nec tutâ mihi*, &c. "Found by me in a dangerous valley." The danger arose from the wild beasts that frequented it; and the risk encountered enhanced the value of the intended gift.—*Sparsis etiam nunc*, &c. Observe the force of *etiam nunc*. In progress of time the animals change colour. According to Wunderlich, hunters affirm that young kids, recently born, have their skins marked by white spots for the space of about six months.

Et faciet. "And she will do so," *i. e.*, will succeed in getting them from me. He avoids saying *dabo*, lest this open avowal of intention may offend Alexis.—*Sordent tibi*. "Are paltry in thy eyes."

45–47. *Huc ades*. "Come hither." The shepherd being in doubt whether these presents of the pipe and kids are sufficient to attract Alexis, renews the invitation by offering him a gift of flowers, to be gathered by the hands of the Nymphs, &c.—*Lilia*. The white lilies are those which were most celebrated and best known among the ancients.

Nymphæ. The imagination of the Greeks peopled all the regions of earth and water with beautiful female forms called Nymphs, divided into various orders, according to the place of their abode. Thus, 1, the Mountain-Nymphs, or *Oreades* ('Ορειάδες), haunted the mountains (*ὄρος, a mountain*); 2, the Dale-Nymphs, or *Napææ* (Ναπαῖαι), the valleys (*νάπη, a woodland vale*); 3, the Mead-Nymphs, or *Leimoniades* (Λειμωνιάδες), the meads (*λειμών, a mead*); 4, the Water-Nymphs, or *Naiades* (Ναιάδες), the rivers, brooks, and springs (*νάω, to flow*); 5, the Lake-Nymphs, or *Limniades* (Λιμνιάδες), the lakes and pools (*λίμνη, a lake*); 6, the Tree-Nymphs, or *Hamadryades* ('Αμαδρυάδες), who were born and died with the trees (*ἅμα* and *δρῦς*); 7, the Wood-Nymphs, or *Dryades* (Δρυάδες), who presided over the forests generally (*δρῦς*); and, 8, the Fruit-tree Nymphs, or *Meliades* (Μηλιάδες), who watched over gardens, or flocks of sheep, according to the meaning of the term *μῆλον, a tree-fruit*, or *a sheep*.

Candida Naïs. "A fair Naiad," *i. e.*, water-nymph.—*Pallentes violas*, "Pale violets." The plant here intended is, according to Martyn, the stock-gilliflower, or wall-flower, which all botanists, with one consent, allow to be what the ancients called *Leucoïum*,

formed from λευκὸν ἴον, "a white violet." Theophrastus says the *Leucoïum* is one of the earliest flowers, appearing even in the winter, if the weather is mild, but if it is cold, somewhat later, in the spring. Pliny, in translating the passage of Theophrastus just referred to, calls the flower in question *viola alba.* As, however, the wall-flower is of a yellow hue, it may be asked how the term "pale" comes to be applied to it here. The answer is easy. In the northern parts of the world, paleness is, indeed, a sort of faint, dead whiteness; but in the warmer countries, where the people are in general of a more swarthy complexion, their paleness is rather *yellow* than white. Hence the Greeks and Romans by paleness do not mean whiteness, but a *yellow colour* or *sallowness.*—*Summa papavera.* "The tops of poppies." The kind here meant is the common red poppy, which grows wild among the corn.

48–50. *Narcissum.* "The daffodil." There can be no doubt that the *narcissus* of the ancients was some species of what we now call narcissus, or daffodil. (*Martyn, ad Georg.*, iv., 122.)—*Anethi.* The *anethum* of the ancients is our "dill." In Southern Europe it grows wild on the rocks. In England, on the other hand, it is sown in gardens, and is very like fennel, but differs from it in being an annual, smaller, not so green, and having broader and leafy seeds of a less agreeable flavour. The flower is yellow, like that of fennel, but smaller. Sibthorp found it both wild and cultivated in Greece. Its frequent use, according to the ancients, injured the sight and the physical powers generally. The seeds were deadly to birds. Dioscorides speaks of an *unguentum anethinum*, and a *vinum anethinum.* (*Diosc.*, i., 52.—*Id.*, v., 41.)

Casiâ. "With the casia." The *casia* here meant is not the aromatic bark of the East, but a common and well-known European plant, namely, the *Daphne cucoron*, or *Thymelæa*, called by some "spurge-flax," or "mountain widow-waile." (*Martyn, ad Georg.*, ii., 213.)—*Mollia luteolâ*, &c. "She sets off the soft hyacinths with the yellow marigold."—*Pingit.* Variegates, diversifies, or decks out.—*Vaccinia.* (Compare note on verse 18.)—*Calthâ.* It is hardly possible to determine what flower is here meant. Probability, however, is in favour of the marigold. La Cerda is incorrect in making it the βούφθαλμος of Dioscorides.

51–52. *Ipse ego cana*, &c. "I myself will gather quinces hoary with tender down." Some think that the apricot is here meant, but, according to Pliny, this fruit was not known in Italy till thirty years before his time, and was sold at a great price. The quince, or *Malum Cydonium*, is a native of Crete, and obtains its name from

the city of Cydon in that island. The kind here meant is the apple-shaped quince ("*malum cotoneum minus*," *Bauh. pin.*, 434). It was a great favourite on account of its fine odour, and was placed in sleeping apartments around the heads of the images that stood there. Only one kind of quince was eaten raw, the rest were cooked or made into preserves. Modern botanists make three kinds, the apple-shaped, pear-shaped, and Portugal quince.

Castaneasque nuces. In the southern parts of Europe chestnuts grow so abundantly as to form a very large portion of the food of the common people, who, besides eating them both raw and roasted, form them into puddings and cakes, and even bread. (*Library of Ent. Knowl.*, vol. ii., pt. i., p. 92.) It is, however, not the wild *castanea* which furnishes the nuts that are principally consumed in the South of Europe and exclusively imported to more northern countries, but a number of cultivated varieties, the nuts of which are larger, and the kernels sweeter. (*Penny Cyclop.*, vol. vi., p. 350.)

53–55. *Cerea pruna.* "Waxen plums." So called from their colour being yellow, like new wax. Hence the epithet *cerina* applied to this species. Thus Pliny remarks: "*Sunt et nigra .... pruna .... ac laudatiora cerina*" (*H. N.*, xv., 13), and so, also, Ovid (*Met.*, xiii., 817):

> "*Prunaque non solum nigro liventia succo,*
> *Verum etiam generosa novasque imitantia ceras.*"

Honos erit huic quoque pomo. "Honour will be rendered to this fruit also." Thou wilt honour this fruit with thy approbation, even as Amaryllis bestowed her attention on the favourite chestnut.—*Pomo.* Observe, as before remarked, that *pomum* is a general term for any fruit on trees, &c.

Lauri. "Bays." The Roman *laurus* is our "bay." Our laurel was hardly known in Europe, remarks Martyn, till the latter end of the 16th century, about which time it seems to have been brought from Trebizond to Constantinople, and thence into most parts of Europe. The laurel differs from the ancient *laurus* in two respects: it has no fine smell, and it is not remarkable for crackling in the fire. The first discoverers of the laurel gave it the name of *lauro-cerasus*, because it has a leaf something like a bay, and a fruit like a cherry.—*Proxima.* "Next," *i. e.*, referring to the intended position of the myrtle in the basket, next to the bay, and almost joined with it. That this is the true meaning of *proxima* here, is shown plainly enough by the very next line, *quoniam sic posita.*

56–57. *Rusticus.* "A clown," *i. e.*, a very dolt in offering such

gifts.—*Munera.* "Such gifts as thine." Alexis prefers the presents and the life of the city, and disdains rural scenes and rural gifts. (Compare verse 60.)—*Si muneribus certes.* "If thou even contend with gifts," *i. e.*, seek to gain the favour of Alexis by other and more valuable gifts, such, namely, as would be likely to please an inhabitant of the city.—*Concedat Iollas.* "Will Iollas, in all likelihood, yield to thee," *i. e.*, thou hast little chance of surpassing the wealthy Iollas in the splendour of thy gifts. Compare the explanation of Wagner: "*Concedat, i. e., cedat donorum amplitudine.*" Iollas was the master of Alexis.

58–59. *Heu! heu! quid volui*, &c. Heyne thinks that Corydon here alludes to his rank folly in making mention of gifts, when Iollas is so well able to surpass him in these. Wagner, on the other hand, with far more propriety, makes the accusation of folly consist in this, that Corydon is throwing away his peace of mind on a hopeless object of pursuit, and one that will produce serious injury to him in the neglect of his private affairs. He begins, therefore, to return to a better mind; when all of a sudden, true to nature, he flies back to his former passion.—*Floribus austrum*, &c. "Lost (to all reason), I have let in the southern blast among my flowers, and the wild boars unto the crystal springs," *i. e.*, I have acted with as much folly as if I had exposed my flowers to the destructive blast, or allowed my pure springs to be defiled and rendered turbid by the wild boars, animals of unclean habits, and fond of wallowing in the mire. Observe that *perditus* is here equivalent to *perditus amore, i. e., amens.*—*Austrum.* The sirocco, or hot wind of the south, is meant, so injurious in its effects to both the vegetable and animal world.

60–62. *Quem fugis*, &c. The train of thought is as follows: Whom dost thou shun? Me? And because I am an inhabitant of the country? Why, the very gods themselves have dwelt there! Ay, and men of royal lineage too.—*Dî quoque*, &c. As, for instance, Apollo, while tending the flock of Admetus, in Thessaly.—*Dardaniusque.* Referring to his descent from the royal line of Dardanus. Paris, in early life, and before his true lineage was known, was a shepherd on Mount Ida.

Pallas, quas condidit, &c. "Let Pallas inhabit by herself the citadels she hath erected." Pallas Athene, or Minerva, the goddess of skilful inventions both in peace and war, first taught men to build dwellings and erect fortified cities. Hence she was styled πολιοῦχος, "city-protectress;" πολιάς, "guardian of the city;" ἀκραία, "dwelling on heights;" these early cities being generally erected,

for greater safety, on eminences, and having a citadel or fortress attached. This idea was prevalent throughout the whole Grecian world, but particularly so at Athens, where the ἀκρόπολις, or citadel, was under her immediate protection. We must not, however, on the present occasion, limit *arces* in the text to Athens merely, but give it a general reference to all citadels, that is, to all walled towns, in opposition to the free country; and the idea intended to be conveyed must be regarded as the following: Leave the cold and stern Goddess of Wisdom to dwell by herself in the walled cities which she has taught men to erect, and come and live with me amid the freedom of rural scenes.

Condidit. Equivalent, in effect, to *condere docuit.* (*Voss, ad loc.*) —*Ipsa.* As regards the peculiar force of *ipsâ* here, compare the explanation of Wagner: "ipsa, *non tu cum illâ.*" (*Quæst. Virg.*, xviii., 2, *c.*)—*Nobis.* Himself and Alexis.

63–65. *Sequitur.* Used in a different sense here from that in verse 65, but still there lurks in both the common idea of seeking with earnestness.—*Lupus ipse.* "The wolf on its part." Equivalent to the Greek λύκος δ' αὖ. (*Wagn.*, *Quæst. Virg.*, xviii., 2, *a.*)—*Cytisum.* (Consult note on *Eclog.*, i., 79.)—*Trahit sua quemque*, &c. "His own particular inclination draws each one on;" more literally, "drags," as indicating the difficulty of resisting the impulse.

66–67. *Aratra jugo referunt*, &c. "The steers are bearing hence the plough hung upon the yoke." In construction, join *suspensa jugo*, *i. e.*, *suspensa ex jugo*, and not *jugo referunt*, as Spohn directs. When the ploughman had finished his day's labour, he turned the plough upside down, and the oxen went home dragging its tail and handle over the surface of the ground. The plough may then be said to hang, as it were, on the ox-yoke. Compare Horace (*Epod.*, ii., 63):

> "*Videre fessos vomerem inversum boves*
> *Collo trahentes languido.*"

Et sol crescentes, &c. "And the departing sun doubles the increasing shadows." Palladius informs us that the country people, who were accustomed to compute their time by the length of the shadows proceeding from objects, had, during the longest days, a shadow of twelve feet at the tenth hour of the natural day, but at the eleventh one of twenty-three feet, nearly double. Hence the force of *duplicat* in the text. (*Pallad.*, iii., 327.) Observe that Corydon's lament has lasted from noon till evening.

70–72. *Semiputata est.* "Hangs half pruned." His indulgence in a fruitless attachment has caused the suspension of rural labours,

and done injury in consequence to his affairs. Vines were pruned twice every year: once in the summer season, and again in the fall.—*Frondosâ.* Observe that not only the vine itself, but the tree also along which it was trained underwent pruning.—*Ulmo.* The elm was chosen particularly for the training of vines.

Quin tu aliquid, &c. "Why dost thou not rather get ready to weave of osiers and pliant rush some one at least of those things the use of which is needed," *i. e.*, baskets, cheese-holders, and other things of the kind that are wanted on a farm. Observe the force of *saltem*, "some one *at least*," no matter how small or unimportant; hence *aliquid saltem* is the same as *aliquid quantumvis exiguum.*—*Detexere.* Equivalent to *texendo absolvere.*—*Alium.* Observe the force of *alius* here, as implying that there are many others as good as he, and equally attractive. Corydon, therefore, will not eventually miss him.

ECLOGUE III.

Subject.

THIS Eclogue exhibits a contest between two shepherds, in what has been called amœbæan verse, in which the persons introduced recite or sing alternate strains, the one striving to excel the other. Menalcas and Damœtas, after indulging in some rustic raillery, resolve to contend for the prize of two bowls, or cups, which they mutually stake, appointing, at the same time, a neighbouring shepherd to be the judge of their performances. They boast of their respective fair ones, sing the praises of Pollio, and propose some absurd enigmas. The poet seems to have laid it down as an indispensable rule in these amœbæan verses, that the rival swains should answer each other in exactly the same number of lines. Through the whole Eclogue the Roman poet has closely imitated his Grecian predecessor Theocritus; and it is the only one of his pastoral productions in which he has exhibited the coarseness of his original. (*Dunlop, Hist. Rom. Lit.*, vol. iii., p. 117.) The title "Palæmon" is given to the Eclogue from the name of the umpire.

Voss makes this Eclogue to have been composed by Virgil in the spring of A.U.C. 712, the poet being then in his 27th year.

1–6. *Cujum pecus?* "Whose flock (is this)?" *Cujum* is here the neuter of the earlier pronominal adjective *cujus, -a, -um,* "whose," &c. Though obsolete in the polished dialect of the city, it is here retained in the language of country life, where so many old forms are accustomed to linger. The resemblance in sound, and of course in meaning, between *cujus* and the English "whose" is very striking. (Compare *Donaldson's Varronianus*, p. 200, 233.)—*An Melibœi.* "Is it Melibœus's?" Observe that *an* here properly carries with it an air of doubt, and the true meaning of the clause is this, "It is not Melibœus's, is it?" (Consult *Beier, ad Cic., Off.*, i., 15, § 48.)

Tradidit. "Intrusted it to my care." Ægon sits by the side of Neæra, preferring his suit, and intrusts his flock, meanwhile, to a hireling.—*Infelix semper.* The flock are here represented as ever unfortunate, both on account of their master, who neglects his affairs, and on account of their keeper, who is a mere hireling, and feels no interest for them.—*Fovet.* "Prefers his suit unto."

Hic alienus custos. "This hireling keeper." He is called *alienus*;

literally, a mere *stranger*, one who knows little of the flock, and cares little for its comfort.—*Bis mulget in horâ.* Dishonest under-keepers were accustomed to milk the flocks secretly, and dispose of the milk for their own advantage. This offence was punished in the time of Justinian with stripes and loss of wages.—*Et succus pecori,* &c. "And (thus) their strength is secretly taken from the mothers, and their milk from the lambs;" more literally, "their juice is secretly taken from the flock," *i. e.*, juice, or animal lymph, which gives strength to the mother, and a nutritive quality to her milk. (*Edwards, ad loc.*) Observe that, in place of *et succus,* the prose form of expression would be *quo succus.*

7–9. *Parcius ista viris,* &c. "Still, however, bear in mind that these reproaches of thine ought to be made more sparingly against men." The term *viris* is meant to be emphatic here, and the meaning of the clause is as follows: What if I am a hireling! still, however, I am a man, and stained by no unmanly vices; which is more than thou canst say. Persons like thee should be cautious how they heap reproaches upon those who are far purer than themselves.

Novimus et qui te, &c. "We know both who made thee a partner in guilt, when the very he-goats turned away their looks, and in what sacred grot, but the good-natured Nymphs (only) laughed," *i. e.*, did not punish this act of profanation. The allusion is to some act of guilt, rendered doubly heinous by the sacred character of the place. With *te* supply *corruperit*, or some equivalent term, which is here suppressed by euphemism.—*Transversa tuentibus.* We have given the version of Wagner. The common translation is, "while the he-goats looked askance."—*Sacello.* According to Festus, *sacellum* means properly a consecrated place open to the sky. Commonly, however, it is taken to signify a small chapel. In the present instance, it appears to indicate a grotto sacred to the Nymphs, near some spring or fountain-head where the flocks were accustomed to repose during the midday heats.

10–11. *Tunc, credo,* &c. Menalcas here answers ironically, that it was when he maliciously injured Mycon's vineyard, insinuating all the while that Damœtas was actually guilty of such an act. Maliciously injuring trees, and especially vines, was punished with a fine by the laws of the Twelve Tables. Subsequent legislators, however, inflicted the same punishment as in the case of robbery, namely, cutting off the hand. We have adopted *tunc* with Jahn, instead of the common reading *tum*, the former expressing the time more specifically. (Compare *Lindemann, de Adv. Lat. Spec.*, i., p. 10, *seqq.*)

Quum me arbustum, &c. "When they saw me hack the elm grove of Mycon and his young vines with malicious bill," *i. e.*, when they, namely, the Nymphs.—*Arbustum.* Equivalent here to *maritatas ulmos*, and referring to the elms along which the vines were trained. The full-grown vines, therefore, suffer also. On the other hand, the *vites novellæ* are the very young vines, only recently planted, still lowly in size, and which have not, as yet, begun to twine around the trees. (*Spohn, ad loc.*)

12–15. *Aut hic, ad veteres fagos*, &c. Damœtas recriminates, and charges Menalcas with an act of equal maliciousness.—*Fagos.* (Consult note on *Eclog.*, i., 1.)—*Arcum et calamos.* Bows and arrows would be required by the shepherds to defend their flocks against wild beasts and robbers, and would also be used in hunting.—*Perverse.* "Malignant." Compare the explanation of Forcellini: "*Interdum est* malevolus, malignus, *tanquam si perversis obliquisque oculis alterius bona aspiciat.*"

Puero. Daphnis, as Voss correctly remarks.—*Donata.* Given to him by some third person. Observe the employment of the neuter here as referring to inanimate objects, namely, "*arcum et calamos.*" —*Aliquâ.* "In some way." Supply *ratione* or *viâ*.—*Nocuisses.* Supply *illis.*

16–20. *Quid domini faciant*, &c. This is commonly understood as meaning, What may be expected from their masters, when thievish servants show so much presumption? and it is regarded as an attack on both his rival Ægon and Damœtas. Wagner's explanation, however, is far better, and much more natural, namely: I see in thee a most audacious thief; what, then, has not a master to fear from such a servant? For it is most likely that he who, like thyself, makes free with the property of his neighbour, will restrain himself in a far less degree from those things that are nearer at hand, and which invite to theft, namely, the property of his own master. How, then, shall masters be able to protect their own against such plunderers as these? In other words, "what are they to do?" (*quid faciant?*) Do what they may, they cannot save themselves. The foregoing explanation shows the propriety of *faciant* as a reading, not *facient*, as some editions give it.

Non ego te vidi, &c. He now proceeds to charge Damœtas with an act of theft, to which he himself was a witness.—*Excipere insidiis.* "Entrap."—*Lyciscâ.* The name of a dog, half dog, half wolf; or, in other words, begotten by a wolf. Pliny says that these were common in Gaul. (*H. N.*, viii., 61.)—*Quo nunc se proripit ille?* "Whither now is yon fellow taking himself off?" Observe the

force of *ille*, as denoting one at some distance.—*Tityre, coge pecus.* Menalcas now calls out to Tityrus, who had charge of Damon's goats, to gather together his flock, since a thief, Damœtas, was among them.—*Tu post carecta latebas.* Observe that *carectum* is properly a place covered with the *carex.* "Thou didst skulk behind the rushes." It is difficult, as Martyn observes, to determine what the *carex* itself is, from what the ancients have said of it. We must, therefore, depend upon the authority of Anguillara, who assures us that, about Padua and Vincenza, they call a sort of rush *careze;* which seems to be the old word *carex* modernized. Caspar Bauhin says it is that sort of rush which he has called *Juncus acutus paniculâ sparsâ.* It is therefore, adds Martyn, our *common hard rush*, which grows in pastures, and by waysides in a moist soil. It is more solid, hard, and prickly at the point than our *common soft rush*, which seems to be what the ancients called *juncus.* (*Martyn, ad Georg.*, iii., 231.)

21–24. *An mihi, cantando*, &c. "Could not that same one, on being beaten in singing, have given me up the goat, which my pipe, with its strains, had won?" Damœtas admits the taking of the goat, but insists that it belonged of right to him, as a prize fairly won in a contest of song.—*Ille.* Observe the force of this pronoun here in distinguishing or marking out: "that same one," *i. e.*, that same Damon.—*Carminibus.* In these musical contests they commonly played on the pipe or syrinx, in the intervals between the two parts of a song; hence the *carmina*, or "strains," are the parts of the song, after which the music comes.—*Fistula.* (Consult note on *Eclog.*, ii., 32.)

Si nescis. "If thou art unacquainted (with the fact, I will tell thee)," *i. e.*, to let thee know. Equivalent to *ut hoc scias*, or *ne hoc ignores.*—*Ipse fatebatur.* Damon, according to the story of Damœtas, confessed to him in private that the goat was his of right, but excused himself from giving it up, and apparently for no other reason than that such a surrender on his part would be tantamount to an open avowal of defeat.

25–27. *Cantando tu illum?* Supply *vicisse te ais.*—*Fistula cerâ juncta*, &c. He doubts whether he was ever the owner of a syrinx. (Consult note on *Eclog.*, ii., 32.)—*Non tu in triviis*, &c. "Wast thou not accustomed, thou blockhead, to murder some wretched tune in the cross-ways, on a screaking straw?"—*Triviis.* By *trivium* is meant "*a place where three ways meet;*" it then gets the signification of "*a place of public resort,*" especially for the lower orders.—*Stridenti.* A verbal adjective, not a participle. Hence the remark of Spohn,

"non, quæ *nunc* stridet, sed quæ *omnino*."—*Stipulâ.* Referring to a pipe of simplest construction, made of a single straw or reed. (Consult note on *Eclog.*, i., 2.)—*Disperdere.* Equivalent to *male perdere*, just as *dispeream* is the same with *male peream.* (Compare, moreover, *Propertius*, ii., 33, 10 : "*Duro perdere verba sono.*")

28–31. *Vis ergo.* "Art thou willing, then ?" Observe that *visne* and *vin' tu* merely interrogate, but that *vis* and *vis tu* are meant to arouse. (*Spohn, ad loc.*)—*Vicissim.* "By turns," *i. e.*, in amœbean strain. (Consult Introductory Remarks to this Eclogue.)—*Hanc vitulam.* "This heifer." Observe that *vitula* is here put for *juvenca.*—*Ne forte recuses.* To prevent his refusing the stake as a mean one, he enumerates the good qualities of the heifer. She comes twice to be milked, although she suckles twins.—*Binos.* For *Duos.* The poets often use the distributive for the cardinal numbers.—*Quo pignore.* "For what bet." The same as *quo pignore posito.*

33–37. *Injusta noverca.* "A harsh stepmother." Theocritus, from whom this is imitated, is more true to nature : ἐπεὶ χαλεπός ϑ' ὁ πατήρ μευ Χ' ἁ μάτηρ. "Since both my father is cross, and my mother also." (*Idyll.*, viii., 15.)—*Bisque die numerant*, &c. (Compare *Ovid, Met.*, xiii., 824 : "*Pauperis est numerare pecus.*")—*Alter.* "One or the other of them." Observe that the counting takes place in the morning when they are led out to pasture, and again in the evening when they return home.—*Insanire.* "To show thy mad folly (in contending with me)." Supply *mecum certando.*

Pocula fagina. "A pair of beechen cups." Observe the force of the plural. Drinking-cups, as Voss remarks, were usually in pairs : one for wine, the other for water; and he refers, in support of his opinion, to *Cic.*, *in Verr.*, and also to *Horace, Sat.*, i., 6, 117, "*lapis albus Pocula cum cyatho duo sustinet.*" The *cyathus* here mentioned was a small ladle, by means of which the wine and water were mixed, or else taken from the crater, or large vessel, ready mixed, and transferred to the cups.

Alcimedontis. According to *Ciampi* (*Dissert. dell' antica toreutica*), this Alcimedon was not a shepherd, but a famous artist. Jahn, on the other hand, maintains that the name is a fictitious one; while Sillig, again, inclines to the opinion that he was a contemporary of Virgil's. (*Dict. Artif.*, *s. v.*)

38–40. *Lenta quibus torno*, &c. "A bending vine, superadded to which, mantles (with its foliage) the clustering berries, put forth everywhere in profusion by the pale ivy." On each cup was carved in relief a vine intertwining with an ivy, and partially concealing with its foliage the clustering ivy-berries scattered in rich pro-

fusion around.—*Torno.* Equivalent here to *cælo.*—*Facili.* The same, in effect, as *doctâ et peritâ manu tractato.*—*Diffusos hederâ pallente.* Compare the explanation of Döring: "*Ex hederâ enatos, et huc illuc dispersos.*"—*Pallente.* Martyn thinks that Virgil means here the kind of ivy with yellow berries, which was used for the garlands with which poets were crowned, or the *Hedera baccis aureis.* The edges of the leaves approach to white. (*Martyn, ad Eclog.*, vii., 38.)

In medio. The intertwined vine and ivy enclose a circular space or field, on which are carved two figures.—*Conon.* A celebrated mathematician and astronomer, who flourished about the time of Ptolemy Philadelphus. He was a friend of Archimedes, and is mentioned by the latter in his writings as having a great knowledge of geometry. Conon was the proposer of the spiral which bears the name of Archimedes.—*Et quis fuit alter.* A true example of pastoral simplicity. The shepherd forgets the name of the other mathematician, and describes him by his works. Commentators are divided in opinion as to the person meant. Voss is in favour of Eudoxus of Cnidos. The scholia published by Mai, besides Aratus and Eudoxus, name Archimedes, Hipparchus, Eudæmon, Euclid, and even Hesiod. Servius mentions Ptolemy among others; but Ptolemy flourished 150 years later than Virgil.

41–43. *Descripsit radio,* &c. "Who described with his rod the whole sphere to the nations, (showing) what seasons the reaper, what the bending ploughman should observe." The *radius* is here the staff or rod, used by the ancient mathematicians in describing the various parts of the heavens and earth, and in drawing geometrical figures in sand.—*Totum orbem.* The whole system of the heavenly bodies.—*Tempora quæ messor,* &c. The reference is to prognostications of weather, arrangement of seasons, &c., as deduced from the movements of the heavenly bodies; at the rising or setting of what constellation, for example, the husbandman should commence certain labours, &c.—*Curvus.* Equivalent to *curvato corpore incumbens aratro.*

Necdum illis labra admovi, &c. Imitated, again, from Theocritus, *Id.*, i., 59. Οὐδ' ἔτι πα ποτὶ χεῖλος ἐμὸν θίγεν, κ. τ. λ.

45–48. *Et molli circum,* &c. Each of this second pair of cups has carved on it in relief the acanthus, which, after enclosing a field or area, is represented as twining around the handles.—*Acantho.* Linnæus distinguishes two kinds of acanthus, namely, the *Acanthus mollis,* and the *Acanthus spinosus.* The former is the modern *Brankursine,* and appears to be here meant. Its stem is about two

feet high, and is covered from the middle to the top with fine, large white flowers, slightly tinged with yellow. The leaves are large, soft, deeply cut, hairy, and shining, and surround the lower part only of the stem. The *A. spinosus*, on the other hand, is a prickly plant. Theophrastus mentions a third kind of acanthus, which appears to be the same with the *Acacia Arabica*, whence gum Arabic is obtained.

Silvasque sequentes. Alluding to the fable of Orpheus, and his having, by the power of music, caused the very trees of the forest to follow him.—*Si ad vitulam spectas*, &c. "If thou look to the heifer, there is no reason why thou art to extol thy cups," *i. e.*, compared with the heifer, thy cups are far inferior, and not what thou hast boasted them to be. Menalcas had boasted of his cups in verse 35. Damœtas here replies to him, that his cups were by no means an equal stake with the heifer; intending, at the same time, to convey this meaning: Do not talk, therefore, of staking a mere pair of cups, for I myself have a pair as good as thine; but I consider them as forming too mean a stake. Match, rather, my heifer with another of the same value.

49–51. *Nunquam hodie effugies.* Menalcas, misunderstanding, either actually or pretendedly, the drift of his opponent's remark, considers him as wishing to decline the contest, because the stakes are unequal. He tells him, therefore, that he is not going to get off in this way; that, rather than allow the matter to end so, he, Menalcas, will engage with him on his own terms, and will stake heifer against heifer, whatever the consequences may be.—*Veniam, quocunque vocâris.* "I will come whithersoever thou mayest have called," *i. e.*, I will meet thee on thy own terms. He here expresses his willingness to contend with him for the stake of a heifer, having changed his previous resolve. (*Heyne, ad loc.*)

Audiat hæc tantum, &c. "Let even whoever it may be, that is coming, but hear these (strains of ours). See! 'tis Palæmon," *i. e.*, let any one that comes this way, no matter who, be the umpire in our dispute.—*Efficiam*, &c. "I'll bring it to pass, that thou shalt never hereafter," &c. This line is incorrectly punctuated in most editions, a comma being placed after, not before *posthac*.

52–59. *Quin age*, &c. "Come on then, if thou hast aught to sing," *i. e.*, if thou canst sing at all.—*Nec quemquam fugio.* "Nor do I shun any one," *i. e.*, any opponent. Equivalent, as Voss and Wagner remark, to "*nec te nec alium quemquam fugio.*" Heyne, with less propriety, supplies *judicem*, "Nor do I refuse any one as judge."—*Sensibus hæc imis*, &c. "Lay up these strains in thy deepest thoughts, the wager is not one of small value," *i. e.*, pay careful

attention to our respective strains; the heifer which we each have staked forms a prize well worth contending for.

Dicite. "Say on," *i. e.*, begin.—*Et nunc.* "Now too."—*Incipe, Damœta.* Damœtas, as the party attacked, has the privilege of singing first. This would be, in fact, an important privilege, since Damœtas might begin with some strain previously composed by himself, and Menalcas would be compelled, by the rules of the contest, to follow in imitation without a moment's delay. (*Voss, ad loc.*)—*Amant alterna Camœnæ.* "The Muses love alternate strains," *i. e.*, an amœbean contest, on account of the wide field which it affords for ingenuity, quickness of invention, and poetic skill.

60–63. *Jovis omnia plena.* Imitated from Aratus, who has borrowed the idea from the Stoic doctrine of the "*Anima Mundi*," or an intelligent spirit pervading the universe as its Soul. (Compare *Georg.*, iv., 220, *seqq.*)—*Ille colit terras.* "He fosters the fields." The meaning of Damœtas is this: All things are full of Jove, the country itself, too; he fosters the vegetation of the fields; he loves the shepherd's song.

Et me Phœbus amat. "And me Phœbus loves." Phœbus is here opposed to Jupiter, and the meaning of Menalcas is as follows: Jove, thou sayest, loves thy strains; *and* Phœbus, I say in reply, loves those that are mine. It is better to be aided in song by Phœbus than by Jove. Observe here the peculiar force of *et*, which has not the force of *also*, as Wagner maintains.—*Munera sunt.* "His appropriate gifts," *i. e.*, the gifts that he loves.—*Lauri.* The bay was dear to Apollo, on account of the transformation of Daphne into that tree. In like manner, the hyacinth was a favourite with the god, because it sprang from the blood of his beloved Hyacinthus, whom he accidentally killed with a quoit. As regards the ancient *Laurus*, consult note on *Eclog.*, ii., 54.

Suave rubens hyacinthus. "The sweet blushing hyacinth." The epithet *rubens* has reference to a sort of crimson hue, the colour of human blood. (Consult note on *Eclog.*, ii., 18, and also on verse 106 of the present Eclogue.)

64–65. *Malo me petit.* "Throws an apple at me;" literally, "seeks (*i. e.*, attacks) me with an apple." The apple, under the Latin name of which (*malum*) the Romans comprehended also the quince, the pomegranate, the citron, the peach, &c., was sacred to Venus, whose statues sometimes bore a poppy in one hand and an apple in the other. A present of an apple, or a partaking of an apple with another, was a mark of affection, and so, also, to throw an apple at one. To dream of apples was also deemed by lovers a

good omen. Observe that the two competitors here utter alternately five erotic couplets each, which do not contain, however, any actual reference to their own case, but are merely so many ingenious fictions.

Salices. Willows were planted out in extensive grounds, for the purpose of affording willow-bands and props for vines. They were ranged in a quincunx, five or six feet apart, and in the intervals between them a kind of wild vine, called *salicastrum*, used to spring up, and run along the trees. (*Plin.*, *H. N.*, xxiii., 1, 15.)—*Ante.* "Before she hides herself among them."

66–69. *Meus ignis.* "My favourite."—*Meæ Veneri.* "For my beloved."—*Ipse.* "With my own eyes," *i. e.*, in my eagerness to make her a suitable present.—*Aëriæ quo congessere palumbes.* "Where the wood-pigeons, that build on high, have erected their nest." The wood-pigeon builds its nest on the tops of high trees, and in clefts of the rock. (Compare note on *Eclog.*, i., 59.)—With *congessere* supply *nidum.* The term properly applies to the bringing together of materials for the nest.

70–71. *Quod potui.* "All that I could do." To be construed at the end of the sentence.—*Lecta.* "Picked."—*Aurea mala decem.* "Ten golden apples." The ordinary apple is meant, not, as some maintain, the quince. The latter fruit grows in gardens, whereas Menalcas selects his from a tree in the wood. He is said, too, to have "picked them," that is, selected ripe ones, whereas the quince was loved more for its perfume than its taste. And then, again, quinces grow on low-sized trees; but Amyntas, by his "*quod potui,*" shows that he culled his fruit with considerable difficulty, for it was picked from a lofty tree. Hence, too, the apples growing on high, and sent to the boy Amyntas, are intended to be opposed to the "*Aëriæ palumbes*" that are to be sent to Galatea. (*Spohn, ad loc.*) Some commentators think that pomegranates are meant, but then the epithet would have been *purpurea*, not *aurea.*

72–75. *Partem aliquam, venti,* &c. The explanation of Servius is the true one: "*Ita mecum dulce locuta est Galatea, ut deorum auditu ejus digna sint verba.*" According to some, the shepherd prays that the winds may bear a portion of what she has said to him unto the ears of the gods, in order that they might be witnesses to her vows, and compel her to keep her word. Not so, however. He prays that some small portion of the many things she has told him may be wafted to the ears of the gods; for, so delightful are these same things, that they will charm the very gods themselves. (*Wagner, ad loc.*)

Quid prodest, &c. He complains that Amyntas, though entertaining a regard for him, still will not let him share the dangers to which he exposes himself in the chase, but that, while the other is pursuing the wild boars, he is compelled to remain tamely at the nets, and watch if any animals are caught in them.—*Servo*. "I keep." The net-keeper was called, in Greek, λινόπτης. Hence Pollux remarks (V. Seg., 17), λινόπτης, ὁ τὰ ἐμπίπτοντα ἀποσκοπούμενος.

76–77. *Phyllida mitte mihi*, &c. He sarcastically requests Iollas to send him his female slave Phyllis, in order that she may take part in the carousals attendant on the celebration of his birth-day. When the festival of the Ambarvalia, however, is to take place, he may come himself.—*Cum faciam vitulâ*, &c. "When I shall offer a heifer in sacrifice for the fruits of the earth;" literally, "when I shall make a sacrifice with a heifer." Supply *sacra* after *faciam*. Compare the similar usage in Greek, ῥέξαι ὑπὲρ Δαναῶν (*Il.*, i., 444); and again, with the ellipsis supplied, ἱερὰ ῥέξας (*Il.*, i., 147.)—*Pro frugibus*. The festival of the *Ambarvalia* is alluded to. On this occasion the victim was led three times round the corn-fields before the sickle was put to the corn. This victim was accompanied by a crowd of merry-makers, the reapers and farm-servants dancing and singing, as they marched along, the praises of Ceres, and praying for her favour and presence, while they offered her libations of milk, honey, and wine.

78–79. *Phyllida amo ante alias*, &c. As a key to this passage, we must either suppose that Damœtas was hitting at Menalcas under the name of Iollas, or else (what appears more natural) that Menalcas, for the sake of replying to his opponent, assumes the character and name of Iollas for the time being.—*Longum*. "In long-drawn accents." Equivalent to *voce in longum productâ*. Heyne, less correctly, explains it by *in longum*. The explanation we have given, and which is that of Jahn and Wagner, is confirmed by the repetition of *vale*.

80–83. *Triste lupus stabulis*. "The wolf is a sad thing for the folds." Damœtas now makes another topic the burden of his song, and declares that nothing is more dreadful in his opinion than the anger of Amaryllis. Menalcas answers, that nothing is more delightful to him than Amyntas.—*Dulce satis humor*. "Rain is a delightful thing to the sown corn."—*Depulsis arbutus hædis*. "The arbute to the weaned kids." With *depulsis* supply *a lacte*, and compare *Eclog.*, vii., 15, where the full expression is given.—*Arbutus*. The arbute, or wild strawberry-tree, bears a fruit that has very

much the appearance of our strawberry, but is larger, and has not the seeds on the outside of the pulp, like that fruit. The arbute grows plentifully in Italy; and the poets have supposed that the early race of men lived on acorns and the fruit of this tree before the discovery and cultivation of corn. It formed, also, a favourite food for the young kids. The berries of the tree, however, are hardly eatable. When taken in too great quantities, they are said to be narcotic; and Pliny informs us that the term *unedo* was familiarly applied to this fruit, because it was unsafe to eat more than one (*unus*, "*one*," and *edo*, "*to eat.*" *Plin.*, *H. N.*, xix., 24).

84–87. *Pollio amat nostram*, &c. Damœtas introduces a new subject, and boasts that Pollio is fond of his poetry. Menalcas seizes the opportunity thus afforded him of praising Pollio as being a poet himself.—The individual here meant is the well-known C. Asinius Pollio, a patriot during the times of the Republic; then a favourite and devoted follower of Julius Cæsar; and afterward a commander under Antony. While occupying the north of Italy for the Antonian party, he had become the friend and patron of Virgil. After triumphing over the Dalmatians, he led a private life under Augustus, and devoted himself to literary composition and the patronage of literary men. At the time when the present Eclogue was composed, he is supposed to have just returned from a campaign against the Dalmatians, in which he had been very successful, and had gone to Rome to enjoy a triumph. Hence the allusion to a sacrifice for his safe and glorious return.

Pierides, vitulam, &c. "Ye muses, feed a heifer for your reader." The muses were called Pierides from Pieria, a region of Macedonia, directly north of Thessaly, where they were born of Mnemosyne, the Goddess of Memory.—*Vitulam.* For a sacrifice, in commemoration of his triumph.—*Lectori vestro.* For him who deigns to read the works that owe their existence to the inspiration of the muses. The allusion is to Pollio, as the patron of poets and literary men in general.

86–89. *Facit nova carmina.* "Composes unrivalled strains." Pollio was not only distinguished as a public man, but also for his cultivation of the noblest branches of polite literature, namely, poetry, eloquence, and history, in which last department Seneca prefers his style to that of Livy.—*Jam cornu petat.* "Which already butts with his horn." A young steer is to be immolated in his honour, according to Damœtas, as a type of his strains, full of fire and life.

Gaudet. Supply *venisse.* Let him attain to the same honours of

song to which he rejoices that thou hast attained. In other words, let him become equally eminent as a poet.—*Mella fluant illi.* "May the honey flow for him in abundant streams." Observe the force of the plural.—*Amomum.* "Amomum." A plant and perfume, with regard to which both commentators and botanical writers are very much divided in opinion. The most probable explanation is that of Fée, who makes the plant in question the same with our *Amomum racemosum.* The Romans obtained their *amomum* from Syria, and it came into the latter country by the overland trade from India. The taste of the grains is represented by Charas as tart, fragrant, very aromatic, and remaining a good while in the mouth. (*Fée, Flore de Virgile*, p. xvi.)

90–91. *Qui Bavium non odit*, &c. Menalcas now changes the subject from the admirers of Pollio to his detractors; and as Dameetas had wished all success to the former, so he expresses in his turn the greatest contempt for the latter. Bavius and Mævius are supposed by Voss to have criticised some of Pollio's tragedies, and in this way to have given offence to his admirers. Their names have come down to posterity as those of wretched poets, and detractors from eminent writers; and yet, perhaps, some injustice has been done them, since they would seem to have belonged to that school (quite numerous at the time) who were admirers of the earlier Roman poetry, and strove to stem the torrent of Grecian novelties that were now pouring in on Roman literature. (Consult *Voss, ad loc.*)

Jungat vulpes. "Yoke foxes to the plough." This and the expression immediately following are proverbial ones, and are intended to denote what is palpably absurd. Compare Lucian (*Vit. Demonact.*, vol. i., p. 865, ed. 1687), τράγον ἀμέλγειν. Menalcas here means that the admirers of Bavius and Mævius are capable of employing themselves in the grossest absurdities.

92–95. *Qui legitis flores*, &c. The subject again changes. Damœtas imagines a party of shepherd boys busily employed in gathering wild flowers for chaplets, and picking strawberries. One of their number, on a sudden, springs back and calls upon his companions to run from the spot, telling them that he has just discovered a snake in the grass.—*Humi nascentia fraga.* This epithet, *humi nascentia*, observes Martyn, is very appropriate: it expresses the manner in which strawberries grow, for the plants which bear them trail upon the ground, and are, therefore, more likely to conceal serpents.—*Frigidus.* From the nature of the animal. Observe the peculiar and broken arrangement of the words, and the anapaes-

tic rhythm, *pueri, fugite hinc*, as intended to denote the agitation of the speaker.

Parcite, oves, nimium, &c. Menalcas replies by a similar warning in the case of sheep, that have approached too near an unsafe bank of a river, and are warned off by the shepherd, who points to a ram that has fallen in and is now drying his fleece.—*Nimium.* "Too far."—*Non bene creditur.* "It is not safely trusted;" more freely, "it is not safe to trust."—*Ipse aries.* The ram himself, though the most prudent and cautious of the flock, has had a narrow escape.

96–99. *Tityre, pascentes*, &c. These couplets continue the subject of taking care of the flocks.—*A flumine reice.* "Drive back from the river by flinging thy crook." (Compare the explanation of Voss, "mit dem Stabe zurückzuwerfen.") Observe that *reice* is here contracted from *rejice*, that is, *reiice*.

Cogite oves, pueri, &c. The shepherd boys are here directed to gather the sheep into the cool shade, lest the heat should dry up the milk.—*Præceperit.* "Shall have dried up." Observe that *præcipere* is here the same as *antecapere*, that is, to take away *before* the animal can be milked.

100–103. *Heu! heu! quam pingui*, &c. Damœtas here laments that his herd is subject to the passion of love as well as himself. Menalcas answers that love is not the cause of the leanness of his own sheep, but some fascination.—*Pingui in ervo.* "Amid the fattening vetch." The *ervum* is the bitter vetch, and corresponds to the ὄροβος of the Greeks. It was of two kinds, *sativum* and *silvestre*. Dioscorides divides the former into the white and the red, from the colour of the respective flowers. The leaf is narrow, slender, and the plant bears small seeds in pods. It was good for fattening cattle. (*Columell.*, ii., 11.) The common, but less correct reading is *arvo*.

His. "Unto these of mine."—*Nescio quis teneros.* "Some evil eye or other bewitches for me the tender lambs," *i. e.*, my tender lambs. The superstition of the evil eye is here referred to. Voss states that *nescio quis* is here for *nescio qui*. Not so, however. *Nescio quis* is the same nearly as *aliquis*, and *nescio qui* equivalent nearly to *nescio qualis*.

104–105. *Dic, quibus in terris*, &c. Damœtas, to put an end to the controversy, proposes a riddle to his antagonist, who, instead of solving it, proposes another. Numerous explanations have been given to the enigma here stated, some making the reference to be to a well; others to a pit in the centre of Rome, in the Comitium, &c. The best solution, however, is the one mentioned, among

others, by Servius, who informs us, that Asconius Pedianus heard Virgil himself say, that he meant merely to allude to a certain Cœlius, a spendthrift of Mantua, who, having run through all that he possessed, retained merely enough ground for a sepulchre, and that this very sepulchre, embracing about three ells in extent, is what Damœtas refers to in the text, the whole enigma turning upon the similarity in form and sound between *cœli*, "of heaven," and *Cœli* (*i. e.*, *Cœlii*) "of Cœlius." (*Voss* and *Wagner*, *ad loc.*) Still, however, all being uncertainty as to the poet's meaning, we must be content to translate *cœli* as the genitive of *cœlum*, *i. e.*, "of heaven."

Magnus Apollo. If he solve this enigma, he will be equal in divining skill, in the shepherd's eyes, to Apollo himself, the great god of divination and prophecy.

106-107. *Inscripti nomina regum*, &c. "Flowers are produced, inscribed with the names of kings;" literally, "inscribed as to the names of kings." The allusion is to the hyacinth, which has, according to a poetic legend, the letters AI marked on its petals, not only as a note of sorrow for the death of Hyacinthus, but also as constituting half the name of Ajax, *i. e.*, Αἴας, the Grecian leaders being styled "*kings*" (βασιλεῖς) by Homer. (Consult note on *Eclog.*, ii., 18.) The hyacinth, as already remarked, is probably the *Imperial Martagon.* The flowers of most sorts of martagons, according to Martyn, have many spots of a deeper colour, "and sometimes," he adds, "I have seen these spots run together in such a manner as to form the letters AI in several places." It remains but to add that, according to the poets, the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity into a hyacinth, which, therefore, was marked, as already stated, with these notes of lamentation to express Apollo's grief. And it is also feigned that the same flower arose from the blood of Ajax when he slew himself.

108-110. *Non nostrum.* "It is not for us." Supply *est.* Palæmon here declares that it is not in his power to decide which of the two has the better, and desires them, therefore, to make an end of the contest.

Et vitulâ tu dignus, &c. Heyne marks this and the following line as spurious, although they are found in all the manuscripts. He raises various objections against them, none of which are of any great weight. The main difficulty, however, lies in the words

"*Et quisquis amores*
Aut metuet dulces, aut experietur amaros,"

as they are given and punctuated in almost all the editions. What

is meant by *amores dulces metuere?* Wagner gives a long detail of various explanations by different editors, involving various changes of the common text, and then reads, as his own emendation,

"*Et quisquis amores*
Haut metuet, dulces, aut experietur amaros,"

and explains *dulces, aut experietur amaros* by *aut dulces experietur aut amaros*. This, however, appears harsh. We have adopted what seems a much milder remedy, namely, transposing *amores* and *amaros*, and slightly altering the punctuation. The meaning will then be as follows: "And whoever shall either fear unsuccessful, or shall experience sweet (and successful) love."

Claudite jam rivos, &c. "Now close the rills, ye swains, the meads have drunk enough." It is far more poetical to take these words in a figurative sense, and apply them to the contest which is just ended, and the meaning will then be as follows: "Now close the refreshing rills of song, my thirsting ear has by this time drunk in enough." Most commentators, however, understand the words in question literally, and suppose that Palæmon, having given his decision, now turns to his own servants, who had been employed, meanwhile, in irrigating his grounds, and directs them to close the rills, since the meadows are now sufficiently watered.

ECLOGUE IV.

Subject.

"This Eclogue, which is the noblest of them all, and exhibits the highest species of allegorical pastoral, is usually entitled 'Pollio,' in consequence of being addressed to C. Asinius Pollio, the early patron of Virgil. It was written in the year of his consulship, which happened A.U.C. 714, and announces, as is well known, in a style of mysterious and prophetic grandeur, the birth of a child, under whose future rule the Golden Age was destined to be restored in Italy. Of all the prophecies uttered in the Roman Empire, those of the Cumæan Sibyl were the most celebrated; and it seems probable that some prediction of that famous oracle served as the basis of the present piece. From the resemblance of its thoughts and images to those contained in the books of sacred poetry, it has been also conjectured that it partly owed its origin to a Greek version of those passages of Scripture in which the advent of the Messiah is announced. (*Lowth*, *De Sacr. Poes. Hebr. Prælect.*, xxi., p. 223, ed. *Oxon.*, 1821). But, in fact, all the descriptions of a perfectly happy age, whether past or to come, have been nearly the same in Palestine, Greece, and Italy. Harmless wild beasts, innocuous serpents, fruits of the earth without culture, and gods holding communion with men, have been selected in every land as the ingredients of consummate felicity.

"At the period of the composition of this Eclogue, a treaty had just been concluded at Brundisium between Augustus and Antony; and a peace made at such a time, and after such an uninterrupted series of crimes and misfortunes, was sufficient in itself to inspire the mind of a young poet with brilliant prospects, and the splendid imagery belonging to the Golden Age. The idea, however, that this anticipation of perfect happiness was to be realized under the auspicious rule of some heaven-born infant was probably derived from the East by the Cumæan Sibyl, or, rather, those who uttered pretended prophecies in her name, and was dexterously applied by Virgil to the future condition of the Roman Empire, and the blessings it would enjoy under the sway of a child of the imperial family, who at that time had just been born, or was immediately expected to see the light.

"It has, however, been a subject of much controversy what au-

spicious babe was alluded to in this *Genethliacon*. Servius, in his commentary on Virgil, affirms that the Eclogue was written in honour of the birth of a son of Pollio, called Saloninus, who died in infancy; from which ancient authority, the opinion that the Eclogue applied to a child of Pollio, became the most prevalent among commentators, though some of them, particularly Ruæus, the editor of the Delphin Virgil, have referred it not to Saloninus, but to Asinius Gallus, a son of Pollio, who lived to maturity. Notwithstanding, however, the authority of Servius, this theory is attended with insuperable difficulties. The poet speaks of the infant as the future ruler of the world, '*Pacatumque reget patriis virtutibus orbem;*' and the whole composition is in terms too lofty to be applicable to a son of Pollio; for who at that time could deserve to be called a child of the gods, and the illustrious offspring of Jupiter, except one from the lineage of the Cæsars? At all events, such magnificent promises would not have been held out to a descendant of Pollio, who belonged to the party of Antony, and was on cold terms with Augustus.

"Besides, is it to be supposed, that if a child of Pollio had been in the view of the poet, he would merely congratulate his patron on the accidental circumstance that the birth had happened during his consulship, and not have dedicated to him one line of compliment as the father?

"Others have erred still farther in applying this pastoral to Drusus, the son of Livia, who was not born till A.U.C. 716, two years subsequent to the composition of this Eclogue, which was written, as we have seen, in 714, during the consulship of Pollio. About this period, however, two important births took place in the Cæsarean family. Scribonia, the wife of Augustus, whom he afterward divorced to make way for Livia, was, in the close of 714, shortly expected to give birth to a child, who subsequently became the notorious Julia. The Eclogue, however, speaks of a boy; and those who adopt the opinion that it applies to Julia, necessarily suppose that it was written in expectation of the birth, and not after the parturition. The expressions of the poet are somewhat equivocal, and may admit of either interpretation. His lines, '*Casta fave Lucina,*' &c., and '*Matri longa decem tulerunt fastidia menses,*' seem to have been written in the prospect of a birth; but, on that supposition, it appears singular that he should have hazarded such decided expressions with regard to the sex of the infant.

"The only other choice that remains is the birth of Marcellus,

the son of Octavia, and nephew of Augustus, who was also born in 714. This application of the subject of the Eclogue, which was first hinted at by Ascensius, in his commentary on Virgil, is strongly insisted on by Catrou, and seems, on the whole, to be adopted by Heyne as the least objectionable theory. 'In the year 714,' says the former of these critics, 'when Asinius Pollio and Domitius Calvinus were consuls, the people of Rome compelled the triumvirs, Octavius and Antony, to conclude a durable peace. It was hoped that an end would be thereby put to the war with Sextus Pompey, who had made himself master of Sicily, and by the interruption of commerce had occasioned a famine at Rome. To render this peace more firm, Antony, whose wife Fulvia was then dead, married Cæsar's sister Octavia, who had lately lost her husband Marcellus, and was then pregnant with a child, who, after his birth, received the name of his father Marcellus, and, as long as he lived, was the delight of his uncle Octavius, and the hope of the Roman people. It is he that is the subject of the Eclogue. Virgil addresses it to Pollio, who was at that time consul, and thereby pays a compliment at the same time to Cæsar, Antony, Octavia, and Pollio.'

"This theory is perhaps more plausible than any of the others, but it is by no means free from objections; for how should it have been supposed that Marcellus was to govern the universe, when Scribonia was pregnant, and when there was every prospect that Augustus would be succeeded in the empire by his own immediate issue? 'The different claims,' says Gibbon, 'of an elder and younger son of Pollio, of Julia, of Drusus, of Marcellus, are found to be incompatible with chronology, history, and the good sense of Virgil.' (*Decline and Fall*, c. xx.)

"A late writer, who was sensible of the difficulties of all the schemes of interpretation which had been devised for expounding this Eclogue, has assumed that it was not intended as a prediction, announced by Virgil himself in his own person, but as the recital of a prophecy supposed to have been anciently delivered by the Cumæan Sibyl, and applied by the poet to Augustus Cæsar. The author attempts to show, by a review of the transactions of the time, compared with the matter of the Eclogue, that the prediction could only have Augustus for its object; for to whom else, it is asked, could the poet have thought of ascribing, at such a period, those splendid honours, and all those circumstances of glory, marked out in this exulting Eclogue?" (*Illustrations of Virgil's Fourth Eclogue.*)

"This fourth Eclogue is written in so elevated a tone of poetry,

that some critics have rejected it from the number of Bucolic compositions. All its images, however, are drawn from the country, or the superstitions of the age common to every part of the empire. In the melioration of the world which the poet foresees, everything refers to the condition of shepherds. He presents us with a rural scene, and a golden age, when the steer shall be unyoked, and the plough and pruning-hook laid aside, when honey shall drop from the sweating oak, and milk bedew the fields. It is this constant reference to rustic life, this restriction to rural imagery, and not the dignity or lowliness of sentiment and expression, which form the true criterion of pastoral composition." (*Dunlop, Hist. Rom. Lit.*, vol. iii., p. 105, *seqq.*)

1–4. *Sicelides Musæ*, &c. "Ye Sicilian Muses, let us sing of somewhat loftier themes!" *i. e.*, of themes loftier than those which usually form the subject of Bucolic song. The Muses are here called "Sicilian," because presiding over pastoral poetry, in which Theocritus the Sicilian excelled. Hence Bion speaks of the Σικελὸν μέλος (*Idyll.*, vii., 1), and Moschus also calls the Muses Σικελικαὶ Μοῖσαι. (*Idyll.*, iii.)—*Arbusta*. "Vineyards." Spots of ground in which trees for training vines, especially elms, were planted at intervals of from 20 to 40 feet.—*Myricæ*. "Tamarisks." The tamarisk is in general low and shrubby, though it sometimes becomes a pretty tall tree. (*Martyn, ad loc.*)—*Si canimus silvas*. The poet wishes his pastoral poetry to be worthy of Pollio, and the perusal of a Roman consul.

5–7. *Ultima Cumæi*, &c. He now begins the subject of the Eclogue, which is a Sibylline prophecy of new and happy days about to come, the return of Astræa to earth, and the renewal of the Golden Age.—*Carminis*. Observe that *carmen* is here equivalent in effect to *oraculum*, since it denotes an oracle delivered in verse. The most celebrated of the ancient Sibyls, ten of whom flourished at different periods, was the Cumæan, so called from her residence at Cumæ in Italy. These Sibyls were females, all supposed to be inspired by Heaven, and who uttered, from time to time, obscure and mysterious predictions. One of these predictions, which had been given forth by the Cumæan prophetess, was generally supposed to be about this time approaching its accomplishment. A series of ages had, according to poetic legends, now nearly elapsed, namely, the Golden, the Silver, the Brazen, and the Iron Age; and it had been predicted by the Sibyl that the great order of these ages was now to begin anew, the Golden Age returning first. Hence the language

of the text, "the last era of Cumæan song has now arrived," *i. e.*, we have now reached the end of the Iron Age, and have attained unto that point of time when the ancient order of ages is again to commence.

Ab integro nascitur. "Is springing up anew." Observe that *magnus* in this verse is nothing more than *memorabilis* or *insignis.*—*Jam redit et Virgo.* The allusion is to Astræa (Δίκη), the daughter of Themis, and Goddess of Justice, who, during the Golden Age, had lived on earth among the human race, but had afterward fled to the skies, offended at the vices of men. She is now to return with the new Golden Age.—*Saturnia regna.* "The reign of Saturn." Saturn had reigned on earth during the first Golden Age. Hence by the reign of Saturn is meant, in fact, the age when Saturn reigned, not a return of the very reign itself, for the promised child is to be the new ruler.—*Nova progenies.* "A new progeny," *i. e.*, a new race of men, better and juster than those who went before, and therefore worthier of enjoying the blessings of the coming age.

8–10. *Nascenti puero fave.* "Favour the birth of the boy." Observe that *nascenti* is here equivalent merely to *dum nascitur*, and that no reference is intended to the present moment.—*Quo.* "Under whom." Supply *sub.*—*Ferrea ætas.* The poet's own age is meant.—*Mundo.* For *orbe terrarum*, as in *Lucan*, i., 160.—*Lucina.* The goddess presiding over child-birth. She is, strictly speaking, the same as Juno, but is often confounded with Diana, as in the present instance, by the Roman writers.—*Tuus jam regnat Apollo.* "Thy own Apollo now reigns," *i. e.*, thy own brother Apollo. According to the Sibyl, the Sun presided over the last age, and since, therefore, he now so presides, Lucina is entreated, for his sake, to favour the birth of the promised infant, who is to reign in his turn over the coming age. Apollo was unknown as a deity to the earlier Romans, and his name was wanting in the list of gods approved of by Numa. (*Arnob.*, *adv. Gentes*, ii., p. 95, ed. 1651.) At a later age, however, the attributes of Apollo and the Sun were blended together.

11–14. *Teque adeo*, &c. "And in thy consulship, too, in thy consulship, O Pollio, shall this glory of the age enter upon his career." As regards the force of *adeo* here, consult *Hand, Tursell.*, i., p. 145.—*Inibit.* Supply *cursum suum.*—*Magni menses.* "The far-famed months." *Magni* is here equivalent to *illustres* or *insignes.* (Compare *magnus ordo*, in verse 5.)

Te duce. "Under thy guidance," *i. e.*, under thy consulship. The new age was to date from this. This sounds like very strong

language for the poet to apply unto Pollio; but we must bear in mind that, at the time when this was written, the Romans by no means expected that all power would centre in the hands of Octavianus, but, on the contrary, still hoped that the ancient form of government would be restored, and with it their freedom.—*Sceleris vestigia nostri.* Alluding to the guilt of the civil wars, and the traces still remaining of that lamentable conflict. Heyne thinks that this was written subsequently to the treaty of Brundisium, at which time Sextus Pompey was still infesting the Italian seas.

Irrita. "Completely effaced." Equivalent to *abolita.*—*Formidine.* Alluding to the fear of Divine punishment, in consequence of the unholy nature of the contest.

15–17. *Ille deûm vitam,* &c. "He shall receive (to enjoy) the life of the gods, and shall see heroes intermingled with gods, and shall himself be seen by them." This favoured child is to lead a life equal in felicity to that of the gods, and to lead it, too, in the midst of gods and heroes. The picture here presented is adumbrated from the poetic accounts of the Golden Age, when men, according to Hesiod, lived like gods (ὥςτε θεοὶ ἔζωον), and when present deities intermingled with the human race.—*Heroas.* Those were called heroes who were not only the offspring of parents, one of whom was divine, but who also, on account of their exploits, were enrolled among the gods after death.—*Et ipse videbitur illis.* Equivalent, in effect, to *iis admixtus erit.*

Pacatumque reget, &c. "And shall rule a world, hushed to repose, with all the virtues of his fathers," *i. e.*, of his exalted line. Observe that *patriis* is here equivalent to *majorum.* A peaceful world forms one of the most usual features in poetic delineations of the Golden Age.

18–20. *At tibi prima, puer,* &c. He now foretells the blessings which are to attend the birth of the infant. Observe that by *prima munuscula,* "her first gifts," are meant plants and flowers only. The grain-harvest is to appear during the adolescence of the favoured new-comer. (Consult verse 28.)—*Nullo cultu.* Alluding to the spontaneous productions of the Golden Age.

Cum baccare. "With the baccaris." The nominative form, *baccaris*, is to be preferred to that of *baccar*, from the circumstance of *baccaris* being found in Pliny, and βάκκαρις in Theophrastus, or, as it is otherwise written, βάκχαρις. It is doubtful what particular plant is here meant. Martyn leaves the point undecided. Sprengel is in favour of the Celtic Nard, or *Valeriana Celtica*, L. If we admit, however, what is very probable, that the *baccaris* of the ancient

botanists is the same with that of the Latin poet, we must decide for the *Digitalis purpurea* (*Linn.*, *gen.*, 101). The earlier commentators on Theophrastus and Dioscorides have confounded the *azarum* with the *baccaris*, and have thus introduced, by a gross error, the name *baccara* (one of the appellations of the *azarum*) into the Italian language. (*Fée*, *Flore de Virgile*, p. xxiv.)

Colocasia. "Colocasia." A species of Egyptian bean, but found also in the lakes of Asia, and particularly in Cilicia. According to Prosper Alpinus, the Egyptian name was *Culcas.* When this Eclogue was written the *Colocasia* was a rarity, newly brought from Egypt, and therefore the poet speaks of its growing commonly in Italy, as one of the glories of the happy age that was now beginning to dawn. According to Fée, it is the *Arum Colocasia* (*Linn.*, *gen.*, 1387).—*Acantho.* The acanthus here meant is the *Acacia*, an Egyptian tree, from which we obtain the gum Arabic.

21–25. *Ipsæ.* "Of their own accord." The sheep will require no keeper, as there will be no fear from the wolves. Compare the Greek usage of *αὐταί*, for *αὐτόματοι*, in Theocritus.—*Ipsa cunabula.* "Thy very cradle."—*Blandos.* "Pleasing;" literally, "soothing," *i. e.*, soothing to the senses by their perfume, and by their rich and varied hues.—*Fallax herba veneni.* "The deceitful herb of poison," *i. e.*, the poisonous plant calculated to deceive, from its similarity to some innoxious one. As regards the expression *herba veneni*, for *herba venenata*, or *venenum continens*, compare *poculum veneni* in Solinus, *poculum mortis* in Cicero, *poculum lactis* in Tibullus.

Assyrium vulgo nascetur amomum. "The Assyrian amomum shall grow in common." As regards the amomum, consult note on *Eclog.*, iii., 89. The epithet "Assyrian" is here to be taken in a wider sense than ordinary, for Eastern regions generally. (*Voss*, *ad loc.*)

26–30. *At simul.* "But as soon as." *Simul*, for *simul ac.* The poet, having declared the blessings that shall attend the birth of this expected child, now proceeds to describe those which shall accompany his youth.—*Laudes.* "The praises," *i. e.*, the praiseworthy deeds. Compare the Homeric *κλέα ἀνδρῶν ἡρώων*. *Il.*, xxii., 520.—*Parentis.* (Consult Introductory Remarks.)—*Et quæ sit poteris*, &c. In verse 26, the reference is to poetry and history, as each celebrating the exploits of illustrious men, and thus opening up the common fountain-head of all the virtues. The youth is now to become acquainted with, not the mere lessons of human wisdom as derived from the precepts of philosophy, but with that virtue which arises from emulating the virtue of another, that is,

he will learn to know what the virtue of former heroes and of his own sire may have been, and will make this his model of imitation.

Molli paullatim, &c. (Compare note on verse 18.)—*Flavescet*. The allusion is still to spontaneous production, though not distinctly expressed.—*Rubens uva*. "The reddening grape," *i. e.*, the ripening cluster.—*Et duræ quercus*, &c. Honey is said to have dropped from trees in the Golden Age. (Consult *Georg.*, i., 131.)—*Roscida mella*. The plural here marks abundance. Observe, moreover, the peculiar force of the epithet *roscida*, "dewy." The honey shall exude from the leaves and bark of the trees, and form globules like the dew.

31–33. *Pauca tamen suberunt*, &c. "Still, however, a few traces of ancient guilt shall remain." This will be the Heroic Age; the Golden one will not yet have returned. By *fraus* is meant the deviation, on the part of subsequent ages, from the purity and simplicity of the times of Saturn, or the Golden Age. For the poet's day, however, this is ancient guilt, and comprehends the art of navigation, the fortifying of cities, the culture of the earth, &c., all of which are so many traces of guilt, because they have all come in the stead of that simple life, when man was contented with little, when all was peace around him, and when he was not as yet compelled to cultivate the earth by the sweat of his brow.

Thetim. Thetis, the sea-goddess, and one of the daughters of Nereus, is here put for the sea itself.—*Telluri infindere sulcos*. Wakefield reads *tellurem infindere sulcis*, and Voss *tellurem infindere sulco*. Both, however, appear to have arisen from mere interpretations, and are not sanctioned by the MSS.

34–36. *Tiphys*. The pilot of Jason in the Argonautic expedition. He was cut off by sickness among the Mariandyni.—*Altera Argo*. With the return of past ages, the great events which characterized them will also return; there will be a second Argonautic expedition in quest of a second golden fleece; there will be also a second war of Troy.

37–39. *Hinc, ubi jam*, &c. "After this, when now thy strengthened age shall have brought thee to manhood." The poet, having spoken of the defects that shall remain during the childhood and youth of the expected infant, now comes to speak of the fullness of blessings that shall attend the completion of the Golden Age, when he shall have attained to the full stature of manhood.—*Cedet et ipse mari vector*. "The mariner himself, also, shall withdraw from the sea." Servius makes *vector* equivalent here to both *qui vehitur*

and *qui vehit*, that is, both the trader and the mariner. There is no need, however, of any such remark The reference here is merely to the commander of the vessel, who conveys merchandise over the sea either for himself or for others.—*Omnis feret omnia tellus.* Every country shall bear all sorts of products, which will make navigation useless.

40–45. *Non rastros patietur humus*, &c. In this new age the earth is to produce everything spontaneously; it will have no occasion to be torn by harrows, or the vine to be wounded by pruning-hooks. —*Robustus.* "The sturdy."—*Nec varios discet*, &c. "Nor shall the wool learn to counterfeit various colours." He calls the colours, which are given to wool by art, false or counterfeit ones.—*Ipse sed in pratis*, &c. "But the ram himself, in the meadows, shall change the hue of his fleece, now with the sweetly-blushing purple, now, again, with the saffron-coloured woold," *i. e.*, the ram shall have his fleece tinged, without any process of art, sometimes with purple, and at other times with a rich golden or yellow hue.—*Murice.* The *murex* is properly the shell-fish whence the ancient purple was obtained. Here, however, it is taken for the colour itself. —*Luto.* By *lutum* is meant, according to Voss, the *Reseda luteola*, a plant yielding a saffron yellow. The French call it *La Gaude*, the English dyers about London term it *woold.* (*Fée, Flore de Virgile*, p. ci.—*Martyn, ad loc.*)

Sandyx. "The vermilion." The poet does not refer here to a plant, as some suppose, but to a pigment formed of the mixture of *sandaracha* (red sulphuret of arsenic) with *rubrica* (reddle) in equal proportions. The meaning of the whole passage (v. 43–45) is simply this: The sheep shall now feed on choicer herbage, and while feeding, they shall have their fleeces dyed by the hand of nature with the richest and most valuable hues. (*Wagner, ad loc.*)

46–49. *Talia sæcla, suis*, &c. "The Parcæ agreeing in the firmly-established order of Fate, have said to their spindles, run on such ages as these," *i. e.*, proceed, ye ages, after this manner. The three fatal sisters, Clotho, Lachesis, and Atropos, are intrusted with the conduct of the thread of human life, which they cut off when the fatal hour is come. They are here introduced as commanding the thread belonging to this glorious age to run on without interruption. Observe that each Fate has here her spindle, whereas, according to the common legend, Clotho holds the distaff, Lachesis spins, and Atropos cuts the thread: "*Clotho colum retinet, Lachesis net, Atropos occat.*"

Aggredere O magnos, &c. Virgil having now brought his hero on

to the full stature of manhood, calls upon him to assume his destined honours; and then, breaking forth into a poetic rapture, he wishes that he himself may but live so long as to have an opportunity of celebrating his actions.—*Deûm soboles.* Observe that *deûm* is here used in the sense of *dei alicujus.*—*Magnum Jovis incrementum.* "Great increase of Jove," *i. e.*, increasing in power through the favour of Jove. Compare the explanation of Wagner: "*Qui per Jovem incrementa capit; cui Jupiter favet, adspirat.*"

50–52. *Adspice convexo,* &c. The world is here represented as nodding or beckoning, to welcome, as it were, the approach of this happy age; just as, in the case of a present deity, the earth is said to be moved and to tremble, as it were, with joy. Martyn erroneously makes *nutantem* mean tottering to its fall. Our explanation, however, which is that of Heyne, Voss, Spohn, Wagner, and Wunderlich, is confirmed evidently by verse 52.

53–59. *O mihi tam longæ,* &c. This is the prayer of the poet, not, as some erroneously suppose, of the Sibyl. And as only the extreme portion of his existence can reach to these happy times, he therefore says, "*longæ pars ultima vitæ.*"—*Spiritus et, quantum,* &c. "And as much of (poetic) inspiration as shall suffice to tell of thy deeds."—*Thracius Orpheus.* The epithet "Thracian," applied here to Orpheus, is identical merely with "Pierian," and indicates a native of the district of Pieria, which lay to the east of the Olympus range, to the north of Thessaly, and the south of Æmathia or Macedonia. (*Müller, Greek Lit.*, p. 27.)

Linus. According to the common legend, an early bard, the son of Apollo and Terpsichore. (Consult, however, *Anthon's Class. Dict.*, *s. v.*)—*Adsit.* "Be present," *i. e.*, on being invoked to lend aid.—*Orphei.* The Greek dative, and of course a dissyllable.—*Calliopea.* Orpheus was the fabled son of Apollo and Calliope. Observe that *Calliopēa* is from the Greek form Καλλιόπεια, the more common form being *Calliope*, from Καλλιόπη.

Pan etiam, &c. This deity was chiefly adored in Arcadia, where he was fabled to have been begotten.—*Arcadiâ judice.* Even though the Arcadian shepherds be the umpires, and who would, of course, feel every inclination to favour their national deity. Observe the repetition in verse 59, and the spirited effect which it produces. (*Weichert, de Vers. aliquot Virg.*, &c., p. 93, *seqq.*)

60–63. *Risu cognoscere matrem.* "To know thy mother by thy smile," *i. e.*, to show by thy smile that thou knowest thy mother, and to fill her bosom with joy by means of that smile, since it will prove an ample recompense for the long period of previous discom-

fort. Heyne errs in referring *risu* to the mother's smile. If this interpretation be adopted, the lines that follow lose all spirit. We have followed, on the contrary, the explanation of Servius and the early grammarians, which is also ably advocated by Wagner.—*Longa fastidia.* "Long discomfort."

Cui non risere parentes. The idea of the poet is this: Begin by thy smile to elicit a smile from thy parents. This is all-important; for he on whom his parents have not smiled at his natal hour is unworthy the banquet of the gods and the hand of a goddess.

ECLOGUE V.

Subject.

"Two swains are introduced in this Eclogue, paying honour by their verses to the memory of the shepherd Daphnis. The one represents the cattle as abstaining from their food for grief, the wild beasts of Africa lamenting, the fields withering, Apollo and Pales leaving the plains, and the nymphs mourning round his corse. In the latter part of the pastoral, the scene is changed to joy and triumph. The second shepherd, who takes up the song, represents Daphnis as now received into Olympus; pleasure and transport overflow the plains; the very mountains break forth into songs; altars are erected, and solemn sacrifices are performed to him, as to Ceres and Bacchus.

"The whole pastoral thus consists of an elegy and an apotheosis: the first shepherd lamenting his decease, and the other proclaiming his divinity. But it is not agreed what person was meant to be figured under the name and character of Daphnis. Some have supposed that he was a fabulous Sicilian shepherd, the son of Mercury, who was believed to have been the inventor of pastoral poetry. Others have maintained that Daphnis denoted Quintilius of Cremona, the intimate friend of Horace and Virgil; while Julius Scaliger thinks that the lamented shepherd represented Flaccus Maro, the brother of the poet.

"The high and magnificent terms, however, in which Virgil sings of Daphnis, in that part of the Eclogue which celebrates his deification, preclude the idea that any private individual could be figured under the person of a shepherd, of whom he speaks as a god, treading under foot the clouds and the stars. The greatness of the poet's conceptions, and the elevated tone he assumes, have led the greater number of commentators, and, among others, Joseph Scaliger, to believe that he designed to bewail the death and celebrate the apotheosis of Julius Cæsar.

"These critics have explained the description of the mother of Daphnis embracing the dead body of her son as alluding to the tumults in the Forum and the lamentations over the dead body of Cæsar, and the animals mourning and abstaining from food as referring to those prodigies which were said to have occurred before his death. In the year of Rome 712, the triumvirs Antony, Octavianus, and Lepidus erected and consecrated a temple to Julius Cæ-

sar in the Forum; carried about his statue in solemn procession, along with an image of Venus, in the Circensian games; decreed supplications to him, on receiving the news of a victory, and ordered that he should be worshipped as a god.

"It was in allusion to this deification, as is now generally supposed, that Virgil composed his fifth Eclogue. This opinion, however, though commonly adopted, is not without difficulties. Thus, Virgil calls Daphnis *puer*, a term by no means applicable to Julius Cæsar, who was considerably above fifty at the time of his death. He also talks of his beauty, and of his mild, pacific disposition: all which, it must be admitted, seems more applicable to a youthful swain than to an old warrior. Menalcas, too, by whom the poet evidently means to represent himself, says, '*Amavit nos quoque Daphnis*;' but there is not the least reason to suppose that Virgil had been in any way favoured or protected by Julius Cæsar. It is therefore probable that he may have had no farther intention in this Eclogue than to imitate the first idyl of Theocritus, in which two shepherds lament the fate of Daphnis, a Sicilian swain, who had pined away in striving to resist an unhappy passion.

"However this may be, the Eclogue itself is one of the most elegant and pleasing of the number. The scenery of the spot where the shepherds sing is beautifully described, and is well adapted to the subject of the strain. There is also much delicacy and sweetness in the mutual praises bestowed by the swains on each other's verses." (*Dunlop, Hist. Rom. Lit.*, vol. iii., p. 110, *seqq.*)

This Eclogue has stood to all succeeding ages as the model of pastoral elegies. It was composed, according to Voss, in A.U.C. 713, when Virgil was in his 28th year. Heyne, following the Roman manuscript, gives as the title of this Eclogue, "*Menalcas, Mopsus*.' Wagner, however, adopts the title of the Palatine manuscript, namely, "*Daphnis*;" and we have followed his authority.

1-7. *Cur non, Mopse*, &c. "Since we are met together, Mopsus, both of us skilled, thou in playing on the slender reeds, I in singing verses, why do we not sit down here?" &c. Observe the construction of *boni* with the infinitive, as in Greek, ἀγαθοὶ συρίζειν, &c.—*Dicere*. Equivalent to *cantare*.—*Tu major*. "Thou art the elder." Supply *natu*.

Sub incertas Zephyris, &c. "Beneath the shade rendered uncertain by the zephyrs that continually disturb it," *i. e.*, that continually disturb the foliage, and thus render the shade uncertain and shifting. Observe the frequency of action implied in *motantibus*.

We have adopted this form with Wagner, Voss, and others, both because it is more expressive than Heyne's *mutantibus*, and also on account of its being sanctioned by Servius and the greater number of MSS.—*Potius*. Mopsus expresses himself with great modesty and deference to Menalcas. He assents to his proposal of sitting under the trees, but hints an objection to the uncertainty of the shade; and expresses a desire of going rather into a cave, which he very beautifully describes.

Adspice, ut antrum, &c. "See how the wild vine has overspread the cave with its scattered clusters." The allusion is properly to the entrance of the cave.—*Labrusca*. The *labrusca*, or wild vine of the ancients, probably did not differ specifically from that which was cultivated. As the want of pruning will spoil the bearing of a vine, and at the same time suffer it to run to wood, it must have been on the present occasion luxuriant in branches and leaves; in other words, it was a real vine, running wild without any culture. This the poet expresses, by saying that the clusters were scattered, that is, few in number. The luxuriant vine, therefore, made a thick and certain shade about the entrance of the cave.

8–9. *Montibus in nostris*, &c. Menalcas assents to the proposal of retiring to the cave, and the two shepherds discourse as they go along. Menalcas tells Mopsus, that in all their neighbourhood, none can contend with him but Amyntas; and Mopsus is offended at the comparison.—*Tibi certat*. "Contends with thee." Observe the Hellenism in *tibi* for *tecum*. We have given *certat*, with Wagner, as more complimentary than *certet*, the reading of Heyne and others. *Certat* marks the assertion of a fact; whereas *certet* here would be equivalent to "*judicio meo certare potest*."

Quid, si idem certet, &c. "What if that same one strive to conquer Phœbus in singing?" This is said with an air of pique, and is aimed at the arrogance of Amyntas. Mopsus means that Amyntas would contend with Apollo himself, the god of Song.

10–15. *Incipe, Mopse, prior*, &c. Menalcas, perceiving that he had offended Mopsus, by comparing him with Amyntas, drops the discourse, and desires him to sing first, proposing, at the same time, some subjects for his poetry. Mopsus, however, chooses rather to sing some verses which he had lately made, and tells Menalcas that, when he had heard them, he might judge whether there was any comparison between him and Amyntas. Menalcas endeavours to pacify his anger, and declares that, in his opinion, Amyntas is far inferior to him.

Si quos aut Phyllidis ignes, &c. "If thou hast either any loves

of Phyllis (to tell of in song)." The names here introduced, namely, Phyllis, Alcon, and Codrus, belong not to real characters, but to fictitious pastoral personages. Phyllis, therefore, must not be confounded with the daughter of Lycurgus, king of Thrace, who was abandoned by Demophoon, nor Codrus with the early king of Athens.—*Tityrus.* The name of a slave. Mopsus himself is the son of a rich parent.

In viridi cortice. On the bark, not taken off from the tree, as Voss thinks, but still remaining attached to it.—*Et modulans alterna notavi.* "And setting them to music, with my voice and pipe alternately, I noted down the melody." (Compare the explanation of Spohn: "*Modulatus sum et modulamen notavi. Modulamen autem erat duplex, vocis, nam cantando recitandum erat carmen, et fistulæ, quâ quasi intercalare carmen, sive modos musicos, canebat, quo finito denuo cantus pergebat. Itaque quasi hæc alterna erant, canere voce et inflare fistulam.*") Observe that *alterna* is here by a Hellenism used adverbially for *alternatim.*

16–19. *Lenta salix, &c.* The most remarkable property of the willow is its flexibility, whence the epithet *lenta.* On the other hand, the term *pallens* is no less proper for the olive, since its leaves are of a yellowish green colour.—*Saliunca.* "The saliunca." It is generally supposed that the plant here meant is the *Nardus Celtica,* or French spikenard, a species of valerian. Dioscorides says it was called also by the Ligurian mountaineers, among whom it grew, by the name of Ἀλιούγγια, which approximates closely in sound to *Saliunca.* It is now found in great plenty on the mountains that divide Italy from Germany, and also on the mountains about Genoa, near Savona. It is a very low plant, and has a fragrant smell: hence, as the poet had opposed the willow to the olive, which it somewhat resembles, though it is far inferior to it, so he now opposes the *saliunca,* or French spikenard, a low plant, of sweet smell, to the rose, a flower not only excelling it in odour, but also in beauty. It is said that the inhabitants of the Tyrol call the *Nardus Celtica,* in their own language, *selinuck.* (*Martyn, ad loc.*)—*Desine plura.* Supply *dicere.*

20–23. *Daphnin.* (Consult Introductory Remarks.)—*Crudeli funere.* "By a cruel death," *i. e.*, by a harsh and untimely fate. Equivalent merely to *acerbâ morte.* He pined away through a hopeless passion.—*Vocat crudelia.* Heyne makes *vocat* equivalent here to *invocat.* Not so, however. The very explanation which Heyne condemns is the true one. The mother of Daphnis, namely, charges the gods and the stars with cruelty in not having saved her son.—*Mater.* (Consult Introductory Remarks.

24–26. *Non ulli pastos*, &c. The shepherds, through grief, drove not, during those days, their herds to the pastures, and, after they had pastured, to the river's stream.—*Nulla nec amnem*, &c. Those who are of opinion that Julius Cæsar is meant under the name of Daphnis quote a foolish story from Suetonius, who states that the horses which Cæsar had consecrated, when he crossed the Rubicon, and which had fed at large ever since, were observed on his death to abstain from their food. (*Vit. Cæs.*, c. 81.)

27–28. *Pænos*. "Carthaginian," *i. e.*, African. This, however, is merely an ornamental epithet, and has no particular reference to country. So, immediately after, we have *Armenias tigres*.—*Loquuntur*. In the sense of *narrant*. (Compare Bion, *Idyll.*, i., 32, Ὤρεα πάντα λέγοντι, καὶ αἱ δρύες.)

29–31. *Curru*. Old form of the dative, for *currui*.—*Thiasos inducere Bacchi*. "The introduction of the sacred processions of Bacchus." By *thiasos* are here meant sacred processions, accompanied with dancing and song. The word is derived, according to some, from σιός, the Æolic for θεός. Heyne makes *inducere* equivalent here to the simple *ducere*, "to lead up." Wagner, however, explains it more correctly as follows: "Inducere *dicitur de iis, qui novum morem introducunt, primi aliquid faciunt*."—*Bacchi*. This is the true reading, not *Baccho*, as Brunck would prefer. The dative would imply, what the poet does not mean, namely, that the *thiasus* had not previously existed. Daphnis merely introduces them into quarters where they had not previously been adopted; but they had been invented elsewhere long before.

Et foliis lentas, &c. A description of the *Thyrsus*. This was a pole carried by the worshippers of Bacchus in the celebration of



his orgies. It was twisted round with branches of vine and ivy, and was sometimes terminated by the apple of the pine or fir-cone, that tree being dedicated to Bacchus, in consequence of the use of the turpentine which flowed from it, and also of its cones, in the making of wine. The monuments of ancient art, however, most commonly exhibit, instead of the pine-apple, a bunch of vine or ivy leaves, with grapes or berries arranged in the form of a cone. The preceding wood-cut shows the head of a thyrsus, composed of the leaves and berries of the ivy, and surrounded by acanthus leaves.

In the following cut, a fillet is tied to the pole just below the head, and the pole itself is bare. This fillet was often used, and was of a white colour.



32–35. *Vitis ut arboribus*, &c. By the vine being an ornament to the trees is meant its adorning the elms by which it was supported.—*Tu decus omne tuis.* "So wast thou the whole glory of thy friends." Supply *eras*.—*Pales.* The goddess who presided over cattle and pastures among the ancient Romans.—*Apollo.* Apollo Nomius (Νόμιος) is here meant. He was originally a local deity of the shepherds of Arcadia, and was transformed into, and identified with, the Dorian Apollo during the process in which the latter became the national divinity of the Peloponnesians. Νόμιος means, "of or belonging to a pasture, or shepherds."

36–37. *Grandia sæpe quibus*, &c. "Often in those furrows in which we have sown plump barley, the unhappy darnel and steril oats are produced;" more freely, "wild oats." The ordinary text has *dominantur* instead of *nascuntur;* but the latter is the true reading, and is sanctioned by the earlier editions and MSS. The same line occurs again in the Georgics (i., 154), but there *dominantur* is to be preferred, on account of the more elevated character of the poetry.

Lolium. The darnel is a common weed in corn-fields. It is remarkable, however, as being the only well-authenticated instance of a plant belonging to the order of grasses in which narcotic or even deleterious properties have been found. The grains are said to produce intoxication in man, beasts, and birds, and to bring on fatal convulsions. According to Christison, darnel, when mixed with flour, and made into bread, has been known to produce headache, giddiness, somnolency, delirium, convulsions, paralysis, and even death. Hence, perhaps, the epithet of "*infelix*" applied to it by Virgil, unless this be given to it from its unproductive nature. The botanical name is *Lolium temulentum*, and the French name *L'ivraie*, both having reference to its intoxicating properties.

Steriles avenæ. The wild oats are not the common oats degenerated by growing wild, but a quite different species: the chaff of them is hairy, and the seed is small like that of grass. It was the general opinion of the ancients that wheat and barley degenerated into darnel and wild oats, but they are both specifically different, and rise from their own seeds. (*Martyn, ad loc.*)

38–39. *Purpureo narcisso.* Alluding, according to Martyn, to a species of white daffodil with a purple cup. This kind is said to bloom about the time of the autumnal equinox. (*Martyn* and *Voss, ad loc.*)—*Paliurus.* "The paliurus." Christ's thorn; supposed to be the thorn of which the crown was made that was put upon our Saviour's head. It grows abundantly in Italy in uncultivated places, and is very common in the hedges, for the strength of its thorns makes a very good fence. The botanical name is *Rhamnus folio subrotundo, fructu compresso.* (Bauhin.)

40–44. *Spargite humum foliis.* Flowers and leaves are to be scattered on the ground in honour of Daphnis, in accordance with a well-known custom.—*Inducite fontibus umbras.* "Form a shade over the fountains." Trees are to be planted around his grave, throwing their shade upon the stream that winds near it. Observe that the tomb is to be erected near some piece of running water, to keep the turf upon it ever fresh and verdant. Compare the de-

scription of the tomb to be constructed for the Culex: "*Rivum propter aquæ, viridi sub fronde latentem.*" (*Cul.*, 387.)—*Tumulum.* The tomb is to be a mound of earth.—*Carmen.* "An inscription."

Daphnis ego in silvis, &c. "I am Daphnis, known throughout the woods; known hence (also) even unto the stars," *i. e.*, not only known throughout the woods, but whose fame has also spread thence even to the skies. Compare the explanation of Servius: "*in silvis notus et hinc usque ad sidera.*"—*Ipse.* "Myself."

46–52. *Sopor.* "Deep sleep." Dœderlein, with very little propriety, undertakes to show that *sopor* is merely the poetical expression for sleep, *somnus* the usual one. (*Lat. Syn.*, vol. v., p. 278.)—*Per æstum.* "Amid the summer heat."—*Saliente rivo.* "With some leaping rill," *i. e.*, some living and gushing stream.—*Calamis.* "On the reeds," *i. e.*, with the syrinx. (Compare note on *Eclog.* ii, v. 32.)—*Magistrum.* The allusion is not to Daphnis, but merely to some shepherd who had taught Mopsus the musical art. (*Jahn, ad loc.*)

Alter ab illo. "Second after him," *i. e.*, next to him in point of skill.—*Nos tamen*, &c. Mopsus here modestly offers to sing some verses which he himself had composed on the subject.—*Hæc quocumque modo nostra.* "These strains of mine, such as they are;" literally, "in whatever way (we can)."—*Tollemus ad astra.* To be taken merely as a general expression for *celebrabimus*, and not at all referring to any honours of deification.

53–55. *Tali munere.* "Than such a favour."—*Puer.* Daphnis.—*Ista carmina.* "Those verses of thine." Observe the force of *ista.*—*Stimicon.* The fictitious name of some shepherd.

56–61. *Candidus insuetum*, &c. "Daphnis, arrayed in robes of refulgent light, gazes with admiration on the threshold of Olympus, all new to his eyes," *i. e.*, on the entrance to the courts of heaven. Olympus is here taken for the *arx cœli*, where the gods were believed to dwell.—*Ergo alacris voluptas.* "A lively pleasure, therefore," *i. e.*, eager joy at beholding his apotheosis.—*Dryadasque puellas.* (Consult note on *Eclog.* ii., 64.)—*Bonus.* In the sense of *benignus.*—*Otia.* "Repose," *i. e.*, a state of peace.

63–64. *Intonsi montes.* "The woody mountains;" literally, "unshorn," and equivalent to *incædui.*—*Carmina sonant.* "Send forth loud strains." To the excited imagination of Menalcas the very rocks and vine-grounds seem to break forth into songs of joy.—*Deus, deus ille*, &c. "He is a god, that (Daphnis of ours) is a god, O Menalcas!" The cry of the rocks, &c.

65–66. *Bonus felixque.* "Kind and propitious."—*En quatuor aras.*

Four altars are erected, two for Daphnis, and two for Phœbus; that is, two for him who excelled all other mortals in song, and two for the god of song himself. Observe that Daphnis and Phœbus are not here σύμβωμοι, *i. e.*, worshipped on a common altar, but have each altars of their own. The plurality of altars is intended for more extensive sacrifices than ordinary.—*Ecce duas tibi, Daphni,* &c. "Lo! two (altars) for thee, O Daphnis, two, arger ones,for Phœbus." Observe that *altaria* is here in apposition with *aras* understood. This passage shows plainly that the distinctive difference between *ara* and *altare* is here meant to be observed. *Ara* is an altar of smaller size, on which incense, fruits of the earth, and similar oblations are offered up; *altare* is an altar of larger size, on which victims are burned. This serves to explain, also, what immediately follows. To Daphnis, as to a deified hero, no bloody offerings are to be made; the oblations are to consist merely of milk, oil, and wine.

67–71. *Bina.* Observe the distinction between *bina* in this line and *duos* in the one immediately following. Two cups of milk are to be placed on each altar, but only one bowl of wine, the bowls being more capacious than the cups.—*Et, multo in primis,* &c. "And especially enlivening the feast with abundant juice of Bacchus;" literally, "with much Bacchus." This is the customary feast after a sacrifice.—*Vina novum fundam,* &c. "I will pour forth from cups the Ariusian wine, a new kind of nectar," *i. e.*, I will pour forth libations of the luscious Ariusian wine. The guests at banquets of this kind were accustomed, during the second course, to pour forth libations of the more generous kinds of wine. The use of foreign wines for such a purpose became very frequent with the Romans after A.U.C. 700. (*Voss, ad loc.*)

Ariusia. The Ariusian wine was the produce of the craggy heights of Ariusium, in the island of Chios, extending three hundred stadia along the coast. It is extolled by Strabo as the best of all Greek wines (xiv., 1). From Athenæus we learn that the produce of the Ariusian vineyards was usually divided into three distinct species: a dry wine, a sweetish wine, and a third sort of a peculiar quality, thence termed αὐτόκρατον (i., 25). All of these seem to have been excellent of their kind, and are frequently alluded to in terms of the highest commendation.—*Calathis.* The *calathus* was a cup shaped like a basket, which latter is the primitive meaning of the term. Such a basket may be seen in the following cut.



72–75. *Lyctius.* "The Lyctian," *i. e.*, the Cretan. Lyctus was one of the most considerable cities of Crete, to the northeast of Præsus.—*Saltantes Satyros.* This, of course, would be in good keeping with a festival in honour of a rustic deity. The Satyrs were a sort of demigods that attended upon Bacchus, and are described as having been half men, half goats.—*Hæc tibi semper erunt.* "These (honours) shall be always thine."—*Reddemus.* "We shall pay."—*Lustrabimus agros.* "We shall be making a lustration of the fields." The allusion is to the Ambarvalia. (Consult note on *Georg.* i., 343.) The sacrifices to Daphnis, then, were to be perpetuated from year to year; that is, his apotheosis was to be commemorated at the festival of the nymphs, and also at that of the Ambarvalia, both of which took place yearly.

77–80. *Thymo.* The thyme of the ancients was not our common thyme, but the *Thymus capitatus, qui Dioscoridis*, of Bauhin. It now grows in great plenty on the mountains of Greece. The Attic honey was considered the best, because of the excellence of the Attic thyme, especially that growing on Mount Hymettus. The ancient thyme was more fragrant and agreeable to the taste than our own.—*Dum rore cicadæ.* The cicada's feeding on dew is mentioned not only by the ancient poets, as, for example, Hesiod (*Scut.*, *Herc.*, 395), and Theocritus (*Id.*, iv., 16), but also by Aristotle, Pliny, &c. Thus the latter states: "*Habent in pectore fistuloso quiddam aculeatum; eo rorem lambunt,*" &c. (*H. N.*, ii., 26.) As regards the cicada itself, consult note on *Eclog.* ii., 13.

Damnabis tu quoque votis. "Thou too shalt bind (thy suppliants) by vows," *i. e.*, shalt bind them to perform their vows, by granting their prayers. Daphnis will be a deity, and they who offer up their petition to him will be bound to the performance of those things which they promised to perform in case their prayers were granted. This, after all, is equivalent merely to saying that Daphnis will be

addressed in prayers, and will hear the prayers so addressed to him.

82–90. *Venientis sibilus austri.* "The whisper of the rising South." —*Percussa.* "Gently struck."—*Ante.* "First," *i. e.*, before thou make a present unto me.—*Cicutâ.* In the general sense of *arundine* or *calamo.* Servius seems to say that *cicuta* means, properly, the space between two knots in a reed. (*Ad Eclog.*, ii., 35.)—*Formosum Corydon,* &c. The commencement of Eclogue ii.—*Cujum pecus,* &c. The commencement of Eclogue iii. Some think, from this and the previous quotation, that Virgil means himself under the name of Menalcas.

At tu sume pedum, &c. Mopsus at last insists upon his friend's acceptance of a shepherd's crook, the value of which he sets forth by telling him that another had earnestly desired it in vain, and also by describing the beauty of the crook itself.—*Quum.* "Although." —*Non tulit.* "Bore not away as his own."—*Formosum paribus nodis,* &c. "Beautiful for its even knots and brass," *i. e.*, for its even joints and the brass that adorns it.

ECLOGUE VI.

Subject.

This Eclogue is addressed by Virgil to Varus, who studied along with him at Naples, under Syro, the Epicurean philosopher. Two young Satyrs are introduced, who seize Silenus, while asleep in a cave, and compel him to entertain them with a song, which he had frequently promised them. The god immediately begins to give an account of the formation of the world, according to the system of Epicurus. He then passes on to Deucalion's deluge and the reign of Saturn, and recounts some of the most celebrated fables and transformations of the primeval world. (*Dunlop's Rom. Lit.*, vol. iii., p. 118.)

This Eclogue, according to Voss, was composed in the summer of A.U.C. 715, the poet being then in his 30th year.

1–2. *Prima Syracusio*, &c. "My Muse was the first that deigned to sport in Syracusan strain." The poet here claims the merit of having been the first of his countrymen to introduce the pastoral poetry of the Greeks into Roman literature. As his model was Theocritus, the Sicilian poet, and a native of Syracuse, he calls this department of poetry the Syracusan, that is, Sicilian strain.—*Dignata est.* The Roman muse, that is, the Roman poets before Virgil, had treated of loftier themes. To treat of pastoral subjects, therefore, was an act of condescension on the part of the Goddess of Song. Observe that in the explanation here given we have adopted the opinion of Voss, Spohn, and Wagner as to the force of *prima*. Heyne, with less propriety, understands it as referring merely to the first production of Virgil's own Muse.

Thalia. This Muse is here named, with great propriety, as the patroness of bucolic song, since to her was ascribed the invention of husbandry, &c. Compare the scholiast on Apollonius, *Arg.*, iii., 1: Θάλεια δὲ (λέγεται εὑρηκέναι) γεωργίαν, καὶ τὴν περὶ τὰ φυτὰ πραγματείαν.

3–5. *Quum canerem*, &c. The exordium to this Eclogue appears to have been written by the poet for the purpose of excusing unto Varus what he was pleased to deem his own humble powers of song. Varus, it would seem, had thought pastoral poetry too lowly a theme for Virgil's muse, and had urged him to turn his attention to epic subjects. The poet, however, judging his powers un-

equal to such a task, thinks he ought to pursue those humbler topics for which nature appears to have intended him.

Cynthius aurem vellit. "Apollo twitched my ear." Apollo was called *Cynthius*, from Mount Cynthus in the island of Delos, on which mountain he was born. From the same cause Diana was called Cynthia.—*Aurem vellit.* In order to ensure attention to what was said. Observe that *vellit* is here in the perfect.—*Deductum carmen.* "An unpretending strain." *Deductum* here means, literally, "thin-spun," and is a metaphor taken from wool that is spun out thin.

6–12. *Super tibi erunt.* "Thou wilt have (poets) more than enough."—*Vare.* L. Alfenus Varus, a follower of Cæsar's, and who had studied the Epicurean philosophy at Naples, along with Virgil, under the philosopher Syro.—*Tristia condere bella.* "To build up the narrative of gloomy wars." Varus had taken an active part in the civil wars, having sided, as has been remarked, with Cæsar.—*Agrestem tenui*, &c. (Compare *Eclog.*, i., 2.)

Non injussa cano. "I sing no unbidden strains," *i. e.*, I sing what Apollo orders me to sing, and this alone. Apollo had directed him (*v.* 5) to confine his attention to pastoral and humble themes.—*Hac quoque.* "Even these (my strains)," *i. e.*, even these unpretending strains of mine.—*Captus amore.* "Taken with love of mine," *i. e.*, pleased with them.—*Sibi quæ præscripsit.* "Which has inscribed upon its front." Observe that *pagina*, in this sentence, is equivalent, in fact, to *carmen.*

13–15. *Pergite, Pierides.* "Proceed, ye maidens of Pieria." As regards this appellation of the Muses, consult note on *Eclog.* iii., 85. The poet now proceeds to the subject of his Eclogue.—*Chromis et Mnasylus.* Two young satyrs, not shepherds. That they were not mere mortals, appears from their intimacy with Silenus (*v.* 18) as well as with Ægle. No human beings could have come even into the sight of nymphs and woodland divinities without straightway losing their reason, and becoming what was termed *νυμφόληπτοι*, or *lymphati.* (*Voss, ad loc.*)

Silenum. Silenus was a demigod, who became the nurse, preceptor, and attendant of Bacchus. He was noted for his wisdom, but equally noted for intemperance. This deity was usually represented as old, bald, and flat-nosed, riding on a broad-backed ass, in a state of intoxication, sometimes supported by satyrs, carrying his can in his hand, or else tottering along leaning on his staff of fennel.—*Inflatum.* "Swollen," *i. e.*, flushed and tumid, the effect of copious drinking. *Iaccho.* Iacchus, another name for Bacchus, is here used, by metonymy, for "wine."

16–17. *Serta.* Hard drinkers were accustomed to wear garlands around their brows.—*Tantum capiti delapsa.* "Having fallen to such a distance from his head." It is very hard to say what is here the true meaning of *tantum.* If we join it with *procul,* it makes a most harsh construction; if we render it "only," it clashes with *procul* unless this stand for *juxta,* which is too forced; if, with Voss, we make it equivalent to *modo,* "just," it appears frigid and tame. We have ventured, therefore, to regard it as standing for *in tantum.*

Et gravis attrita, &c. "And his heavy flagon hung by its well-worn handle," *i. e.,* hung from his hand. He still grasped the flagon, though in a state of unconscious intoxication. The *cantharus* was a kind of drinking-cup furnished with handles. It is said by some writers to have derived its name from one Cantharus, who first made cups of this form. The cantharus was the cup sacred to Bacchus, who is frequently represented on ancient vases holding it in his hand, as in the following wood-cut.



18–22. *Ambo.* The rarer form for *ambos.* (*Rudd., Instit.,* vol. i., p. 57, *ed. Stallb.*).—*Ipsis ex sertis.* "Made of his very garlands."—*Timidisque supervenit.* "And comes suddenly upon the startled youngsters." We have given *supervenit* here the meaning assigned

to it by Forcellini and Scheller. Voss and others make it signify "encourages," but with far less propriety.—*Jamque videnti*. "And to him now opening his eyes," *i. e.*, aroused from his slumbers.—*Sanguineis moris*, &c. Servius thinks that this alluded to the red colour being sacred to the gods. Not so, however. The poet is merely describing a girlish joke.

Satis est potuisse videri. "It is enough that you appear to have been able," *i. e.*, able to bind me. Compare the explanation of Heyne, "*videri me vincire potuisse.*"

25–30. *Cognoscite*. "Hearken unto."—*Carmina vobis*, &c. "You shall have strains; this one another kind of reward." *Vobis* refers to the young satyrs; *huic*, to Ægle; and *mercedis* is sportively used in allusion to the trick played upon him.

Tum vero, &c. All nature is delighted with the wondrous strain. Not only do the Fauns dance and the wild beasts move sportively in joyous measure, but the very forest-trees wave their leafy tops in token of admiration.—*Faunos*. The Fauns were rural divinities, having partly a human body, partly that of a goat.—*In numerum ludere*. "Moving sportively to the measure," *i. e.*, in cadence with his song.

Parnasia rupes. "The Parnasian rock," *i. e.*, the rocky mountain of Parnassus. Mount Parnassus, in Phocis, was sacred to Apollo and the Muses. On it stood Delphi, famed for its oracle of the former.—*Nec tantum Rhodope*, &c. "Nor do Rhodope and Ismarus so much admire Orpheus," *i. e.*, as the Fauns, &c., admired the strain of Silenus.—*Rhodope*. A mountain range of Thrace, forming, in a great degree, its western boundary. Here Orpheus mourned in plaintive strains the loss of his Eurydice.—*Ismarus*. A mountain of Thrace near the mouth of the Hebrus.

31–34. *Namque canebat*, &c. Silenus begins his song with describing the creation of the world according to the views of the Epicurean school of philosophy. Epicurus taught that the universe consists of two parts, matter and space, or vacuum, in which matter exists and moves; and all matter, of every kind and form, is reducible to certain indivisible particles or atoms, which are eternal. These atoms, moving, according to a natural tendency, straight downward, and also obliquely, have thereby come to form the different bodies which are found in the world, and which differ in kind and shape, according as the atoms are differently placed in respect to one another.

Uti magnum per inane, &c. "How the seeds of earth, and air, and water, and, at the same time, of the pure ethereal fire, had

(originally) been gathered together throughout the immense void." By *magnum inane* is here meant the immensity of space, as existing before the creation of the universe. In this are congregated, in wild confusion, the primordial atoms whence all things are to proceed. A long lapse of ages ensues, during which these atoms, or seeds of future being, float to and fro, some attracting, others repelling, until gradually the four elements arise from these their seeds, and the frame-work of the universe begins to be developed.

Liquidi ignis. Observe that *liquidus* is here a Lucretian epithet, equivalent to *purus*, *i. e.*, *æthereus*, the reference being to the fiery essence, in its pure and unadulterated state, and free from any admixture of grosser particles, like pure and limpid water. (Compare *Lucret.*, vi., 204.)

Ut his exordia primis, &c. "How, from these primal atoms, all beginnings, and the tender frame-work itself of the universe grew together," *i. e.*, gradually arose.—*Exordia omnia.* Compare the explanation of Wagner: "*Omnia exordia* sunt singulæ res ex atomorum concursu natæ."—*Tener.* Because just created.

35–40. *Tum durare solum*, &c. "Then, how the earth began to consolidate, and to shut up Nereus by himself in the deep," *i. e.*, to shut up the ocean-waters, &c. Supply *ut* before *cæperit*.—*Nereus*, the sea-deity, the eldest son of Pontus and Terra, is here taken, by metonymy, for the waters of the sea themselves. The meaning of the poet is this, that the earth, by growing compact and solid, forced the superincumbent water to retire from it, and to form the seas.—*Discludere.* "To shut up apart."—*Ponto.* Observe that *pontus* is here used for the cavity of the sea, the great abyss.

Jamque novum, &c. "And then, how the earth is lost in astonishment at the shining of the new sun;" more literally, "that the new sun begins to shine."—*Submotis.* "Lifted up on high." The clouds, before the separation of the elements, brooded over the earth.—*Incipiant.* We would expect *inceperint* here, just as we would *stupuerint* and *ceciderint* in what immediately precedes; but the present is more graphic.—*Per ignaros montes.* "Over the mountains that had not seen them before." We have adopted *ignaros* with Wagner, in place of the common reading *ignotos*. Observe that *ignari montes* is equivalent to "*montes, qui antea animalia non viderant.*"

41–42. *Hinc lapides Pyrrhæ jactos.* "Then he tells of the stones thrown by Pyrrha." Observe that *Pyrrhæ* is the dative here, by a Hellenism, for *a Pyrrhâ.* After the deluge of Deucalion, this individual and his wife Pyrrha, who were the only two human beings

that were saved, were ordered by an oracle to cast stones behind them. The stones cast, accordingly, by Deucalion became men; those thrown by Pyrrha became women. Silenus, having sung of the first formation of the world, proceeds to mention the renovation of it by Pyrrha, and its amelioration by Saturn and Prometheus. He then goes on to show the evil consequences that attend the perturbations of the mind, or, in other words, the indulgence of the passions. The fables, therefore, that are thus introduced by him are not brought in at random, but serve to set forth the moral doctrine of Epicurus, namely, that we ought to avoid all perturbations of the mind.

Saturnia regna. "The reign of Saturn," *i. e.*, in Latium, during the Golden Age. Observe the force of the plural in marking a happy era.—*Caucasiasque volucres.* Prometheus, the son of Iapetus, having formed a man out of clay, animated him with fire which he had stolen from the skies by applying a stalk of *ferula* to the chariot-wheel of the sun. According to another legend, he made mankind acquainted with the uses of fire, having stolen it for this purpose, in like manner, from the heavens. Jove, offended at the deed, ordered him to be chained to Mount Caucasus, where an eagle or vulture preyed continually on his liver.

43–44. *Hylan nautæ quo fonte,* &c. "At what fountain left behind the mariners called for Hylas, so that the whole shore resounded Hylas! Hylas!" According to the common account, Hylas was a youth who accompanied Hercules in the Argonautic expedition. He was lost in a fountain, whither he went to draw water, and hence was fabled to have been carried away by a Naiad. The Argonauts called a long time for him in vain, and hence, it is said, arose the annual custom of calling aloud for Hylas. The scene of this fable was the coast of Bithynia. Müller's explanation of the legend is evidently the true one. Hylas is merely a type of the tender beauty of spring destroyed by the summer heat. (*Müller, Hist. Gr. Lit.*, p. 19.)

Clamâssent. Observe the peculiar force of the subjunctive here, "had called" for Hylas, as is said, *i. e.*, as early legends tell.

46–51. *Pasiphaën.* Pasiphaë was the daughter of the sun, and wife of Minos, king of Crete.—*Virgo infelix.* "Unhappy female." The term *virgo* is here used in a general sense for *femina* or *mulier*, as applied to a married female, and the mother of three children.—*Prœtides.* "The daughters of Prœtus." These were three in number, and their father was King of Argolis. They were seized with insanity for contemning the rites of Bacchus. Another legend

makes them to have been thus punished for casting ridicule on Juno and her temple. While under the influence of this phrensy, the Prœtides roamed over the plains, the woods, the wastes of Argolis and Arcadia, fancying themselves changed into cows. They were finally cured by Melampus.—*Falsis mugitibus.* Because not coming from real animals.

Ulla. "Any one of their number," *i. e.*, of the Prœtides.—*Quamvis collo, &c.* "Although she had feared the plough for her neck," *i. e.*, was afraid of being yoked to the plough, while fancying herself a heifer.

54–56. *Ilice sub nigrâ, &c.* "Ruminates the pale herbs beneath a dark-leaved holm oak." The *rumen*, or paunch, is the first of the four stomachs of those animals which are said to ruminate, or chew the cud. They at first swallow their food hastily, and afterward return it into their mouths to be chewed over again. The food so returned, in order to be chewed a second time, is called the *cud*, whence they are said *to chew the cud*. The grass, by being swallowed the first time, by a bull or other ruminating animal, loses its verdure in some measure, and becomes yellowish, whence Virgil calls the cud *pallentes herbas*. As regards the peculiar force of *pallentes*, consult note on *Eclog.* ii., 47.—*Aliquam.* Supply *vaccam.*

Claudite, Nymphæ. The supposed cry of Pasiphaë.—*Dictææ.* "Ye Cretan." *Dictææ* is here equivalent to *Creticæ*, from Mount Dicte, in the Island of Crete, in a cave of which mountain the young Jupiter was concealed from the pursuit of Saturn.—*Nemorum saltus.* "The woody avenues of the forests." Compare the explanation of Heyne: "*Nemorum saltus* sunt hic aditus ad silvas, angusti fere, asperi et confragosi, quæ loca proprie saltus dicuntur." Pasiphaë calls on the Cretan nymphs to close these avenues leading to the forests, lest the bull may escape by means of them.

57–59. *Ferant sese obvia.* "May meet."—*Errabunda bovis vestigia.* For *errabundi bovis vestigia.*—*Stabula ad Gortynia.* "To the stalls of Gortyna." Gortyna, or Gortyn, was a city of Crete, next to Cnossos in splendour and importance. It stood in a plain, watered by the river Lethæus, at a distance of ninety stadia from the Libyan Sea. The epithet *Gortynia*, however, would here seem to be used in a general sense for "Cretan," *i. e.*, well-known, or accustomed.

61–63. *Tum canit Hesperidum, &c.* "Then he sings of the maiden that admired the apples of the Hesperides." The allusion is to Atalanta, daughter of Schœnus, king of Scyros, or, more correctly, according to another account, of Iasius, king of Arcadia. She was

remarkable for swiftness of foot, and was to be given in marriage to him who should conquer her in the race. Hippomenes succeeded in the attempt, and Atalanta lost the race with him through her admiration of three golden apples obtained from the gardens of the Hesperides in Africa, and which her artful opponent threw out to divert her from her course.—*Hesperidum.* Consult *Anthon's Class. Dict.*, s. v. *Hesperides.* Observe that Silenus cites the cupidity of Atalanta as another instance of the "perturbations of the mind" already alluded to. (Consult note on line 41.)

Tum Phaëthontiadas, &c. "Then he surrounds the sisters of Phaëthon with the moss of a bitter bark, and raises the tall alders from the ground," *i. e.*, he then sings, how the sisters of Phaëthon, while mourning the untimely fate of their brother, were changed into alders. Virgil elsewhere (*Æn.*, x., 190) makes them to have been transformed into poplars. Other authorities, again, say into larch-trees. The mad folly of Phaëthon becomes another instance of "perturbation of mind."—*Corticis.* The noun *cortex* is both masculine and feminine. (Consult *Ruddimann, Inst.*, i., p. 39, *ed. Stallb.*)

64–66. *Tum canit, errantem*, &c. The poet, having represented the evil effects of unruly passions in these several examples, now represents the more happy condition of a wise man, who devotes himself to the quiet studies of literature. Under this character, he takes an opportunity of paying a most elegant compliment to his friend Gallus, who was himself an able poet.—*Permessi.* The Permessus was a river of Bœotia, rising in Mount Helicon, and sacred to the Muses. The poet, to indicate that Gallus was attached to poetic studies, describes him as wandering amid the secret haunts of the Muses.—*Gallum.* Cornelius Gallus, a distinguished Roman, who ranked among the chief of the Latin elegiac writers. He stood high in the favour of Augustus, and was at length intrusted with the government of Egypt; but he was guilty of misgovernment, and, being tried and condemned, put an end to his existence.

Aonas. "The Aonian." For *Aonios.* By the "Aonian Mountains," Helicon is meant, and the name is derived from the Aones, the first settlers in Bœotia.—*Sororum.* Referring to the Muses.—*Phœbi chorus.* The Muses again are meant.—*Assurrexerit.* They rose to do him honour. Compare *Il.*, i., 533, *seqq.*, where the deities of Olympus rise to receive Jupiter.

67–73. *Linus.* Consult note on *Eclog.*, iv., 56.—*Divino carmine pastor.* For the more prosaic *divini carminis pastor.* According to early fables, Linus was a shepherd, like Amphion and Hesiod.—*Apio.* "Celery."—*Ascræo seni.* "To the old man of Ascra." The

allusion is to Hesiod, who was born at Ascra, in Bœotia.—*Quibus ille solebat*, &c. The poet here ascribes to Hesiod what is usually mentioned in ancient legends as a feat of Orpheus. (Compare *Eclog.*, iii., 46.)

Grynei nemoris. The Grynēan grove took its name from Grynēum or Grynēa, one of the twelve cities of Æolis, situate on the coast of Lydia, northwest of Cumæ. It was celebrated for the worship of Apollo. The Celtic name for the sun is *Grian*. (Consult *Diefenbach, Celtica*, vol. i., p. 138, n. 208.)—*Origo*. According to Servius, Euphorion, a poet of Chalcis, had treated of the Grynean grove, and Gallus had translated his poems into Latin verse.—*Ne quis sit lucus*, &c. Apollo will delight in no grove more than this, after its praises shall have been sung by Gallus.

74–77. *Quid loquar, ut Scyllam Nisi*, &c. "Why need I say how he told of Scylla, daughter of Nisus, or (of that other Scylla), of whom it is reported that, having her snow-white loins girt with barking monsters, she harassed the Dulichian ships," &c. The common text has "*Quid loquar, ut Scyllam Nisi, quam fama secuta est*," &c., according to which, Virgil speaks merely of one Scylla, and confounds the daughter of Nisus with the daughter of Phorcys. Another reading found in numerous MSS., and given also by Servius, is as follows: "*Quid loquar aut Scyllam Nisi quam fama secuta est*," which, like the previous one, makes the poet confound the two Scyllas. As it is hardly possible that Virgil could have erred in the case of two such ordinary and well-known fables, we have adopted the emendation of Doering, which appears to remove the whole difficulty.

Ut Scyllam Nisi. Supply *narraverit*, and observe the ellipsis of *filiam* with *Nisi*, in imitation of the Greek. The story of this Scylla is referred to by Virgil in the first book of the Georgics, v. 404.—*Quam fama secuta est*, &c. Literally, "Whom report has (ever) accompanied (to the following effect, namely, that she)," &c. Observe, also, that the full expression in the text would be, "*aut illam alteram Scyllam, quam*," &c. The reference now is to Scylla, daughter of Phorcys, who was transformed by Circe into a monster, having the upper part of her body that of a beautiful female as before, but the lower part surrounded by barking sea-dogs. For the earlier description of Scylla, however, as found in Homer, consult *Anthon's Class. Dict.*, *s. v.*

Dulichias rates. Alluding to the vessel of Ulysses, which, though only a single one, is here, by poetical exaggeration, expressed in the plural. Dulichium was the principal island in the group called

Echinades, lying opposite the mouth of the Acheloüs. Virgil would seem to make it form part of the dominions of Ulysses, though Homer speaks of it as under the sway of Meges. (*Il.*, ii., 635.)—*Canibus lacerâsse marinis.* Virgil follows here a post-Homeric legend. Homer's Scylla is a monster dwelling in a cave in the middle of a cliff, whence she stretches forth her six long necks, and out of every ship that passes each mouth takes a man.

78–81. *Aut, ut mutatos Terei,* &c. For an account of the legend of Tereus, consult *Anthon's Class. Dict.*, *s. v. Philomela.* Tereus was changed into a bird called ἔποψ, or *hoopoo.*—*Quas illi Philomela dapes.* Philomela killed her own son Itys, and served up his flesh to his father Tereus.—*Dona.* Referring to the horrid banquet.—*Quo cursu deserta petiverit.* Philomela, on being pursued by Tereus, fled to the wilderness, and was changed into a swallow, while her sister Procne became a nightingale.—*Et quibus antè infelix,* &c. "And with what pinions the unhappy woman flew about before her own abode." A beautiful allusion to the habits of the swallow.

82–86. *Phœbo quondam meditante.* "When Phœbus practised of old," *i. e.*, sang of yore. (Compare note on *Eclog.*, i., 2.)—*Audiit Eurotas.* Phœbus, according to the legend, having become fond of Hyacinthus, son of Œbalus, and a native of Sparta, used to sit by the banks of the Eurotas and sing to the music of his lyre, or, in other words, to practise strains that might afterward prove pleasing to the youth.—*Jussitque ediscere lauros.* "And bade its bay-trees treasure up;" literally, "learn by heart." The region around Amyclæ, the native city of Hyacinthus, and bordering on the Eurotas, was famed, according to Polybius (v. 19), for its bay-trees.—*Ille.* Silenus.

Pulsæ. Supply *sonis.*—*Referunt.* "Re-echo them."—*Numerumque referre.* "And to count anew the number," *i. e.*, to recount the flock. (Compare Voss: "und die Zählung erneuern," and consult *Eclog.*, iii., 34.)—*Jussit.* "Ordered the shepherds." At the end of the first Eclogue, the evening was described by the smoke curling from the roofs of the farm-houses, and the lengthening of the shadows; in the second, by the oxen bringing back the plough; and here we have the rising of the evening star, the gathering of the sheep into the folds, and the counting of their number.

Et invito processit Olympo. "And came forth from reluctant Olympus," *i. e.*, and made his appearance in the reluctant sky. The very heavens were so delighted with the strains of Silenus, that they felt reluctant to yield to the close of day, and allow the star of evening to come forth in the sky.

ECLOGUE VII.

Subject.

In this Eclogue is represented an amœbean contest between two shepherds, Coryden and Thyrsis. They are described as sitting under a tree in company with Daphnis, who seems to have been appointed an umpire between them. Melibœus, happening to pass that way in search of a goat that had strayed, is espied by Daphnis, who calls to him, and insists on his staying to hear the dispute. The whole affair is related by Melibœus.

This Eclogue was composed, according to Voss, in the spring of A.U.C. 716, when Virgil was in his thirty-second year.

1–5. *Sub argutâ ilice.* "Beneath a whispering holm oak." The soft rustling of the foliage by the vernal breeze is beautifully compared to a whispering sound. So with the Greek poets, a tree ᾄδει, συρίζεται, μελίζεται, ψιθυρίζει.—*In unum.* Supply *locum.*—*Florentes ætatibus.* "In the flower of their age."—*Arcades ambo.* "Both Arcadians (in skill)." The Arcadians were celebrated for their skill in song, and hence Corydon and Thyrsis are complimented with the title of very Arcadians on account of their own skill in this respect. According to Polybius (iv., 20), the natives of Arcadia were required by law to study the musical art until their thirtieth year. In early boyhood they had to sing hymns and pæans to the heroes and gods of their country; and at a later period they were taught the measures of Philoxenus and Timotheus. Voss makes *Arcades* in the text have an actual reference to Arcadian descent, and thinks that Corydon and Thyrsis may have been sprung from Arcadian slaves, who had been brought to Italy after the fall of Corinth. This, however, appears very far-fetched.

Et cantare pares, &c. Referring to their skill in amœbean song. (Compare the accounts that are given of the modern *improvisatori* in Italy.)

6–7. *Huc.* "To this quarter." Some editions have *hic*, an inferior reading.—*Dum teneras defendo,* &c. The season was early spring, when the weather is still cool, and the myrtles of Melibœus being young and tender, stood in need of shelter. The *Myrtus communis Italica* of Bauhin, or common myrtle, grows plentifully in Italy; but even in Italy it does not love cold, especially when planted in gardens. Some commentators think that the mention of the shady

holm oak makes a difficulty here, and points to a more advanced season; but this, in fact, proves nothing, since the holm oak is green all winter. (*Martyn, ad loc.*).

Vir gregis ipse caper. "The he-goat himself, the husband of my flock." (Compare Theocritus, viii., 49: 'Ω τράγε, τᾶν λευκᾶν αἰγῶν ἄνερ.) Observe the force of *ipse* here, implying that he was followed by the rest of the flock (*Wagner, Quæst. Virg.*, xviii., 2, *b.*); and hence we have, in verse 9th, "caper tibi salvus *et hædi*."

8–9. *Contra.* "On the other hand."—*Caper tibi salvus*, &c. Daphnis, having observed them going astray, had driven them into a place of safety.—*Si quid cessare potes.* "If thou canst stay a while;" literally, "canst in any respect cease from or leave off thy present employment."—*Ipsi.* "Of their own accord," *i. e.*, without any necessity of their being looked after by him.—*Juvenci.* "Thy steers." Voss maintains that the steers of Daphnis are meant, not those of Melibœus. Spohn is of the same way of thinking, and states as a reason for this opinion that shepherds were accustomed to tend only one kind of animals each, not different kinds. Both, however, are in error. The general tenour of what is said by Melibœus plainly shows that the steers were his; and, moreover, it appears very clearly from the third Eclogue (v. 3, 6, and 29) that the same shepherd could have charge of sheep, lambs, and cattle.

12–16. *Mincius.* This river flows from Lake Benacus into the Po, and being a sluggish stream, has its banks marshy and covered with reeds. Mantua is situate on an island in it.—*Sacrâ quercu.* The oak was sacred to Jove.—*Examina.* "The swarms of bees." *Examen* is from *exagmen*, and denotes, properly, a swarm of young bees compelled to leave the parent hive and seek for new settlements. Here, however, it is to be taken in a general sense.—*Neque ego Alcippen*, &c. Alcippe was the fair companion of Corydon, and Phyllis of Thyrsis. Melibœus means that he had no one to aid him in his domestic operations, as Corydon and Thyrsis had; that he had neither an Alcippe, like Corydon, nor a Phyllis, like Thyrsis, to shut up for him the weaned lambs at home.

Depulsos a lacte. "The weaned." For a literal translation, supply *matris* with *lacte*. Lambs just weaned required particular care, being still feeble and tender.—*Et certamen erat*, &c. "While, on the other hand, it was a great contest, Corydon with Thyrsis," *i. e.*, it was a most interesting amœbean contest that was about to take place; no less a one than Corydon matched with Thyrsis.

17–19. *Posthabui tamen*, &c. "However, I made my grave con-

cerns yield to their sport."—*Alternos Musæ meminisse volebant.* "The Muses willed them to sing in alternate strain," *i. e.*, ordered or directed them; literally, "the Muses willed that they remember alternate (verses)." *Meminisse* is here employed for *cantare*, in allusion to the ordinary custom of poets, who represent themselves as merely learning strains from the Muses, and then uttering them as a simple act of memory. Voss reads *volebam*, which is recognised also by some MSS., and gives it the force of *vellem*. Hence he would translate as follows: "Would, O ye Muses, that I may remember their alternate strains," *i. e.*, grant unto me, O Muses, to remember well their strains. Servius, who makes mention of this same reading, gives a similar explanation. The reading in our text, however, is preferred by Heyne, Schirach (p. 328), Scheller (*Observ. in Prisc. Script.*, &c., p. 314), and Wagner.

21–23. *Nymphæ.* Observe that this term is here applied to the Muses. Hermann shows that the Muses belong to the general class of Nymphs, but that not all the Nymphs are Muses; and, moreover, that the Nymphs of fountains, from their filling the mind with a divine inspiration, are frequently invoked by the poets in the stead of the Muses. (*Herm.*, *de Musis fluvial.*, &c., p. 6.)—*Libethrides.* The Muses are here called "Libethrian," from *Libethrus* or *Libethrum*, a fountain and cave on Mount Helicon, sacred to these deities. Observe that this first amœbean quatrain contains a prayer for poetry. Corydon entreats the Muses to give him such a power of verse as they have bestowed on Codrus, otherwise, he declares, he will give over the art.

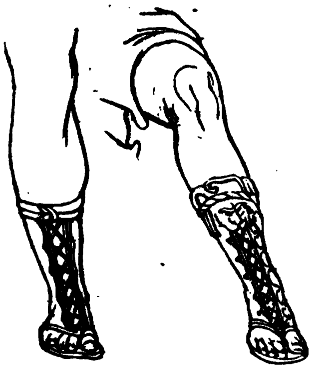
Codro. Codrus, a shepherd. He is supposed by some to be the same with the one mentioned in the fifth Eclogue (v. 11). The scholia published by Mai state that most persons considered Virgil to be meant under the name of Codrus; others, Cornificius; some, Helvius.—*Proxima.* Agreeing with *carmina* understood.—*Aut, si non possumus omnes.* "Or else, if we cannot all (do the same)," *i. e.*, if we cannot all compose strains next in merit to the verses of Phœbus. If we cannot all equal Codrus.—*Hic arguta sacrâ*, &c. They who abandoned any art or profession hung up and consecrated to some deity the instrument of the calling which they thus left.

25–28. *Pastores, hederâ*, &c. "Ye Arcadian shepherds, adorn with ivy the rising poet," *i. e.*, deck him with the ivy crown. The prize for success in poetry was an ivy crown. Thyrsis is here supposed to mean himself, and he prays that the Arcadian shepherds, that is, the shepherds skilled in song, may foster his poetic skill by their praises, so that the malignant Codrus may burst with envy.—*Cres-*

centem. We have given this reading with Heyne, in opposition to Voss, Wagner, and others, who prefer *nascentem,* a lection that occurs in several MSS.

Aut, si ultra placitum, &c. "Or, if he shall have praised beyond (his own) liking," *i. e.,* immoderately and insincerely, and with the evident intention of injuring him whom he praises. The ancients believed that immoderate and insincere praises, bestowed with evil intent, brought upon the person praised the hurtful charm of an evil tongue, as it was termed. Thyrsis prays that the youthful bard (meaning himself) may be shielded from the evil effects of such praise by the protecting influence of a chaplet of baccaris.—*Placitum.* Supply *sibimet ipsi.* Praise far beyond what he himself likes, and which he bestows only in the hope that it may do harm.—*Baccare.* As regards the *baccaris* consult note on *Eclog.*, iv., 19.—*Vati futuro.* "The future bard," *i. e.,* the youthful poet who now addresses you, when in future days his powers shall have become fully matured.

29–32. *Sætosi caput hoc apri,* &c. A new character is now introduced, the young hunter Micon, who consecrates to Diana, the Goddess of Hunting, a portion of the spoils of the chase, and promises to erect a marble statue to her if she will make him always enjoy equal success in the hunt. The rules of amœbean song allowed this change of character, and the bringing in of the actions and words of others.—*Delia.* "Delian goddess." Diana was so called from her natal island of Delos; and from the same cause, Apollo was styled *Delius.*—*Parvus Micon.* "The youthful Micon." We must here supply *dicat,* "consecrates," an ellipsis of very common occurrence in such cases. This consecrating consisted in suspending the offering from a tree.



Vivacis cervi. "Of a long-lived stag." The stag was famed for its longevity, a circumstance often alluded to by both poets and prose writers among the ancients. (Compare *Juv.*, xiv., 125; *Ov.*, *Met.*, iii., 194; *Cic.*, *Tusc.*, iii., 28, &c.)—*Si proprium hoc fuerit,* &c. "If this (success) shall be lasting." Observe that *hoc* gets its peculiar force here from what immediately precedes.—*Tota.* "At full length," *i. e.,* not a bust merely or herma.—*Cothur-*

no. The shape and mode of wearing the *cothurnus*, or "buskin," may be seen from the preceding cut, where two separate delineations are given from different statues.

33–36. *Sinum lactis*, &c. "It is sufficient for thee, O Priapus, to expect every year a jug of milk, and these cakes." By *sinum* (another form for which, in the nominative, is *sinus*) is meant a vessel with a large protuberance or belly, like what we call a jug. Varro derives it from *sinus*, which appears hardly correct, since *sinus*, "a bosom," has the initial syllable short. Turnebus traces an analogy between it and δῖνος, "*vortex*."—*Lactis*. The inferior deities did not use to have victims offered unto them, but milk, cakes, and fruit.—*Liba*. Cakes made of meal, oil, and honey, and accustomed to be used in sacrifices.—*Priape*. Priapus was the god not only of gardens, but of fruitfulness in general. In this quatrain a shepherd speaks, and tells Priapus that, though, from his poverty, he may expect only an offering of milk and cakes, yet if he will cause his flock to increase, instead of a marble statue he will make him a golden one.

Pro tempore. "From our present means." (Compare the Greek ἐκ τῶν παρόντων.)—*Si fetura gregem suppleverit.* "If increase shall have filled up the flock;" literally, "if the bearing of young," &c.—*Aureus esto.* "Be thou of gold," *i. e.*, thou shalt be of gold. This, of course, is mere ridiculous boasting, and is intended by the poet to be characteristic of the singer himself.

37–40. *Nerine Galatea.* "O Galatea, daughter of Nereus." Galatea was a sea-nymph, one of the Nereïdes, and daughter of Nereus and Doris. Corydon, though a simple shepherd, addresses her here as the object of his love, and invites her to come to him at eve.—*Thymo Hyblæ.* As regards the *thymus* of the ancients, consult note on *Eclog.*, v., 77, and, with respect to Hybla, the note on *Eclog.*, i., 55.—*Hederâ albâ.* Whatever plant the white ivy of the ancients was, it is plain from this passage that it was accounted the most beautiful. Virgil does not seem to have mentioned this species in any other place; for, where he uses the epithet *pallens*, it is most probable that he means the sort with yellow berries, which was used in the garlands with which poets were crowned.

41–44. *Immo ego Sardoniis*, &c. "Nay, indeed, may I appear to thee more bitter than Sardinian herbs." The reference here is to a poisonous herb of Sardinia, a species of *ranunculus*, or "crowfoot." According to Dioscorides, this herb, when taken inwardly, deprives a person of his understanding, and causes convulsions, with a distortion of the mouth resembling laughter. Hence a "Sardonic

laugh" became a common expression for a forced laugh, when the heart is all the while ill at ease.

Rusco. "Than butcher's broom." This is a prickly plant, which grows in the woods. It is also called "knee-holly."—*Projectâ algâ.* "Than sea-weed cast upon the shore," *i. e.*, by the waves. We have, observes Martyn, several species of submarine plants, which are commonly called *alga*, *fucus*, or "sea-wrack." But that which the ancients peculiarly called so grew about the island of Crete, and afforded a purple colour. The submarine plants are frequently torn from the rocks by storms, tossed about by the sea, and at last thrown upon the shore. The *alga*, when thus treated, in all probability loses its colour, and becomes useless.

Si mihi non hæc lux, &c. In this quatrain Thyrsis, in like manner, invites his loved one to come to him, and declares that, while waiting for her arrival, a single day appears to him longer than a whole year.—*Si quis pudor.* He chides his cattle for their delay in returning from the pasturage, and in thus deferring his meeting with the object of his affections.

45–48. *Muscosi fontes*, &c. Corydon eulogizes the benefits of coolness and shade to the cattle which are abroad during the heat of summer, as well as to those who tend them. Thyrsis, on the other hand, extols the comforts of warmth and a good fire within doors during the winter's cold. Observe that the epithet *muscosi*, "mossy," is very expressive of coolness, because moss will seldom grow where there is any considerable degree of heat.—*Somno mollior herba.* "Herbage softer than sleep." A beautiful image, borrowed from Theocritus. (Compare *Idyll.*, xv., 125: τάπητες ὕπνω μαλακώτεροι.)

Et quæ vos rarâ, &c. "And the green arbute that covers you with a thin shade." As regards the arbute tree, consult note on *Eclog.* 3, 82.—*Solstitium defendite.* "Ward off the midsummer heat;" literally, "the solstice." Observe that *solstitium* is the summer solstice; *bruma*, the winter solstice.—*Gemmæ.* "The buds." The *gemmæ*, *oculi*, or buds, are the first appearance of the young shoots of trees and shrubs. They discover themselves first in summer, being like scales closely enfolding each other. In this state they remain during the winter, and in the following spring unfold themselves, and produce the new shoots. This is spoken, therefore, of the spring season, when the buds of the vine swell, and prepare to develop themselves.

49–52. *Tædæ pingues.* "Torches rich with resin." By *tædæ* are here meant torches made of fir, pine, or other unctuous wood that

is easily ignited.—*Et assiduâ postes*, &c. "And door-posts black with continued smoke;" literally, "continual soot." We have here a description of a cottage, having no chimney of course, and the door-posts are therefore all blackened with the smoke that escapes in part from the doorway. (Consult note on *Eclog.*, i., 83.)

Curamus. "We care for," *i. e.*, we regard or mind.—*Numerum.* "The number of the sheep." The wolf cares nothing for the number of the sheep, but attacks them at once, without heeding how many there may be of them.—*Torrentia flumina.* "Impetuous rivers." (Compare the Greek χαραδραῖοι ποταμοί.)

53–56. *Stant et juniperi*, &c. "Both junipers and rough chestnuts stand thick to the view." The season now changes to autumn, when the juniper berries are ripe, and the chestnut in its rough outer covering everywhere meets the view. Hence the meaning of the whole passage is this: Mild autumn is on the mountains; the forest and fruit trees are loaded with produce; the mountain streams are full; but without Alexis all would appear a desert. Observe here the force of *stant*, which is much stronger than *sunt* would have been.

Sua quâque sub arbore, &c. "Each under their own tree." Voss reads *sua quaque*, making *sua* an ablative, and to be pronounced as a monosyllable (*suā*). Wunderlich, in his Epistle to Heeren (p. 7), approves of this. It is very unlikely, however, that a poet of the Augustan age would adopt so rough and antiquated a mode of expression. Ennius, it is true, often employs *suo*, *suos*, *suas*, *suis*, &c., as monosyllables (*Hessel*, p. 32, 297), but Ennius and Virgil have very different ideas of the melody of verse.—*Et flumina.* "Even the rivers," *i. e.*, the very mountain streams.

57–60. *Aret ager*, &c. Thyrsis represents the whole face of nature as reviving at the approach of his Phyllis.—*Vitio moriens sitit*, &c. "The dying herbage thirsts by reason of the drought;" literally, "through the viciousness of the temperature," *i. e.*, the excessive heat, and its attendant drought.—*Liber pampineas*, &c. A more poetical mode of expressing the idea already implied in *aret ager:* the vineyards, namely, are suffering from the heat, the leaves are becoming parched, and "Bacchus has envied the shade of the vine to the hills," *i. e.*, the vine gives no longer any shade.—*Jupiter.* Taken here figuratively for the sky or upper air. (Compare *Georg.*, ii., 325.)

61–64. *Populus Alcidæ gratissima*, &c. Corydon now mentions some trees in which several deities delight, and declares that he prefers the hazel to any of them, because it is the favourite of Phyl-

lis. Thyrsis answers by an apostrophe to Lycidas, and by telling him that the fairest trees shall yield to him if he will let him have his company often.—*Alcidæ.* The poplar was sacred to Hercules, because, according to the poets, he crowned his brows with the twigs of a white poplar, growing on the banks of the Acheron, when he returned from the lower world with Cerberus.—*Laurea.* (Consult note on *Eclog.* 2, 54.)

65–69. *Fraxinus.* The ash is called, by way of eminence, the husbandman's tree, nothing being equal to it for agricultural implements, and for all sorts of poles, ladders, long handles, and other purposes which require strength and elasticity combined with comparative lightness.—*Pinus in hortis.* The pine here meant is the *Pinus sativa*, a manured pine, which is commonly cultivated in gardens. It is also found wild in Italy, particularly about the Ravenna. (*Martyn, ad loc.*)—*In fluviis.* "On the rivers' banks." Equivalent, in fact, to *ad fluvios.* (Compare *Propert.*, i., 2, 11.)

Hæc memini, &c. Melibœus now resumes his narrative, and informs us that Corydon gained the victory.—*Ex illo, Corydon,* &c. "From that time Corydon, Corydon is our man." A great difference of opinion prevails with regard to this verse. Heyne pronounces it spurious, and altogether unworthy of Virgil. Voss explains it as follows: "from that time Corydon is a Corydon for me;" making Corydon and excellence synonymous. We have given the explanation of Wagner, which appears to be the most natural one. The repetition of the proper name is meant to be emphatic, as in *Eclog.*, ii., 69: "Ah, Corydon! Corydon! quæ te dementia cepit!"

ECLOGUE VIII.

Subject.

This Eclogue, which is entitled the *Pharmaceutria*, or "Sorceress," consists of two parts, which do not appear to have any connexion with each other, except that they seem to have been sung by two shepherds who were striving together for superiority in verse. The first part, imitated from the third Idyl of Theocritus, comprehends the complaints and lamentations of the shepherd Damon for the loss of his mistress Nisa, who had preferred his rival Mopsus. In the remaining portion, which is borrowed from the second Idyl (Φαρμακεύτρια) of the same poet, the other shepherd, who is called Alphesibœus, recites the magic incantations of a sorceress, who attempts by means of these to regain the lost affections of Daphnis. This concluding part, which gives name to the whole Eclogue, is valuable, not only for its poetical beauties, but for the information which it has preserved to us concerning several superstitious rites, and the heathen notions of enchantment.

This Eclogue, according to Voss, was composed in the autumn of A.U.C. 715, when Virgil was in his 31st year.

1–5. *Pastorum musam*, &c. "We will relate the songs of the shepherds Damon and Alphesibœus." Supply *dicemus*, which is expressed shortly after in the 5th verse. Observe, also, that *musam* is here equivalent to *carmina*.—*Juvenca.* "The heifer." By synecdoche, for the entire herd, which consisted principally of female animals. (*Voss, ad loc.*)—*Quorum stupefactæ*, &c. "At the strain of each of whom the lynxes were struck with silent wonder." The ancients, as Gesner remarks, gave the name of *lynx* to various animals. Martyn thinks that the *ounce* is here meant; it would be more correct, however, to say the *caracal.* Voss is of opinion that, from the mention here made of lynxes, which, according to Pliny (xxviii., 8), were never found in Italy, and from the allusion to the *tibia*, in verse 21, &c., the scene of this Eclogue is laid in a foreign land; and this land he makes to have been Thessaly, and the region of Mount Pindus, both from the Œtean rising of Hesperus, in verse 30, and from the magic rites of which mention is made, and for which the Thessalians were famous.

Et mutata suos, &c. "And the rivers, changed as to their courses, stood still." After the rivers had flowed to the spot where the po-

etical contest took place, they stopped in their courses. (*Schirach*, p. 564, and *Voss*, *ad loc.*)

6–7. *Tu mihi seu magni*, &c. "Whether thou art now passing for me over the rocks of the great Timavus." This is addressed to Asinius Pollio, who was now on his return from the reduction of the Parthini, an Illyrian tribe. Pollio was the first that urged Virgil to the task of pastoral poetry, and the bard had already dedicated to him his fourth Eclogue. And now, when his early patron was returning home with so much glory, it was meet for the poet to send unto him again the tribute of his muse.—*Mihi*. To be construed with *superas*, not, as Heyne maintains, with *accipe*. It is what grammarians call the "*dativus ethicus*," and indicates that a thing has a certain relation to ourselves also. In the present instance it denotes the joy which the poet feels on the safe and glorious return of Pollio.

Timavi. The Timavus was a celebrated stream of Italy, in the territory of Venetia, northeast of Aquileia, and falling into the Adriatic. The poet expresses his doubt in the text whether Pollio would be found, by the poetic tribute which he here sends, at the rocky mouth of the Timavus, or, at a far more distant point, coasting along the Illyrian shore.—*Superas*. This can only be understood here in the sense of sailing over, and can have no reference, as some think, to a land march.

8–10. *Ille dies*. Observe the force of *ille* here in marking the future.—*Dicere*. "To tell of," *i. e.*, in epic, and more elevated strain than I now employ.—*Erit, ut liceat mihi*. "Shall *I ever be permitted*;" literally, "will it be that I shall be allowed."—*Sola Sophocleo*, &c. "Thy poems alone worthy of the buskin of Sophocles," *i. e.*, thy dramatic productions alone worthy of being compared with the stately and dignified tragedies of a Sophocles. Pollio, as has already been remarked, was the author of several tragedies, none of which, however, as we may infer from the present passage, had as yet seen the light.

Sophocleo cothurno. The *cothurnus*, or buskin, worn by the ancient actor in tragedy, is here taken figuratively for tragedy itself. The epithet *Sophocleo* must not be understood in such a sense as if Sophocles were the inventor of the tragic buskin. This part of the theatrical costume had been introduced by Æschylus. It contains merely a reference to the dramatist himself and his productions.

11–13. *A te principium*, &c. "From thee (was) our commencement; with thee (our song) shall end," *i. e.*, it was thou that didst first encourage me to write poetry, and to thee, therefore, shall the

last effort of my muse be consecrated.—*Inter victrices lauros.* Alluding to Pollio's victory over the Parthini, and the triumph which he was about to enjoy for it at Rome. The ivy here spoken of is the poetic kind, or the *Hedera baccis aureis*, with which bards were crowned, and hence, when Virgil entreats his patron to permit this ivy to creep among his victorious bays, he desires him, in fact, to condescend to accept of these verses in the midst of his victories.

14–16. *Frigida vix cœlo*, &c. The first part of the Eclogue now begins. The poet represents the despairing lover, Damon, at early dawn, "leaning on a tapering olive staff," and beginning his complaints with the first appearance of morning.—*Incumbens tereti*, &c. Some commentators understand *olivæ* here as said of a tree against which the shepherd was leaning, not of a staff over which he was bending. The usage of the language, however, is the other way, since, if Virgil intended to express this idea, he would have employed *recumbens*, and in that case, too, the epithet *tereti* would have lost all its force.

17–20. *Præque veniens age.* "And, preceding, usher in." A tmesis for *præveniensque age.*—*Lucifer.* "Star of morning." The Φωςφόρος of the Greeks.—*Conjugis indigno Nisæ*, &c. "Deceived by the faithless love of Nisa, who had promised to be mine." *Conjux* is here not to be taken in its literal sense, neither is it equivalent merely to *amica*, as Heyne maintains, nor to *amata*, as Jani asserts, but it denotes one who had plighted her faith and promised to be his. Observe, moreover, that *indigno amore* properly means an "unworthy affection," that is, an affection unworthy of the reliance of Damon, or, in other words, a faithless one.

Quamquam nil testibus illis, &c. "Although I have profited nothing from their being witnesses," *i. e.*, from their having been so often invoked by her as witnesses of the sincerity of her attachment. —*Alloquor.* "Call upon," *i. e.*, invoke the aid of. Heyne, less correctly, explains it by "*incusandi eos causâ.*"

21–26. *Incipe Mænalios mecum*, &c. "Begin with me, my pipe, Mænalian strains," *i. e.*, Arcadian, or pastoral strains, Mænalus being a mountain-chain in Arcadia. This is a species of intercalary verse, examples of which are also found in Theocritus and Bion, and occurs, as will be perceived, at irregular intervals. It is employed to usher in a stave or portion of the song, and is supposed to be immediately followed by some notes of the pipe, as a prelude to the particular portion of the song that comes after. There is nothing incongruous, it may be remarked, in the shepherd's leaning on a staff, and yet, at the same time, playing on the pipe, since this

could easily be done with one hand, the pipe being a single one, and of the simplest construction. The ancient painting which represents Marsyas teaching the young Olympus to play on the pipe proves this conclusively.

Mænalus argutumque nemus, &c. "Mænalus always has both a vocal grove and speaking pines." Heyne explains this by the whispering breezes, as they play amid the foliage; but Spohn and Wagner, with more propriety, make it to be an allusion to the pastoral music with which the grove continually resounds. Hence the expression in the next line, "*Semper pastorum ille audit amores.*" Mænalus was a mountain-range in the southeastern part of Arcadia, sacred to the god Pan, and considered, on account of its excellent pastures, to be one of the favourite haunts of that rural deity.

Qui primus calamos, &c. "Who was the first that suffered not the reeds to be idle," *i. e.*, he made them musical by the invention of the syrinx. (Compare *Eclog.*, ii., 32.)

26–28. *Mopso Nisa datur.* Damon now explains the full cause of his grief, the nuptials of Nisa with his more fortunate rival Mopsus; and, as he was every way unworthy of her, the most singular and unexpected unions may now, according to the disappointed lover, be expected to take place.—*Quid non speremus amantes?* "What may not we who love now expect (to be able to take place)?" *i. e.*, we may now look for anything, no matter how strange, to happen. Supply *fieri posse* after *speremus*.

Jungentur. Supply *eidem currui.* (*Voss, ad loc.*)—*Gryphes.* "Griffons." Fabulous monsters, having the body of a lion, and the head and wings of an eagle. According to Herodotus (iii., 116), they guarded the gold found in the vicinity of the Arimaspians, a Scythian race, from the attempts of that people to make themselves masters of it. (Consult *Anthon's Class. Dict.*, *s. v.* Gryphes.)—*Ævoque sequenti.* "And in another age," *i. e.*, and hereafter. Equivalent to *in posterum.*—*Ad pocula.* "To drink." Equivalent to *ad potum.* Compare *Georg.*, iii., 529, "*pocula sunt fontes liquidi.*"

29–30. *Novas incide faces.* The torches would be used, according to custom, in conducting the bride to her husband's abode. Observe that *novas* is here merely an ornamental epithet.—*Ducitur.* "Is being led home," *i. e.*, is about to be conducted to thy abode.—*Sparge marite nuces.* "Scatter the nuts, O bridegroom." The allusion is to an ancient custom among the Romans in the celebration of marriages. When the bride was brought to her husband's abode, and led to the nuptial chamber, it was customary for the bridegroom to scatter nuts among the company, especially the

younger part of them, to indicate that he now bade farewell to frivolous pursuits, and entered upon graver duties. (*Casaub. ad Pers.*, *Sat.*, i., 10.)

Tibi deserit Hesperus Œtam. "The star of eve is forsaking Œta for thee," *i. e.*, for thee eagerly desiring its approach. Œta was a celebrated mountain-chain in Thessaly, the eastern extremity of which, in conjunction with the sea, formed the famous pass of Thermopylæ. The evening star is here described as leaving Œta at the close of day, that is, as appearing above its summits at eve.

32–35. *O digno conjuncta viro*, &c. He commends the choice of Nisa ironically, and accuses her of broken vows.—*Dumque capellæ.* "And while my she-goats are so too," *i. e.*, are also objects of hatred unto thee.—*Hirsutumque supercilium.* Copied from Theocritus (*Id.*, xi., 31), where Polyphemus tells Galatea that she does not love him because he has a great shaggy eyebrow, extending from ear to ear.—*Curare mortalia.* "Cares for human affairs," *i. e.*, concerns himself about the punishment of perjury, and consequently about thee.

37–42. *Sepibus in nostris.* "Within our garden enclosure;" literally, "in our hedges," *i. e.*, in our garden enclosed by hedges. —*Parvam.* "Then a little girl."—*Roscida.* "Dewy," *i. e.*, sprinkled with morning dew.—*Dux.* "Guide."—*Cum matre.* "With thy mother."—*Alter ab undecimo*, &c. "My twelfth year had then just received me," *i. e.*, was then just begun. There is a great difference of opinion among commentators with regard to the meaning of *alter ab undecimo* in this passage, some making it signify the *twelfth*, others the *thirteenth*. The former is the more correct way of rendering. In such expressions, the term governed by *ab* must be considered as the first in the series; so that, regarding *undecimus* here as the first term, and *alter ab undecimo* as the second, the year is the twelfth, and not the thirteenth. (*Crombie, Gymnas.*, vol. i., p. 230, ed. 6.)—*Acceperat.* Heyne reads *ceperat*, which is inferior. We have given the lection of Wagner.

Ut vidi, ut perii, &c. "As soon as I beheld thee, oh! how I was undone! Oh! how a fatal error bore me away as its own!" The first *ut* has a temporal force, the second and third belong to exclamations. (*Voss, ad loc.*—*Tursell. de Partic.*, p. 1097, ed. *Schwartz.*) Heyne errs in explaining the passage by "*cum vidi, tum statim exarsi.*" Voss correctly denies this to be Latin. The whole passage is imitated from Theocritus (*Id.*, ii., 82), Χ' *ὡς ἴδον, ὡς ἐμάνην! ὥς μευ περὶ θυμὸς ἰάφθη Δειλαίας!* and again (*Id.*, iii., 42), *Ὡς ἴδεν, ὡς ἐμάνη! ὡς ἐς βαθὺν ἅλλετ' ἔρωτα!*

Error. In allusion to the bewildering influence of love. Hence the force of *abstulit:* bore me away from myself, from my calmer self.

43–45. *Nunc scio,* &c. (Compare Theocritus, *Id.*, iii., 15: Νῦν ἔγνων τὸν Ἔρωτα.)—*Cotibus.* The earlier form for *cautibus.* (Compare *Priscian,* i., 9, 52, p. 562, ed. *Putsch.*, and *Schneider, Lat. Gr.*, i., 1, p. 59.)—*Tmaros.* A mountain of Epirus, called also Tomarus, at the foot of which stood Dodona.—*Rhodope.* A mountain-range of Thessaly, forming, in a great degree, its western boundary.—*Garamantes.* A people of Africa, occupying, as the ancients believed, the extreme parts of that continent beyond Gætulia. (Compare *Æn.*, iv., 365.)—*Edunt.* "Bring forth," *i. e.*, give being to. The present is here employed for the past tense, in order to impart an air of greater animation to the narrative. (*Wunderlich, ad loc.; Wagner, ad Eleg. ad Messal.*, p. 27.)

47–50. *Matrem.* Medea is meant, who destroyed the two sons whom she had by Jason. This was done on account of the marriage of Jason with the daughter of Creon, king of Corinth, and his consequent abandonment of Medea.—*Crudelis tu quoque,* &c. The shepherd accuses the God of Love of cruelty, in having compelled a mother to destroy her own children; but then he confesses, at the same time, that the mother also was cruel. After this he raises a question whether there were greater wickedness in Cupid, or greater cruelty in the mother, and concludes that the crime was equal.

Crudelis mater magis, &c. Heyne thinks that this line and the one which follows are interpolations. They are successfully defended, however, by Wagner.

52–57. *Nunc et oves,* &c. Imitated from Theocritus (*Id.*, i., 132–136). The shepherd now returns to the absurdity of this match of Nisa with Mopsus, and declares that nothing can seem strange after this unequal match.—*Aurea mala.* (Consult note on *Eclog.*, iii., 71.—*Narcisso.* (Consult note on *Eclog.*, v., 38.)—*Pinguia corticibus,* &c. "Let the rich amber exude from the bark of the tamarisk." Amber, as well as any resin exuding from trees, may, with the same propriety, be termed "*pinguis,*" as wax and honey; literally, "let the *fat* amber," &c.

Certent et cycnis, &c. The ancients imagined that the swan sang sweetly at the time of its death.—*Sit Tityrus Orpheus,* &c. "Let Tityrus be another Orpheus: an Orpheus in the woods, an Arion amid the dolphins." Let Tityrus, rude in song, become a second Orpheus; let him be as melodious as Orpheus was amid the wild beasts and the forests, as melodious as Arion was amid the dolphins in the sea.—*Arion.* A celebrated musician, and native of Methym-

ne, in the Island of Lesbos. When sailing, on one occasion, from Tarentum to Corinth, with a large amount of money which he had accumulated by his professional skill, he was compelled by the seamen to deliver up to them his treasures, and take his choice either of killing himself or of leaping into the sea. He chose the latter alternative, but begged of them to allow him to play one tune before he jumped overboard. To this they assented. Arion, accordingly, went through his performance, and then threw himself into the sea; whereupon, says the legend, a dolphin took him up on its back and bore him safely to land.

58–60. *Omnia vel medium*, &c. "Let all things become very mid-ocean," *i. e.*, let the deep waters of the sea cover all things. Theocritus has πάντα δ' ἔναλλα γένοιντο, "let all things, too, become completely changed." (*Id.*, i., 134.) Can it be supposed that Virgil either did not understand this verse of Theocritus, or, possessing an incorrect copy of the Greek poet, pronounced the adjective ἔναλα, *enhāla*? or how can we account for "Omnia vel *medium* fiant *mare*," in his imitation of Theocritus? (*Hickie, ad Theocr.*, i., 134.)

Vivite. "Fare ye well."—*Speculâ.* "The top." So called from its being a look-out place, or place of observation. (Compare the corresponding usage in the Greek σκοπιά.)—*Extremum hoc munus*, &c. "Take this last gift of a dying man." This is addressed to Nisa, and the reference is, not, as Heyne supposes, to this last poetical effusion of Damon's, but to his death, which he thinks will be an acceptable offering to the cruel fair one.

62–63. *Vos, quæ responderit*, &c. The poet, having recited these verses of Damon's, declares that he is unable to proceed any farther, by his own unassisted endeavours, and therefore calls upon the Muses to relate the answer of Alphesibœus.—*Non omnia possumus omnes.* "We cannot all do all things." *Omnis*, *multus*, and words of similar import are often repeated in this way. (Consult *Beier, ad Cic., de Off.*, i., 17.)

64–65. *Effer aquam*, &c. Alphesibœus assumes the character of a sorceress, who is about performing a magical sacrifice, in order to bring her beloved home, and regain his love which she had lost. These words of the sorceress are addressed to her assistant, whose name we afterward find to be Amaryllis. The water brought out is lustral water, to be employed in the sacrifice.—*Et molli cinge*, &c. The fillet is here called soft because made of wool. Altars were adorned not only with fillets, but also with garlands and festoons. The fillets were used partly because they were themselves ornamental, and partly for the purpose of attaching the festoon to the

altar. The altar represented in the following cut shows the manner in which the festoons were commonly suspended.



Verbenasque pingues. "The rich vervain." *Verbena* is sometimes employed to denote a specific plant, namely, the vervain, which was held sacred among the Romans. At other times it is used to designate any herb brought from a consecrated place, and also any plants, &c., used in decking altars. The epithet *pingues* shows that the first meaning is the one required by the present passage.—*Mascula thura.* "Male frankincense." The ancients called the best sort of frankincense *male.* As regards the peculiar force of *adolere*, consult note on *Æn.*, i., 704.

66–68. *Conjugis ut magicis*, &c. "That I may try to subvert by magic rites the sound senses of him who once promised to be mine," *i. e.*, may inspire him with the phrensy of love, may turn away his senses from their sound and ordinary course. Some understand this to mean, may turn away his senses from some other object of affection; but the epithet *sanos* appears to oppose this idea. As regards the force of *conjugis* here, consult note on verse 18.—*Nihil hic, nisi carmina desunt.* "Nothing is wanting here but incantations," *i. e.*, all the magic preparations are now made, and

nothing is wanting but the words that are to be sung by the sorceress, and that form the magic charm, or formula.

69–71. *Ducite ab urbe domum*, &c. An intercalary verse. (Consult note on verse 21.) It is here employed to introduce each time a new charm or incantation.—*Carmina vel cælo*, &c. In this paragraph are enumerated the various powers of these superstitious verses or charms.—*Circe.* A celebrated enchantress, who turned the companions of Ulysses into swine.—*Ulixi.* Old form of the genitive. The old form of the nominative was *Ulixeus* (from the Greek 'Οδυσσεύς), the genitive of which was *Ulixeï*, contracted into *Ulixeī*, whence by a slight change came *Ulixi*.—*Cantando.* For *incantando*.—*Rumpitur.* "Is burst." (Consult *Jahn, ad loc.*)

73–75. *Terna tibi hæc primum*, &c. "First I surround thee with these three pieces of list, distinguished from each other by three colours." By *licia* are meant the list at the end of the web. Observe that while the sorceress utters these words, she binds the three pieces of list around a small image of Daphnis, which she holds in her hands, and afterward carries around the altar.—*Effigiem.* "Thy image."—*Numero deus impare*, &c. "The deity delights in an uneven number." The number three was held sacred, and played an important part in sacred rites.

77–81. *Necte tribus nodis*, &c. "Tie three colours with three knots," *i. e.*, tie three threads or strings of different colours.—*Amarylli.* Amaryllis is the name of her attendant.—*Limus ut hic durescit*, &c. "As this clay hardens, and as this wax melts," &c. The sorceress has two images of Daphnis, one of clay, and the other of wax, both of which are placed in the same fire on the altar. The one of course hardens, the other melts; and in the same way Daphnis is to become firm in his attachment to her, and yet, at the same time, to melt with love.

82–83. *Sparge molam*, &c. "Sprinkle the salted meal, and burn with bitumen the crackling bays." The sorceress now enters on a new charm. The salted meal is sprinkled upon the image or images of Daphnis, and branches of bay, smeared with bitumen, are burned. The *mola salsa*, as it was called, consisted of roasted barley meal mixed with salt. This was sprinkled upon the head of the victim before it was killed; and in the present instance is sprinkled on the image of Daphnis, the victim of the magic sacrifice which is now going on. The bays were burned, also, in order to consume the flesh of the person on whose account these rites were performed; and the bitumen was added to make a fiercer flame.—*Lauros.* With regard to the ancient *laurus*, consult note on *Eclog.* ii., 54.

In Daphnide. "On Daphnis," *i. e.*, on the image of Daphnis. (*Voss, ad loc.* Compare Theocritus, *Id.*, ii., 23: ἐγὼ δ' ἐπὶ Δέλφιδι δάφναν Αἴθω.)

85–90. *Daphnin.* Supply *teneat*, which is expressed in verse 89. —*Qualis.* "As is that." Supply *is est.*—*Propter aquæ rivum.* "By some stream of water."—*Ulvâ.* "Sedge." Some editions have *herbâ*, but, as Martyn remarks, *ulvâ* seems a much more proper word in this place; for the heifer is represented as weary of her pursuit, and lying out obstinately in the fields. To have made her rest on the green grass, would have been rather a pleasing image, contrary to what was here evidently intended; but it agrees very well with the design of this description, to suppose her lying down on the coarse sedge, in a marshy place, by the side of a slow rivulet.

Perdita. "Distracted." Heyne thinks it doubtful whether this belongs to what goes before or comes after. No such doubt, however, ought to exist, as the term is evidently an addition to what precedes, and is to be inclosed within commas, according to Wolf's principle of punctuation.—*Seræ nocti.* An elegant expression. As if ordered by the shades of night to depart. The reading *serâ nocte* is far inferior.

91–93. *Has exuvias.* "These articles once worn by him." *Exuviæ* is here a general term for any article worn on the person, whether of clothing or ornament. The sorceress proceeds to a new species of incantation, the burying of these *exuviæ* of Daphnis under the threshold, to make him return to her. As regards the term *exuviæ*, consult note on *Æn.*, iv., 495.—*Debent hæc pignora Daphnin.* "These pledges owe me Daphnis." She expects, as a natural consequence of her burying these pledges, that they will cause Daphnis to return. The *exuviæ*, therefore, in this sense, are bound to give her Daphnis.

95–100. *Has herbas*, &c. She now proceeds to extol the power of the magical herbs and drugs which she has procured.—*Hæc Ponto lecta venena.* "These drugs gathered in Pontus." Pontus, strictly speaking, was a country of Asia Minor, bounded on the north by the Euxine, and on the east by Colchis. Here, however, it is taken in a more general sense for Colchis itself, a country famed in antiquity for its poisons and magic drugs, and the native region of Medea, the celebrated sorceress.—*Plurima.* "Very many such." —*Lupum fieri.* Compare the *loup-garu* of modern sorcery.—*Satas messes.* "The sown crops," *i. e.*, the grain sown for future harvests.

101–104. *Fer cineres*, &c. "Carry the ashes forth, Amaryllis, and throw them into the running stream, and over thy head; nor

look behind thee (while so doing)." The sorceress, not having had success in her previous incantations, now proceeds to her most powerful charm. The ashes here meant are those of the vervain, frankincense, bays, &c., that have been burned on the altar. The attendant is to turn her back while she throws these into the river, and she is to throw them, moreover, over her head. Servius says, that the ashes were thrown in this manner, in order that the gods might receive them without showing themselves, which last they only did on very special occasions, "*ex nimiâ necessitate.*"

Aggrediar. "Will I assail," *i. e.*, strive to conquer him to my love.—*Nihil ille deos*, &c. The gods here meant are those accustomed to be invoked in magic rites. The sorceress seems, by the language here employed, to mean that hitherto there has not appeared any sign of good success in her incantations, and that she now depends more upon this scattering of the ashes than upon anything that has thus far been done.

105–109. *Aspice*, &c. The exclamation of the sorceress herself, who proceeds to aid Amaryllis in removing the ashes from the altar, but, before this can be effected, a flame breaks forth from the ashes that have just begun to be disturbed.—*Ferre.* "To carry them away."—*Bonum sit!* "May it be a portent of good!"—*Nescio quid certe est.* "'Tis certainly something or other," *i. e.*, it is certainly an omen of something or other having happened, though, whether for good or evil, I know not.—*Et Hylax.* "Hylax too." The barking of the dog is a sign that he perceives his master coming home.—*Ipsi sibi somnia fingunt.* Compare Publius Syrus: "*Amans quod suspicatur, vigilans somniat.*"—*Parcite.* "Spare him," *i. e.*, Daphnis. She entreats the charms to cease from their powerful influence over Daphnis, who is now coming unto her from the city. With *parcite*, therefore, supply *illi*.

ECLOGUE IX.

Subject.

This Eclogue gives more insight than any of the others into the circumstances of the early life of the poet. Virgil, after having been, for a short time, reinstated in his patrimony, was again dispossessed by the violence of the centurion Arrius, and had himself nearly fallen a victim to the fury of that soldier. He, in the mean while, yielded to the force of circumstances, and took his departure for Rome, enjoining on the person who had charge of his farm to offer no resistance, and to comply with all the orders of Arrius, as if he had been his legitimate master. The scene of the Eclogue is laid during this period. Mœris, who represents the *villicus*, or grieve, but, according to Catrou, the father of Virgil, is introduced carrying his kids from the farm to Mantua, for behoof, it may be supposed, of the intrusive centurion. Lycidas, a neighbouring shepherd, who is fond of poetry, meets him on the way. Mœris complains of the distresses of the times, and recounts his own misfortunes, and those of his master, Menalcas, by whom our poet represents himself. This turns the subject to the poems of Menalcas, and each rehearses, from memory, some fragments of his verses. These are altogether unconnected, and are almost literally translated from Theocritus, but they are among the happiest of Virgil's imitations, and assemble together some of the loveliest objects of wild, unadorned nature. (*Dunlop, Hist. Rom. Lit.*, vol. iii., p. 114.)

According to Voss, this Eclogue was composed in the summer of A.U.C. 714, Virgil being then in his 30th year.

1–6. *Quo te Mœri, pedes?* "Whither do thy feet lead thee, Mœris?" Supply *ducunt*, which may be easily implied from *ducit*, which follows. It is more usual, however, to omit the verb in the second clause of the sentence, and express it in the first.—*Urbem.* Mantua.—*O Lycida, vivi pervenimus*, &c. "O Lycidas, we have lived to see the time, when a total stranger, as the possessor of our little farm, what we never apprehended, should say," &c.; more literally, "we have come alive to that pass, that a stranger," &c. Hence, *pervenimus* is equivalent here to *pervenimus eo.*—*Advena.* Consult Introductory Remarks.—*Nostri.* If Mœris be the *villicus*, or superintendent, the term *nostri* here will be employed like *nostris*, in *Eclog.*, i., 8. — *Quod nunquam*, &c. Wagner prefers *quo nun-*

quam, &c., *i. e.*, *quo nunquam veriti sumus pervenire.*—*Coloni.* "Cultivators of the soil," *i. e.*, landholders.

Victi. "Overcome," *i. e.*, constrained to yield to the power of a lawless soldiery. Alluding to the veterans, unto whom the lands had been assigned.—*Quoniam Fors omnia versat.* "Since Fortune overturns all things."—*Hos illi*, &c. "We are conveying these kids unto that man, and no good may the gift do him." The new possessor is supposed to reside at Mantua, and the kids are a part of the produce of his newly-acquired farm.—*Quod nec vertat bene.* We have here given the arrangement of Wagner, as far more musical than the old reading, *bene vertat*, which gave the line a most intolerable rhythm, namely, *Hós illí* | *quod néc bene vertat* | *míttimus hædos.* Observe that *quod nec vertat bene* is an old form of imprecation, often occurring.—*Mittimus.* In the sense of *ferimus*, just as *inferias mittere* is the same as *ferre inferias.*

7–10. *Subducere.* "To decline," *i. e.*, to terminate in the plain. We have here a description of Virgil's farm, which sloped down from the high-grounds to the banks of the Mincius and the beech-trees planted there. (Compare *Eclog.*, i., 52.)—*Mollique jugum demittere clivo.* "And to slope their brow with easy descent."—*Jam fracta cacumina.* "Now mere broken tops." The reference is to the effect of age, as clearly indicated by the particle *jam.*—*Omnia.* "All the grounds."—*Menalcan.* Virgil is supposed to mean himself by Menalcas. (Consult Introductory Remarks.)

11–16. *Audieras? et fama fuit.* "Hadst thou heard? and there was even a report (to this effect)." We have placed an interrogation after *audieras*, with Wagner, as far more spirited than the common punctuation, which is a semicolon.—*Chaonias columbas.* "Chaonian pigeons," *i. e.*, Dodonean pigeons. Dodona was a celebrated city and oracle of Epirus, and as the Chaones were at one time the most powerful and warlike people of Epirus, and at an early period inhabited, among other places, Dodona, the epithet Chaonian becomes equivalent here to Dodonean. Now at Dodona, according to a legend alluded to by Herodotus, two black pigeons in early days gave oracular responses; and hence Chaonian becomes in the text an ornamental epithet, and "Chaonian pigeons" mean pigeons in general.

Quod, nisi me, &c. "And had not a crow, on the left hand, previously warned me, from a hollow holm-oak, to cut short the rising dispute in any way," *i. e.*, on any terms. With *quâcumque* supply *ratione* or *viâ.* As the Roman augur faced the south in taking auspices, all omens on the left were lucky, coming as they did from

the east, where the heavenly motions originated; unless other circumstances altered their character. In the present instance the omen becomes unlucky, because the note of the owl proceeds from a hollow or decayed tree. (*Voss, ad loc.*) Observe that, as the Grecian augur faced the north, omens on the *right* were regarded as lucky by that nation, because the right side faced the east; the contrary being the case with the Romans.

17–22. *Cadit in quemquam*, &c. "Does so great a crime enter into the mind of any one?" — *Tua solatia.* "Thy consolatory strains," *i. e.*, thy strains so sweetly consoling to pastoral ears. Voss compares *Eclog.*, v., 20 and 40.—*Quis spargeret? . . . . . . induceret*, &c. The idea intended to be conveyed is this: He can sing with so much truth and sweetness of these themes, as actually to seem to bring the objects themselves before the eyes of the hearer. Compare *Taubmann, ad loc.*: "*Caneret eâ quidem arte, ut res ipsas ante oculos ponere videatur.*"

Vel quæ sublegi, &c. "Or (sing those verses) which I on a late occasion, silently listening, gathered from thee not perceiving it." Compare the explanation of Heyne: "*Quis caneret ea, quæ nuper, te non sentiente, ex te didici?*" The ellipsis in the text is to be supplied as follows: *vel quis caneret ea carmina, quæ*, &c.—*Quum te ad delicias*, &c. "When thou wast hieing to Amaryllis, the delight of all of us," *i. e.*, of the whole neighbourhood, whom all, both old and young, admire. The speaker, it will be remembered, is somewhat advanced in years. (Compare verse 51.)

23–25. *Tityre, dum redeo*, &c. He now gives a specimen of his friend's songs. In this Eclogue, Virgil takes occasion to introduce several little pieces as fragments of his other writings. This before us is a translation of a passage in Theocritus (*Id.*, iii., *seqq.*). —*Dum.* "Until."—*Brevis est via.* "The distance is short," *i. e.*, I am only going a little way.—*Inter agendum.* "While driving them."—*Occursare.* "How you come in the way of."

26–29. *Immo hæc.* "Nay, those rather."—*Vare, tuum nomen*, &c. Another short specimen. The idea intended to be conveyed by it is this: If Mantua shall only be saved from destruction, thy name, O Varus, shall be celebrated throughout all the Mantuan territory. Varus would appear from this to have exerted his authority in shielding, to some extent, others besides Virgil from the violence of the veterans of Augustus.—*Superet modo Mantua nobis.* "If Mantua only survive for us," *i. e.*, if we Mantuans only escape the ruin which threatens us from these lawless new-comers.

Mantua væ miseræ, &c. Cremona had unfortunately espoused

the cause of Brutus, and thus peculiarly incurred the vengeance of the victorious party. But as its territory was not found adequate to contain the veteran soldiers of the triumvirs, among whom it had been divided, the deficiency was supplied from the neighbouring district of Mantua.—*Cantantes cycni.* The swan was fabled to sing beautifully at the approach of death, and hence the name of Varus will be wafted by the music of the dying swans, as they soar away into upper air, even unto the stars. What serves to heighten the effect of the image, is the circumstance that the country near Mantua abounded in swans. (Compare *Georg.*, ii., 199.)

30–32. *Sic tua Cyrneas*, &c. A well-known form of expressing a conditional wish. "Begin (to sing), if thou hast aught (to impart in song); so (*i. e.*, and if thou comply with my request) may thy swarms avoid the yews of Corsica;" literally, "the Cyrnēan yews," Cyrnos (Κύρνος) being the Greek name of Corsica. According to Servius, the Island of Corsica abounded in yew-trees, and Cyrnean is here to be taken as a general name for the whole species, even when growing elsewhere, as in the present instance near Mantua. The yew-tree is injurious in honey-making, the honey made of it being bitter, and the Corsican honey in particular was allowed, by common consent, to be very bad of its kind. Virgil, as appears from the present passage, ascribes this to the yew-trees which grew there; Ovid, on the other hand, makes it to have been owing to the hemlock.—*Cytiso.* Consult note on *Eclog.*, i., 79.

33–34. *Pierides.* Consult note on *Eclog.*, iii., 85.—*Vatem.* "Inspired." Observe here the distinction between *poeta* and *vates*, the former having reference merely to poetic skill; whereas the latter has more or less of a religious idea connected with it, in addition to that of powers of song. (*Dœderlein, Lat. Syn.*, vol. v., p. 101.) The etymology of *vates* is doubtful. Its un-Latin termination of *-es* for the masculine shows clearly that it is a word of foreign origin. It is to be deduced, most probably, from φάτης, Doric for φήτης (compare προ-φήτης), though, according to one of the ancient grammarians, its earlier form was *vacius*. (*Aper, de verb. dub. in Gramm. Lat.*, p. 2250, ed. *Putsch.*)

35–36. *Vario.* Varius and Cinna were two eminent contemporary poets, and Lycidas says that he cannot look upon himself as a really inspired poet, because he is not yet able to write such verses as are worthy of the two individuals just named. Varius had distinguished himself by various poetic efforts, but his chief title to fame rested on his tragedy of Thyestes, now lost, which Quintilian says (x., i., 98) was worthy of being compared with any similar production among

the Greeks. He is eulogized by Horace (*Od.*, i., 6). Cinna had written a poem entitled "*Smyrna*," which it had taken him nine whole years to polish and correct. (Compare *Catull.*, xcv., and consult, in particular, the two dissertations of Weichert, "*De C. Helvio Cinnâ*," Grimmæ, 1822.)

Sed argutos inter, &c. "But to scream like a goose among the tuneful swans." According to Servius, the poet has here a hit at a contemporary poet named *Anser*. He is followed in this by Spohn, Voss, and Weichert.

37–38. *Id quidem ago.* "That very thing I am endeavouring to do," *i. e.*, to begin some strain. The reference is to "*incipe, si quid habes*," in verse 32.—*Neque.* For *non enim.*

39–43. *Huc ades, O Galatea*, &c. These five lines are an imitation of a passage in the 11th Idyl of Theocritus, where the Cyclops Polyphemus addresses the nymph Galatea.—*Quis est nam ludus*, &c. "For what pleasure is there in the waters." Galatea is a sea-nymph, and she is here invited to forsake the ocean for the greater pleasures of the land, the beauties of which are then described.—*Hic ver purpureum.* "Here reigns the purple spring." The term "purple" is here equivalent merely to "bright," and the spring is so called from the bright-hued flowers which it pours forth. The Roman poets often use the adjective *purpureus* in the sense of "bright," "sparkling," "beautiful," &c. (Consult *Burmann, ad Anthol. Lat.*, vol. i., p. 267.)

Candida populus. "The silver poplar:" called by the Greeks, ἡ Λευκή.—*Umbracula.* "A thick bower." Observe the force of the plural.—*Feriant sine.* For *sine ut feriant.*

44–45. *Quid, quæ*, &c. "(But) what were those verses which I heard thee singing by thyself at the calm eventide." The reference is to clear calm weather, or, in other words, to a serene evening. (Compare *Burmann, ad loc.*)—*Sub.* The literal force of this preposition here has reference to the shades of evening *covering* the earth.—*Numeros.* "The numbers," *i. e.*, the rhythm or cadence, as marked off by the *ictus*. (*Voss, ad loc.*)

46–47. *Daphni.* Daphnis is here only a fictitious name of some pastoral acquaintance.—*Quid antiquos*, &c. He admonishes Daphnis that there is no occasion for him to regard the old rules of observing the heavens with respect to agriculture, because the new star of Cæsar will be alone sufficient for the husbandmen.—*Dionæi processit Cæsaris astrum.* "The star of Dionean Cæsar has come forth," *i. e.*, has come forth from Olympus to run its course in the heavens. Dione was one of the Nereids, and, according to Homer

(*Il.*, v., 370), the mother of Venus by Jupiter. Venus was the mother of Æneas, who was the father of Ascanius, or Iulus, and from this last the Julian family claimed to be descended. Julius Cæsar, therefore, being of this race, is here called "Dionean Cæsar." The star alluded to in the text is the famous *Julium sidus*, so often referred to by the Roman poets. A remarkable star, or, more correctly speaking, comet, appeared for seven days together, after the death of Julius Cæsar, which was regarded by the lower orders as a sign that his soul had been received into the heavens, the star having been the vehicle for transporting the same. Hence Augustus added a star to all the statues which he raised in commemoration of the deification of his uncle, and hence, too, the star that appears so frequently on the medals of the Julian line. Halley conjectured that the comet of 1680 was this same one, and that its period was 575 years.

48–50. *Quo segetes gauderent*, &c. "By which the sown fields might rejoice with their crops, and by which the grape might acquire its (proper) hue on the sunny hills." The influence of this new star is to be highly favourable to agriculture, and its subsequent risings are to portend rich harvests. Observe the employment of the imperfect subjunctive here to denote a repeated action, what is to take place year after year, where in Greek the optative would be used.—*Duceret.* Equivalent to *duceret in se*, *i. e.*, *sensim acciperet.*—*Apricis in collibus.* A sunny exposure is requisite for the vine.—*Insere.* "Plant." Not "ingraft," because a tree, when ingrafted, produces fruit very soon; whereas a slow production is here meant.

51–54. *Fert.* "Bears away with it," *i. e.*, consumes or destroys. —*Animum quoque.* "Even the memory itself." We must suppose that Mœris stops with his song at the end of line 50, from a failure of memory, and cannot complete what he had begun; he remarks, therefore, with a sigh, that old age is beginning to steal upon him.—*Puerum.* "When a boy."—*Longos condere soles.* "Spent long summer days;" more literally, "closed long suns," *i. e.*, saw long suns sink to rest.—*Oblita mihi.* "Are forgotten by me." Observe the Hellenism in *mihi* for *a me*, and also the passive usage of *oblitus*, the participle of a deponent verb. (*Ruddimann, Inst.*, vol. i., p. 289, ed. *Stallb.*)

Lupi Mœrin videre priores. "The wolves have seen Mœris first," *i. e.*, before he has seen them, and this is the reason why he has lost his voice. This expression alludes to a notion which prevailed among the ancient Italians, that if a wolf saw any man first, it de-

prived him of his voice for the time. If, on the other hand, the man saw the wolf first, the wolf became mute for the instant. Servius informs us, that from this is derived the proverbial expression *lupus in fabulâ*, which is used when a person appears of whom the company have been talking, and who thereby cuts off the discourse. In Theocritus (*Id.*, xiv., 22), a person who remains silent is said to have seen a wolf (λύκον εἶδες); but there is evidently some error here in the text, and we must read, with Schaeffer, λύκος εἶδέ σ', "a wolf has seen thee."

Satis referet tibi. "Will repeat to thee often enough."

56–62. *Caussando nostros*, &c. "By making these excuses, thou puttest off for a long time our gratification (in hearing thee)." Lycidas looks upon this loss of memory as a mere pretence, and therefore presses Mœris to go on. He urges the stillness of the evening, and their having gone half their journey already, as arguments for sitting down a little, and adds that they shall reach the city in good time. But if Mœris is afraid the night should prove rainy, he tells him they may sing as they go along, and offers to relieve him of his load. Mœris persists in not singing any more, and exhorts him to wait with patience for the return of Menalcas.

Omne stratum silet æquor. "The whole lake lies smooth and still." Referring to the lake into which the Mincius spreads near Mantua.—*Omnes ventosi*, &c. "Every breath of murmuring wind is lulled."—*Hinc adeo media*, &c. "From this point, too, our journey is equally divided," *i. e.*, we have now accomplished one half of our route.—*Bianoris.* Bianor, otherwise called Ocnus, son of the river-god Tiber, and of Manto, the daughter of Tiresias, is said to have founded Mantua, and to have called it after his mother.—*Densas stringunt frondes.* "Are stripping off the thick leaves." This was done in order to promote the growth of the vine, which the thick foliage of the trees around which they twined would otherwise have retarded.—*Tamen.* "Notwithstanding."

63–67. *Pluviam colligat ante.* "Bring on rain before (we get there)."—*Cantantes licet*, &c. "We can pursue our route, singing all the while; the way is (thus) less tedious." Heyne reads *lædat*, but the sense evidently requires the indicative.—*Ut eamus.* "In order that we may (so) pursue it."—*Hoc fasce.* "Of this burden." Referring to the kids which he was carrying.—*Plura.* Supply *dicere*.

Et, quod nunc instat, &c. "And let us attend to that which now is pressing," *i. e.*, which demands my immediate care. He alludes to the conveying of the kids to the new possessor of the farm.—*Ipse.* Menalcas.

ECLOGUE X.

Subject.

Cornelius Gallus, the celebrated elegiac poet, was enamoured of a female called Lycoris, who, under the name of Cytheris, had been beloved by Marc Antony and Brutus. It was for her that Gallus had composed his elegies; but she had now forsaken him to follow a more favoured suitor, who was at this time employed on a military expedition beyond the Alps. Gallus, who was then in early youth, felt deeply affected by her loss. Virgil accordingly introduces him in this Eclogue as a shepherd, who, reclining under a solitary rock in Arcadia, bewails the inconstancy of his mistress. The poet describes the swains of Arcadia, the rural deities, and even Apollo himself, as coming to Gallus, and attempting, though vainly, to console him in his affliction. In his address to the shepherds, he wishes that his lot had been humble like theirs; and then, in his pathetic expostulations with his mistress, he presents a striking picture of the sufferings to which his unhappy passion had exposed him. The various resolutions of a desponding lover are successively described, and are such as disappointed passion naturally produces—wild, tender, and inconstant. He first thinks of renewing his poetical studies; then suddenly determines to quit the world, and seek out some melancholy retirement, where he may conceal himself among the dens of wild animals, and console himself with carving the name of Lycoris on the trees. He next breaks into a resolution of employing himself in the pleasures of the chase; but at length recollects, with a sigh, that none of these amusements will cure his passion. The plan of the Eclogue is a little fantastical, but it is written with much sweetness, and we find in it some of the most musical and touching verses that have flowed from Virgil. *Dunlop, Hist. Rom. Lit.*, vol. iii., p. 120, *seq.*

According to Voss, this Eclogue was composed in the spring of A.U.C. 717, Virgil being then in his 33d year.

1–2. *Extremum hunc, Arethusa,* &c. "Concede, O Arethusa, this last effort unto me," *i. e.*, grant that this last effort of mine may be a successful one. Favour this my last attempt. (Compare the explanation of Wunderlich: "*Permitte ut in extremo hoc argumento elaborem, atque in eo me adjuves.*") Voss supposes that Virgil was now beginning to bend his energies upon the poem of the Georgics, and that

he gave to the world in this year (A.U.C. 717) a selection from his previous pastoral productions, under the title of *Eclogæ*, or "Eclogues," of which the present one was the last.—*Arethusa.* Instead of invoking the Muses, the poet addresses a Sicilian nymph, Arethusa, who presided over a fountain of the same name, in the island of Ortygia, off the coast of Sicily, and lying near and forming part of Syracuse. The propriety of this is shown by the circumstance of the present Eclogue being an imitation, in a great degree, of the first Idyll of Theocritus, a Sicilian poet.

Pauca meo Gallo, &c. "(Concede) a few things (unto me) for my Gallus, but which Lycoris herself may read. (Yes), songs are to be sung; who will refuse songs to Gallus?" *i. e.*, who will refuse to tell of him in song? We have adopted in this passage the punctuation recommended by Wagner (*Eleg. ad Messal.*, p. 68), and followed by him in his edition of Virgil. The old pointing has a period after *laborem*, and a comma after *Lycoris*, so that, according to it, the meaning will be, "a few strains are to be sung for my Gallus," &c. This, however, is extremely awkward, and gives the Eclogue a double exordium in the first and second lines.

Legat ipsa Lycoris. That she may blush, namely, for her perfidy and fickleness, and grieve at having abandoned one so constant and true.

4–5. *Sic tibi*, &c. "So may bitter Doris not intermingle her waters with thee, when thou shalt glide beneath the Sicilian waves." As regards the force of *sic* here, consult note on *Eclog.*, ix., 30.—*Doris amara*, &c. Doris, the daughter of Oceanus and Tethys, is here taken for the sea, and the legend alluded to by the poet is as follows: The god of the Alpheus, a river of Elis, became enamoured of the nymph Arethusa, who, flying from his pursuit, was turned by Diana, out of compassion, into a fountain. She made her escape under the sea to Ortygia, an island adjacent to Sicily, where she rose up; but the Alpheus pursued her by the same route, and mingled his waters with hers at the fountain-head in the island just named. The poet here wishes that, in her passage under the sea, the briny waves of the latter may not intermingle with her pure and crystal waters.

6–8. *Sollicitos amores.* "The anxious love," *i. e.*, making his bosom the abode of anxiety and care.—*Simæ capellæ.* "The snub-nosed kids." (Compare Theocritus, σιμαὶ ἔριφοι.)—*Non canimus surdis*, &c. Even if Lycoris will not listen, yet the song will be repeated by echo in the woods.—*Respondent.* "Re-echo."

9–12. *Quæ nemora*, &c. Imitated from Theocritus (i., 66).—*Na-*

ides. From the Greek Ναΐδες. The reading *Naïades* mars the metre, since it is a quadrisyllable, from the Greek Ναϊάδες.—*Indigno amore.* "By a love that he ill deserved," *i. e.*, he was worthy of a better and more fortunate passion.—*Peribat.* The indicative seems here required by the sense, and is far superior to the common reading *periret.*

Parnassi. (Consult note on *Eclog.*, vi., 29.)—*Pindi.* Pindus, like Parnassus, was sacred to the Muses. The name was applied to a mountain range separating Thessaly from Epirus. As the Naïdes were fountain-nymphs, and are here mentioned in connexion with Parnassus and Pindus, the poet would seem to refer to the fountains and streams of these two mountain ranges. Voss thinks that the Muses themselves are meant.—*Aonie Aganippe.* "The Aonian Aganippe," *i. e.*, the Bœotian fountain of Aganippe. This was a celebrated fountain of Bœotia on Mount Helicon, sacred to the Muses. The epithet Aonian has reference to the Aones, the earlier inhabitants of Bœotia. We have given *Aonie Aganippe* with Heyne, as in closer accordance with the Greek form (Ἀονίη Ἀγανίππη) than the common reading *Aonia Aganippe*, or that of many editions, *Aoniæ Aganippæ.*

13–15. *Illum etiam lauri,* &c. A strong expression, as Martyn remarks, of the poet's astonishment at the neglect which the nymphs showed of the distress of Gallus. He insinuates his surprise that the nymphs, who inhabited the hills and fountains sacred to Apollo and the Muses, should slight so excellent a poet, when even the woods and rocky mountains lamented his misfortunes.—*Pinifer Mænalus.* The scene now changes to Arcadia, and the remainder of the Eclogue is adapted to Arcadian habits and customs. Mænalus, as already remarked (note to *Eclog.*, viii., 22), was a mountain range in the southeastern part of Arcadia, sacred to the god Pan.—*Lycæi.* Lycæus was a mountain range in the southwestern angle of Arcadia, sacred to Pan, who had a temple on it, surrounded by a thick grove. On the summit was an altar to Jupiter, that deity having been born there, according to an Arcadian legend. The presence of Gallus in Arcadia, however, must be regarded as a mere poetic fiction. (Consult Introductory Remarks.)

16–18. *Nostri nec pœnitet illas,* &c. "Neither does it shame them of us, nor, O divine poet, let it shame thee of the flock; even the beautiful Adonis fed sheep by the river's side." More freely, "neither are they ashamed to share our griefs," &c. The meaning, according to Burmann, is simply this: the sheep are contented with us as their shepherds, they are pleased with our strains, and

now, too, they disdain not to share our sorrows. Do not thou, therefore, regard the care of these as at all unworthy of thee, nor complain that I have here represented thee, my Gallus, under the character of a shepherd. Even the beautiful Adonis, the loved one of Venus, disdained not a shepherd's office. Observe that *pœnitere* is here employed of things that we contemn, as in Cicero (*Acad.*, iv., 22), "*Quid cum Musarchi pœnitebat?*"—The critics have found fault with the position of the lines that have just been explained. Scaliger thinks that they ought to be placed after verse 8 (*Poet.*, v., 5); and they are also objected to on the same ground by Heyne, Eichstädt (*Quæst. Philolog.*), and Schütz (*Jen. Lit., Anz.*, 1791, ch. 220, p. 332), the last of whom thinks that something has fallen out of the text after the words "*Stant et oves circum*," which some grammarian has attempted unskilfully to supply. The explanation, however, which we have given appears to remove every difficulty.

19–20. *Upilio.* "The shepherd." Another form for *opilio.* From an early Greek form, ΟΙΠΟΛΙΩΝ, from ΟΙΠΟΛΟΣ (compare *αἰπόλος*), and for which, in the Hymn to Mercury (314), we find the form *οἰπόλος*, which is less in accordance with analogy. (*Dœderlein*, *Lat. Syn.*, vol. vi., p. 247.)—*Bubulci.* We have allowed this reading to stand, with Heyne and most other editors. Wagner, however, contends strenuously for *subulci*, "swine-herds," which he even admits into the text. But the epithet *tardi* suits better the habits of the *bubulci*, in consequence of the slow movements of the cattle whom they tend.—*Uvidus hibernâ*, &c. "Menalcas came all wet from the winter mast." Menalcas is here a swine-herd, or *subulcus*, and his garments are wet with the morning dew from the leaves of the forest, whither he has been to feed his swine on the mast that has been lying uncollected on the ground during the winter season, which has just passed away; for that spring now prevails is plainly shown from the flowers that adorn the head of Silvanus (*v.* 25).

21–23. *Unde amor iste tibi.* "Whence (comes) this thy passion unto thee?" *i. e.*, what maiden has inspired thee with this passion? Observe the force of *iste.* (Compare Theocritus, i., 78, *τίνος, ὦ 'γαθὲ, τόσσον ἔρασσαι*;)—*Tua cura.* "The object of thy anxious care;" more literally, "thy care," *i. e.*, solicitude.—*Perque nives*, &c. (Consult Introductory Remarks.) Hence it appears that this Eclogue was written at a season when all things in Italy were decked with the garb of spring, while in the Alpine regions the snow still covered the ground.

24–25. *Agresti capitis honore.* "With rural honour of head," *i. e.*, crowned with rural honours.—*Silvanus.* An Italian deity, God of

the Woods and Fields.—*Florentes ferulas*, &c. "Shaking his flowering ferulas and large lilies." He wore, according to the poet, a crown on this occasion, of the leaves and flowers of the ferula and the lily, which shook as he moved along. The *ferula* of the ancients is our *fennel-giant*, a large plant growing to the height of six or eight feet, with leaves cut into small segments, like those of fennel, but longer. The flowers are yellow, and grow in large umbels. The stalk is thick and full of fungous pith, which was used by the ancients as a kind of tinder. The Greeks termed the ferula νάρθηξ, and, according to the old classical legend, Prometheus, when he stole the fire from the skies, brought it to earth in the hollow of this plant. Fée thinks that the *ferula* of Virgil ought rather to be identified with the *Ferula Orientalis* of Tournefort, which that traveller met with very frequently in Greece.

26–27. *Ipsi*. The poet here refers to Gallus and himself. They both beheld the glowing visage of the god, and both heard his words.—*Sanguineis ebuli baccis*, &c. "Glowing with the blood-red berries of the dwarf-elder and with cinnabar." The *ebulus*, dwarf elder, wall-wort, or dane-wort, is a sort of elder, and very like the common elder-tree, but differs from it essentially in being really an herb. It commonly grows to about the height of a yard. The juice of the berries is of a red purple colour. It has obtained the name of dane-wort, because it is fabled to have sprung from the blood of the Danes, when that people were massacred in England. The Greek name is χαμαιάκτη. (*Martyn, ad loc.*)

Minioque rubentem. The images of the rural deities were often coloured red by the Romans. (Compare *Ovid*, *Fast.*, i., 415; *Id. ib.*, vi., 333, &c.)—*Minium* is the native cinnabar, according to Martyn and others, or the ore out of which the quicksilver is drawn. Minium is now commonly used, says Martyn, to designate red-lead; but we learn from Pliny that the *minium* of the Romans was the *miltos*, or *cinnabari*, of the Greeks. Adams thinks that the ancients had three kinds of *cinnabar*: 1. The vegetable cinnabar, or sanguis draconis, being the resin of the tree called *Dracæna Draco*; 2. The native cinnabar, or sulphuret of quicksilver; and, 3. The sil Atticum, or factitious cinnabar, which was very different from ours, being a preparation of a shining arenaceous substance. (*Adams, Appendix of Scientific Terms*, &c., *s. v.*)

28–32. *Modus*. Supply *lamentationibus tuis*, or something equivalent.—*Amor*. The God of Love is here meant.—*Cytiso*. Consult note on *Eclog.*, i., 79.—*Tristis at ille*. Gallus, receiving no consolation from the gods, as the particle *at* indicates, now turns his discourse to the Arcadian shepherds; expresses his desire of being

recorded by them, and wishes that he himself had been in no higher station than they.—*Tamen cantabitis*, &c. "You, however, ye Arcadians, will sing of these things on your mountains," &c. Observe the force of *tamen* here: "*though* Love cares not for my sad fate, you, *however*, O Arcadian shepherds," &c. The idea intended to be conveyed is this: much will it contribute to lessen my grief, if you, ye Arcadian shepherds, shall sing of this my unhappy fate, and make my ill-requited love the subject of your strains for the time to come.

33–40. *Quiescant.* Some MSS. have *quiescent*; less correctly, however, it being uncertain whether the Arcadians will grant his request.—*Vestrique gregis.* "Of one of your flocks."—*Quicumque.* Supply *alius*.—*Furor.* "An object of ardent attachment."—*Si fuscus Amyntas.* "Even though Amyntas be dark of hue." Supply *sit*.—*Vaccinia.* Compare *Eclog.*, ii., 18.—*Salices.* The reference here is to willows along which vines are trained. (Compare *Eclog.*, iii., 65.) This custom appears to have been followed in some districts of Cisalpine Gaul, where other trees would not grow. It certainly does not suit, however, a mountainous region like Arcadia.

Serta. "Garland-flowers." Garlands are here taken for the flowers that are to compose them.—*Hic gelidi fontes*, &c. Gallus now tells Lycoris, in the most passionate manner, how happy they might both have been in the quiet enjoyment of rural life; whereas her cruelty has driven him into the perils of warfare, and has exposed herself to unnecessary fatigues.

44–48. *Duri me*, &c. Heyne reads *te* without any MS. authority, thinking it absurd that Gallus should be represented, at one and the same time, as a shepherd in Arcadia, and a soldier in the midst of arms. But the poet mixes up all things in the present Eclogue, blending together Italian, Arcadian, and Sicilian affairs; he introduces, moreover, Silvanus, an Italian divinity, along with Pan, an Arcadian one; he makes, too, a Sicilian shepherd talk of traversing Mount Mænalus (*v.* 55), &c., so that the license in the present case is a very venial one. The reading *me* is, therefore, no doubt the true one, and is given by Voss, Wunderlich, Jahn, and Wagner.

Nec sit mihi credere tantum! "Nor be it for me to believe so monstrous a thing," *i. e.*, O that I could believe so cruel an act untrue, an act that indicates such utter inconstancy. *Tantum* is here equivalent to *tantam*, *tam atrocem rem*. Some editors make the parenthesis end at *credere*, and connect *tantum* as an adverb, "only," "naught but," with *vides*.—*Nives, et frigora Rheni.* Compare Introductory Remarks.—*Me sine.* By anastrophe, for *sine me*.

50–54. *Chalcidico versu.* "In Chalcidian verse." The allusion

is to Euphorion, a Greek poet of Chalcis, in the island of Eubœa, born B.C. 274. He was greatly admired by many of the Romans, and some of his poems were imitated or translated by Gallus.—*Pastoris Siculi modulabor avenâ.* "I will set to music on the pipe of the Sicilian shepherd." (Consult note on *Eclog.*, v., 14.) The allusion is to Theocritus, the Sicilian poet, and author of pastorals. The meaning appears to be, that Gallus took the subject of his pastorals from Euphorion, and that he copied more or less the manner of Theocritus.

Certum est malle pati. "I am resolved to prefer enduring my passion." Supply *amores* after *pati.*—*Spelæa.* From the Greek *σπήλαια.* Virgil is followed, in using this form, by the author of the Ciris (*v.* 466), by Claudian (*Bell. Get.*, 354), and others.

55–61. *Interea mixtis,* &c. "Meanwhile I will roam over all Mænalus in company with the nymphs." He now, with all the wild fervour of a mind unsettled by passion, passes to the subject of hunting.—*Mixtis Nymphis.* For the more usual form of expression, "*permixtus Nymphis.*"—*Mænala.* Consult note on *Eclog.*, viii., 22.—*Acres apros.* "The fierce wild boars."—*Parthenios saltus.* Parthenius was a mountain of Arcadia, forming the limit between this country and the Argolic territories. It still retains the name of *Partheni.*

Lucosque sonantes. "And resounding groves." Referring either to the barking of the hounds, or the noise of the wind amid the branches of the trees. The latter is more in accordance with the usage of the poets.—*Libet Partho torquere,* &c. "It delights me to discharge Cydonian shafts from a Parthian bow." The Cretans and Parthians were both famed for their skill in archery. A Cretan arrow and Parthian bow, therefore, are here employed to denote an arrow and bow the best of their kind.—*Cydonia.* Cydonia was one of the most ancient cities in the island of Crete, and stood on the northern coast of the northwestern part of the island. It was the most powerful and wealthy of the Cretan cities, and hence "Cydonian" is equivalent to "Cretan."—*Sit.* The common editions have *sint,* which is erroneous. The reference is to the use of the bow, not to the bow and arrows themselves.—*Deus ille.* The God of Love.

62–63. *Jam neque Hamadryades,* &c. Gallus having amused himself with the thought of diverting his passion, and then reflected on the insufficiency of those pastimes, declares that he will now give up all expectation of being delighted by the charms either of the country or of poetry.—*Hamadryades.* The Hamadryads are

those Nymphs which belong to particular trees, and are born and perish along with them. The name is derived from ἅμα, "*together with*," and δρῦς, "*a tree*." (Compare note on *Eclog*., ii., 6.)—*Concedite*. "Fare ye well." Equivalent here to *valete*.

64–69. *Illum*. Referring again to the God of Love.—*Nostri labores*. "Our labours." Referring to the toils of the hunt, which he finds to be all in vain, and that love cannot be rooted out by means of these.—*Nec, si frigoribus mediis*, &c. "Neither if we both drink of the Hebrus in the midst of the frosts, and endure the Sithonian snows of humid winter." The Hebrus was a large river of Thrace, rising, according to Thucydides (ii., 96), in Mount Scomius; but, according to Pliny (iv., 11), in Mount Rhodope. It falls into the Ægean, and is now the *Maritza*.—*Sithoniasque nives*. The Sithones were a people of Thrace, a cold and snowy country, so that "Sithonian" is here taken for "Thracian." Sithonia was the central one of the three promontories which lay at the southern extremity of Chalcidice, in what was afterward a part of Macedonia.

Quum moriens altâ, &c. "When the dying bark withers on the lofty elm." Observe that *liber*, properly the inner part of the bark, is here taken for the bark generally.—*Versemus*. "We tend;" more literally, "we drive to and fro," *i. e.*, from pasture to pasture.—*Sub sidere Cancri*. "Beneath the constellation of Cancer," *i. e.*, far to the south, and in the torrid zone.—*Omnia vincit amor*, &c. Heyne thinks the connection here somewhat harsh. Not so. The line is meant to express the return to a sounder mind. Love conquers all things; and, since love conquers all things, come, let us too yield, nor wish to conquer him.

70–74. *Hæc sat erit*, &c. We are now come to the conclusion of the piece, where the poet, who personates a goatherd (*v*. 7), tells the Muses that he has performed enough in this humble way of writing. He entreats the Muses to add dignity to his lowly verse, that it may become worthy of Gallus, for whom his affection is continually increasing; and at last desires his goats to go home, because they have fed enough, and the evening approaches.

Fiscellam. A basket for holding cheese or pressed milk. (Compare *Tibull*., ii., 3, 15.)—*Hibisco*. Consult note on *Eclog*., ii., 30, 74.—*Maxima*. "Of the greatest interest," *i. e.*, most acceptable.—*Cujus amor*. "The love for whom."

75–77. *Gravis*. "Hurtful," *i. e.*, bringing on rheumatic affections, when the limbs have been relaxed by heat.—*Juniperi gravis umbra*. Alluding to the noxious exhalations which proceed from the Juniper-tree during the night.—*Saturæ*. "Ye well-fed."—*Hesperus*. Consult note on *Eclog*., viii., 30.

NOTES ON THE GEORGICS.

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ON

THE GEORGICS.

I. The term *Georgica* is of Greek origin, coming from Γεωργικά, and means, properly, "things appertaining to tillage or agriculture."

II. The Greek word γεωργικά is the nominative plural neuter of the adjective γεωργικός, which is itself a derivative from γεωργός, "a husbandman," and this last is compounded of γέα (the resolved form of γῆ), "earth," and ἔργον, "work," or "labour."

III. The genitive plural of *Georgica* will be *Georgicôn*, from the Greek form γεωργικῶν. Some editions give the Latin form *Georgicorum* in the running titles to the different books of the poem; but the Greek mode of expression is preferable.

IV. "The poem of Virgil, entitled the '*Georgics*,' is as remarkable for majesty and magnificence of diction as the Eclogues are for sweetness and harmony of versification. It is the most complete, elaborate, and finished poem in the Latin, or, perhaps, any other language; and though the choice of subject, and the situations, afforded less expectation of success than the pastorals, so much has been achieved by art and genius, that the author has chiefly exhibited himself as a poet on topics where it was difficult to appear as such.

V. "Rome, from its peculiar situation, was not well adapted for commerce; and from the time of Romulus to that of Cæsar, agriculture had been the chief care of the Romans. Its operations were conducted by the greatest statesmen, and its precepts inculcated by the profoundest scholars. The long continuance, however, and cruel ravages of the civil wars, had now occasioned an almost general desolation. Italy was, in a great measure, depopulated of its husbandmen. The soldiers, by whom the lands were newly acquired, had too long ravaged the fields to think of cultivating them; and, in consequence of the farms lying waste, a famine and insurrection had nearly ensued.

VI. "In these circumstances, Mæcenas resolved, if possible, to revive the decayed spirit of agriculture, to recall the lost habits of peaceful industry, and to make rural improvement, as it had been in former times, the prevailing amusement among the great; and he

wisely judged that no method was so likely to contribute to these important objects as a recommendation of agriculture by all the insinuating charms of poetry. At his suggestion, accordingly, Virgil commenced his *Georgics*, which poem was thus, in some degree, undertaken from a political motive, and with a view to promote the welfare of his country; and as, in the Eclogue which announces the return of the Golden Age, he strives to render his woods worthy of a consul, so in his Georgics he studied to make his fields deserving of Mæcenas and Augustus.

VII. "But, though written with a patriotic object, by order of a Roman statesman, and on a subject peculiarly Roman, the imitative spirit of Latin poetry still prevailed, and the author could not avoid recurring, even in his Georgics, to a Grecian model. A few verses on the signs and prognostics of the weather have been translated from the *Phænomena* of Aratus; but the *Works and Days* of Hesiod is the pattern which he has chiefly held in view. In reference to his imitation of this model, he himself styles his Georgics an *Ascræan* poem; and he appears, indeed, to have been a sincere admirer of the ancient bard.

VIII. "In the *Works and Days*, Hesiod, after a description of the successive ages of the world, points out the various means for procuring an honest livelihood. Of these, the proper exercise of agriculture is one of the principal. He accordingly gives directions for the labours of the field, and enumerates those days on which the various operations of husbandry ought to be performed. It is chiefly, then, in the first and second books of the Georgics (where Virgil discourses of tillage and planting) that he has imitated the *Works and Days*. Hesiod has not treated of the breeding of cattle, or care of bees, which form the subjects of the third and fourth books of the Roman poet; but in the former books he has copied his predecessor in some of the most minute precepts of agriculture, as well as in his injunctions with regard to the superstitious observance of days.

IX. "Virgil's arrangement of his topics is at once the most natural, and that which best carries his reader along with him. He begins with the preparation of the inert mass of earth, and the sowing of grain, which form the most intractable parts of his subject. Then he discloses to our view a more open prospect and wider horizon, leading us among the rich and diversified scenes of nature, the shades of vineyards, and blossoms of orchards. He next presents us with pictures of joyous and animated existence. The useful herds, the courageous horse, the Nomades of Africa and Scythia pass before us, and the fancy is excited by images of

the whole moving creation. He at length concludes with those insects which have formed themselves into a well-ordered community, and which, in their nature, laws, and government, seem most nearly to approach the human species.

X. "Many of Virgil's rules, particularly those concerning the care of cattle, have been taken from the works of the ancient agricultural writers of his own country. Seneca, indeed, talks lightly of the accuracy and value of his precepts; but Columella speaks of him as an agricultural oracle; and all modern travellers, who have had occasion to examine the mode of agriculture even at this day practised in Italy, bear testimony to his exactness in the minutest particulars. His precepts of the most sordid and trivial description are delivered with dignity, and the most common observations have received novelty or importance by poetic embellishment. This talent of expressing with elegance what is trifling, and in itself little attractive, is one of the most difficult arts of poetry, and no poet ever knew better than Virgil '*Angustis hunc addere rebus honorem.*'

XI. "But though Virgil has inculcated his precepts with as much clearness, elegance, and dignity as the nature of his subject admits, and even in this respect has greatly improved upon Hesiod, still, it is not on these precepts that the chief beauty of the Georgics depends. With the various discussions on corn, vines, cattle, and bees, he has interwoven every philosophical, moral, or mythological episode on which he could with propriety seize. In all didactic poems the episodes are the chief embellishments. The noblest passages of Lucretius are those in which he so sincerely paints the charms of virtue, and the delights of moderation and contentment. In like manner, the finest verses of Virgil are his invocations to the gods, his addresses to Augustus, his account of the prodigies before the death of Cæsar, and his description of Italy. How beautiful and refreshing are his praises of a country life; how solemn and majestic his encomium on the sage, who had triumphed, as it were, over the power of destiny; who had shut his ears to the murmurs of Acheron, and dispelled from his imagination those invisible and inaudible phantoms which wander on the other side of death!

XII. "The judgment and poetic taste of Virgil were riper when he wrote the Georgics than when he was employed on the Eclogues. If the lines commonly added as the concluding ones to the fourth book of the Georgics are genuine, Virgil was finishing this poem at Naples about the year B.C. 30."—(*Dunlop, Hist. Rom. Lit.*, vol. iii., p. 132, *seqq.*)

BOOK I.

Analysis of the Subject.

I. VIRGIL announces to Mæcenas the subject of each book of the poem: 1. Agriculture in general. 2. Vines and trees. 3. Management of cattle. 4. Bees. (v. 1–4.)

II. Invocation of the gods (v. 5–23), and of Augustus Cæsar (v. 24–42).

III. Commencement of the subject. Things to be attended to before sowing. (v. 43–99.)

(A.) The first appearance of mildness in the season should invite the husbandman to the labour of the plough. (v. 43–46.)

(B.) Fallows. (v. 47–49.)

(C.) Previous knowledge of the climate, nature of the soil, and of its habitual cultivation necessary. (v. 49–62.)

(D.) The rich soil to be ploughed deep, and early in spring; the poor with a shallow furrow, in autumn. (v. 63–70.)

(E.) Strengthening of the soil: 1. By repose; 2. By change of crop; 3. By manuring; 4. By burning the stubble. (v. 71–93.)

(F.) Breaking down the cohesive clods with harrows and osier hurdles, and carefully pulverizing it; cross-ploughing. (v. 94–99.)

IV. Things to be attended to after sowing. (v. 100–159.)

(A.) Dry winters and moist summers to be prayed for. (v. 100–103.)

(B.) In shallow, sandy soils, the ridges to be levelled after sowing. (v. 104–105.)

(C.) Irrigation of corn crops. (v. 106–110.)

(D.) Depasturing the winter-proud plants. (v. 111–113.)

(E.) Draining. (v. 114–117.)

(F.) Precautions to be exercised against the various plagues, which Jupiter, in order to sharpen the inventive faculties of man, has caused to succeed the Golden Age; namely, the diseases of plants, the growth of weeds, the encroachment of birds and vermin, the exuberance of shade, the continuance of drought. All these evils are to be averted by the sweat of the brow, and by piety towards the gods. (v. 118–159.)

V. Requisites for both employments, as well ploughing as sowing. (v. 160–203.)

(A.) Implements of husbandry, plough, wagons, sledges, harrows, baskets, corn-fan, &c. (v. 160–168.)—A particular description of the plough. (v. 169–175.)

(B.) Threshing-floor. (v. 176–186.)

(C.) Attention to be paid to signs of fruitfulness; and indication of some of these. (v. 187–192.)

(D.) Medicating seed. (v. 193–196.)—Selecting of seed. (v. 197–203.)

VI. Proper attention to be paid to times and seasons. (v. 204–310.)

(A.) Season for sowing barley, flax, esculent poppy. (v. 208–214.)—Season for sowing beans, lucern, millet. (v. 215–218.)—Season for sowing wheat and spelt. (v. 219–226.)—Season for sowing vetches, lentils, &c. (v. 227–230.)

(B.) The course of the sun; the celestial sphere described; the zones, the two poles, &c. (v. 231–251.)—Utility of this knowledge for the husbandman. (v. 252–256.)

(C.) Employments to be attended to in rainy weather. (v. 257–267.)

(D.) Employments on festival days. (v. 268–275.)

(E.) Employments on the different days of the month. (v. 276–286.)

(F.) Things to be done at night. (v. 287–296.)—On a summer's night. (v. 289–290.)—On a winter's night. (v. 291–296.)

(G.) Things to be done by day. (v. 297–310.)—On a summer's day. (v. 297–299.)—On a winter's day. (v. 300–310.)

VII. The weather, and the means of protection against the same. (v. 311–514.)

(A.) Storms in autumn and spring particularly dangerous. (v. 311–315.)

(B.) Storms in summer. (v. 316–321.)—Thunder-storms. (v. 322–334.)

(C.) In order to guard against all of these, the positions of the heavenly bodies must be carefully studied. (v. 335–337.)

(D.) But more especially the gods must be propitiated; the sacred rites of Ceres must be duly performed, both in spring (v. 338–346), and before the harvest. (v. 347–350.)

(E.) Various natural prognostics of change of weather are now given. (v. 351–437.)—Of wind. (v. 356–369.)—Of rain. (v. 370–392.)—Of clear weather. (v. 393–423.)

(F.) Prognostics of weather given by the moon. (v. 424–437.)

(G.) Prognostics of weather given by the sun. (v. 438–463.)

(H.) The sun even gives prognostics of political changes. Prodigies that preceded the death of Julius Cæsar, and the consequent miseries of Rome; miseries without end, if the sacred plough be not restored to its due honours, if Augustus Cæsar shall not continue to reign, and protect the cultivators of the fields under a pacific dominion. (v. 464–514.)

1–4. *Quid faciat lætas segetes.* "What may produce joyful harvests," *i. e.*, abundant ones. Compare the language of Scripture: "The valleys shall stand so thick with corn, that they shall *laugh and sing.*" *Ps.* lxv., 14.—The poet, in the four opening verses, unfolds the plan of the entire poem. The first book is to treat of agriculture in general; the second, of vines and trees; the third, of the management of cattle; the fourth, of bees.—*Quo sidere.* "Under what constellation," *i. e.*, at what season of the year. The different periods proper for the performance of particular agricultural duties were known to the ancient husbandman by the rising and setting of particular constellations or stars. The movements of these served him as a kind of calendar.

Terram vertere. "To turn up the ground with the plough," *i. e.*, to plough the soil. Supply *aratro.*—*Mæcenas.* C. Cilnius Mæcenas, the friend and minister of Augustus, and at whose request Virgil composed this poem. (Consult Introductory Remarks.)—*Ulmisque adjungere vites.* "And to join the vines to the elms." The ancients trained their vines along trees, it being thought by them that stages injured the quality of the fruit. The elm was the favourite tree for this purpose. Observe that, though alluding here specially to vines, the poet refers, in fact, to the culture of trees in general.

Quæ cura boum. "What is to be our care of cattle." Supply *sit.*—*Qui cultus habendo,* &c. "What treatment is requisite for the keeping of flocks." *Qui* is here for *quis.* Observe, moreover, that the dative of the gerundive has here its proper force of suitableness or fitness, and that *habendo pecori* is equivalent, in fact, to "*ut recte habeatur pecus,*" *i. e.*, *ut recte curetur.*—*Apibus quanta experientia,* &c. "How much experience is needed for the frugal bees," *i. e.*, for their rearing and care. Some editions have *parvis,* which is far less poetical and spirited.

5–9. *Hinc.* "From these themes." Equivalent to *ex his,* or *horum partem,* and intended as the language of modesty. (Compare the Homeric τῶν ἁμόθεν. *Od.*, i., 10.)—*Vos, O clarissima mundi lu-*

mina, &c. "Be ye propitious to my strains, O ye most resplendent luminaries of the universe, that lead onward the year as it glides through the heavens." Grammatically speaking, *vos* here refers to *ferte pedem* (v. 11) in common with the other interveaing nominatives; but as this, if literally rendered, would make an incongruous image, we may, by the force of zeugma, suppose *sitis propitii*, or something equivalent, to be understood, and to this we may refer not only *vos* in the present line, but also the *vos* which is to be supplied with *Liber* and *Ceres* in the seventh.

Mundi lumina. The reference is to the sun and moon, the solar system being supposed to comprise the universe. Some suppose *mundi lumina* to refer to Bacchus and Ceres, and, to suit this interpretation, place a comma after *annum*. This, however, is altogether erroneous. The several divinities are invoked in the order of their influence on vegetation and agriculture. First come the sun and moon, whose influence is greatest, and who govern the seasons of the entire year; and then Bacchus and Ceres are invoked, the bestowers respectively of wine and corn, and who lead merely two parts of the year.

Liber, et alma Ceres. "(You, too), Bacchus and benignant Ceres." Supply *et vos*, *i. e.*, and be ye, too, propitious, &c.—*Vestro si munere.* "Since, through your bounty." *Si* is here equivalent to *siquidem*, or *quandoquidem*.—*Tellus Chaoniam*, &c. "The earth exchanged the Chaonian acorn for the rich ear," *i. e.*, for the ear of corn rich with swelling grains. By *tellus* are meant the dwellers on earth's surface, or, in other words, the early race of men. According to the Greek legend, the primitive seat of man was in Epirus, around Dodona, and here the human race lived on acorns, until an acquaintance with agriculture gave them the means of a better subsistence. From acorns and simple water they then rose to the use of grain and wine, the fabled gifts respectively of Ceres and Bacchus.—*Chaoniam.* The epithet "Chaonian" is equivalent here to "Dodonæan." (Consult note on *Eclog.*, ix., 13.)

Poculaque inventis, &c. "And mingled (the contents of) Acheloïan cups with the newly-discovered juices of the grape," *i. e.*, and mingled with water the newly-discovered wine. The Greeks and Romans generally drank their wine diluted with water.—*Acheloïa.* According to the common interpretation, the Achelöus, a river of Epirus, was celebrated as the first that broke forth from the surface of the early earth, and hence the name of the stream is taken figuratively for the element of water in general, and "Acheloïan cups" mean merely "cups of water." Hermann, however, rejects

the first part of this explanation, and makes the name Ἀχελῷος refer to water in general, because derived from χέλυς, "*testa*," the allusion being to pure and running water as formed from the melting of a *covering* of ice. (*De Mus. Fluv.*, &c., p. 17. *Opusc.*, vol. ii., p. 304.)

10–13. *Praesentia numina.* "Ye present divinities." The reference is to divinities who are ever near at hand to aid the husbandman; whereas other deities are to be invoked to come from afar.—*Fauni.* The Fauns and Dryads are here invoked as presiding over pastures and woods. (Consult note on *Eclog.*, vi., 27.)—*Ferte pedem.* "Approach."—*Dryadesque.* (Consult note on *Eclog.*, ii., 46.)—*Munera vestra.* The reference is to all that precedes, namely, the gifts of grain, wine, herds, flocks, &c.

Tuque, O cui prima, &c. "And thou, O Neptune, for whom the earth, struck by thy mighty trident, first brought forth instantaneous the snorting steed," *i. e.*, and be thou, too, propitious to my strains, O Neptune, at whose command, and on being struck by whose powerful trident, the earth produced in an instant the snorting steed, starting into life from her bosom. When Neptune and Minerva were contending as to which of the two should give name to the capital of Attica, the gods decreed that it should be called after the one who produced what would prove the most useful gift to man. Neptune thereupon struck the ground with his trident, and the war-horse leaped forth. Minerva then threw her spear, and from the spot where it fell sprang the olive-tree. Her gift was adjudged to be the more useful of the two, and the city was accordingly called Athens, from her Greek name Ἀθήνη. Such is the account given by Servius, by Ovid (*Met.*, vi., 70), and by the scholiast to Statius (*Theb.*, xii., 632). On the other hand, authorities much more worthy of reliance make Neptune to have produced in this contest a well or fountain of salt water. (*Herod.*, viii., 55.—*Apollod.*, iii., 14, 1.—*Varro, ap. Augustin.*, *Civ. D.*, xviii., 9.—*Pausan.*, i., 26, &c.) Now it can hardly be supposed, that Virgil would have deviated from this latter account had he been referring to the contest in question; and therefore since salt, or sea water, does not at all enter into the operations of husbandry, and since no mention is made by the poet *immediately* after of the olive of Minerva, but only for the first time in line 18, we ought, in all likelihood, to refer the language of the text to the legend mentioned by Probus and Lucan (vi., 396), according to which Neptune, without any contest with any other deity, produced the first horse out of a rock struck by him in Thessaly, a country famed for its steeds.

This view of the subject is embraced by Cerda, Voss, and Jahn, the latter of whom refers, also, to Böttiger. (*Amalth.*, vol. ii., p. 310.)

Prima. Observe the poetic usage here of *prima* agreeing with *tellus*, whereas in rendering we must regard it as if written *primum*, and qualifying *fudit* as an adverb. Heindorff erroneously makes *prima tellus* here the same as *nova tellus*. (*Ad Hor.*, *Sat.*, i., 3, 99.) —*Fudit.* Observe the peculiar force of *fudit*, literally, "poured forth," in denoting the instantaneous result of an action.

14–15. *Et cultor nemorum*, &c. "And (thou, Aristæus), guardian of the groves, through whose protecting care three hundred snow-white steers browse upon the pasture-grounds of Cea." Both *nemorum* and *dumeta* refer to pasture-grounds, covered in the former case with an open wood or grove, and in the latter with clumps of bushes, the leaves of which also afford nutriment to the cattle. *Dumetum*, properly, is a place where bushes (*dumi*) grow.—*Cui.* Equivalent here to *cujus beneficio.* (*Wunderlich, ad loc.*)—*Cea.* Cea, or Ceos, an island of the Ægean, and one of the Cyclades, was famed for its rich pastures. The modern name is *Zea.*—*Ter centum.* To be taken here as a general indication of number, and denoting merely numerous herds. The reference in this whole passage is to Aristæus, son of Apollo and Cyrene, according to the common legend, who attained to the rank of a divinity, and was regarded as the protector of flocks and herds, of the vine, and of olive plantations. He taught men to hunt, and to keep bees, and also averted from the fields the burning heat of the sun, as well as other causes of destruction.

16–20. *Ipse.* Observe the force of this pronoun here in assigning to Pan a dignity and rank superior to that of the Fauns, the Dryads, and even Aristæus.—*Nemus patrium.* Pan was fabled to have been born in Arcadia.—*Saltusque Lycæi.* "And the woody regions of Lycæus." Mount Lycæus, in the southwestern angle of Arcadia, was sacred to Pan, and famed for its woodland pastures.—*Tua si tibi*, &c. "If thy Mænalus be a care to thee." These words contain the reason why Pan should be present. So surely as Mænalus is dear to him, so surely ought he to be present to the bard who now invokes his aid.—*Mænala.* (Consult note on *Eclog.*, vii., 22.) —*Tegeæe.* "God of Tegĕa;" literally, "Tegeæan." Pan was so called from Tegea, a city of Arcadia, where he was worshipped with peculiar honours. It lay in an eastern direction from the southern part of the Mænalian ridge.

Oleæque, Minerva, inventrix. Consult note on line 13.—*Uncique, puer, monstrator aratri.* "And (thou, O) boy, that didst point out to

man the uses of the bending plough;" literally, "pointer-out of the curved plough." The allusion is to Triptolemus, the son of Celeüs, who was taught the art of husbandry by Ceres. On a medal of Caracalla, the reverse represents Triptolemus in a car drawn by dragons, and sowing. (*Buonarotti, Medagl.*, p. 423. Compare *Ovid, Trist.*, iii., 8.) Wakefield and others incorrectly suppose that Osiris is here meant.—*Et teneram ab radice*, &c. "And thou, Silvanus, bearing a tender cypress uptorn by the roots." Silvanus was an old Italian god of the Woods, and is thus represented, bearing a young cypress stem in his hands, on an ancient marble. (*Boissard*, p. vi., tab. 30.)—*Ab radice.* Hand, less correctly, connects *ab radice* in construction with *teneram*, making the meaning to be "wholly tender." (*Ad Tursell.*, i., p. 24.)

21–23. *Studium quibus*, &c. "Whose fond employment it is to protect the fields." It was a principle of religion with the ancients, after the special invocation of particular deities, to conclude with a general one, lest any might, through forgetfulness, have been omitted.—*Non ullo semine.* "That spring spontaneous;" literally, "not from any seed." The common text has *nonnullo*, in direct violation of the sense, although Servius tries to explain it.—*Fruges.* A general term here for "the productions of the earth."—*Satis.* "On the sown corn." Supply *frumentis*, the idea of which is suggested by *fruges*, in the previous line. Compare *Georg.*, iii., 176, where the ellipsis is supplied: "*Sed frumenta manu carpes sata.*"

24–27. *Tuque adeo, Cæsar.* "And thou too, O Cæsar," *i. e.*, and be thou, too, propitious to my strains, O Augustus. After invoking all the gods, who are supposed to take an interest in agriculture, the poet, by a stroke of courtly flattery, addresses himself to Augustus as a deity on earth, although it is still uncertain to what order of gods he is to belong; whether, for example, he prefers being numbered among the divinities ruling the earth, the sea, or the boundless fields of air. Observe that *adeo* has here the force of *etiam*, and consult Wagner (*Quæst. Virg.*, xxvi., 6).—*Habitura sint.* "Are to hold as their own," *i. e.*, are to claim, and keep as one of their number.

Urbesne invisere, Cæsar, &c. "Whether it be thy pleasure, O Cæsar, to visit the cities, and to take upon thee the guardianship of earth," *i. e.*, to visit the cities of the earth as a protecting divinity, and thus to be ranked among the θεοὶ πολιοῦχοι. Observe the zeugma in the verb *invisere*: thus, *invisere urbes* is equivalent to *inspicere urbes*, and then, from this same verb *invisere*, we obtain the general notion of *habere* or *suscipere* for the next clause, *terrarum*

curam. Compare *Bentley, ad Hor., Od.*, i., 1, 7.—*Maximus.* "The vast."—*Auctorem frugum, &c.* "Is to acknowledge thee as the parent source of all (earth's) productions, and the ruler of the changes of the air." Observe here, again, the general force of *frugum*, as alluding to earth's productions generally.—*Tempestatumque.* Not merely the changes of the seasons, but also the variations of the weather as affecting agriculture. Wakefield spoils the line by placing a comma after *auctorem*, making it thus equivalent to *ducem*, and construing *frugum* with *tempestatumque potentem.*

Maternâ myrto. The myrtle was sacred to Venus, the fabled mother of Æneas, and from Æneas the Julian house claimed their descent through Iulus. Augustus is to wear the maternal myrtle, in order to show his divine descent, and that his enjoyment of divine honours may excite the less surprise.

28–31. *Ac tua nautæ*, &c. "And mariners are to worship thy divinity alone," *i. e.*, are to regard thee as the chief god of the waters, and therefore to invoke thy protecting influence as superior to that of all others.—*Numina*; more literally, "divine attributes." —*Tibi serviat ultima Thule.* "Whether farthest Thule is to pay thee homage." Thule was an island in the most northern part of the German Ocean, called *ultima*, "farthest," on account of its remote situation, and its being regarded as the limit of geographical knowledge in this quarter. It is supposed to coincide with *Mainland*, one of the Shetland Isles.—*Tethys.* Wife of Oceanus, and mother of the Oceanides, or Ocean Nymphs. If Augustus becomes god of the sea, Tethys would willingly give him one of her numerous daughters in wedlock, and with her, as a marriage portion, the sway over her whole watery domain. The common text has *Thĕtis* erroneously for *Tēthys.*

32–35. *Tardis mensibus.* "To the slow months of summer." The summer months are called "slow," on account of the length of the days. (Compare *Manilius*, ii., 202: "*cum sol adversa per astra Æstivum tardis attollat mensibus annum.*")—*Qua locus Erigonen*, &c. "Where a place lies open (for thee) between Erigŏne and the claws (of the Scorpion) following after;" literally, "where a place is unfolded." Erigone is Virgo. Servius says, that the Egyptians reckoned twelve signs of the zodiac, and the Chaldæans but eleven; that the Chaldeans allotted twenty degrees of the ecliptic to some signs, and forty to others; whereas the Egyptians allotted just thirty to each; and that the Chaldæans made the Scorpion to extend his claws into the place of Libra. It is certain that Libra was not universally received as a sign among the ancients. The Scorpion,

occupying two signs or places of the zodiac, held the balance on its projecting claws. Virgil was by no means ignorant of Libra, for he mentions it in another place (*v.* 208). He takes advantage, however, of this difference among the ancient astronomers, and accommodates it poetically, by placing Augustus, instead of Libra, the emblem of Justice, between Virgo and Scorpio; and describes the Scorpion as drawing back his claws to make room for him. (*Martyn, ad loc.*)

Ardens Scorpius. "The fiery Scorpion." The term *ardens* here does not refer merely to brightness, but contains a reference also to the popular belief that those born under this constellation were of impetuous and warlike temperaments. (Compare *Manilius*, iv., 217.)—*Scorpius.* Some editors prefer *Scorpios*, the Greek form of the nominative.—*Justâ plus parte.* As marking its reverence for the new-comer.

36–42. *Quidquid eris*, &c. The idea intended to be conveyed is this: Whatsoever thou wilt be, do not at least feel inclined to become a god of the lower world, even though there lie the Elysian fields, so highly lauded by Grecian bards, and even though Proserpina was so charmed with them as to be unwilling to return with her parent Ceres to the light of day.—*Tartara.* "The realms below." The term has here a general reference to the lower world, including, of course, the seat of punishment for the wicked. —*Repetita.* "Though sought to be regained," *i. e.*, after her abduction by Pluto. Virgil probably alludes here to some version of the fable different from the common one; since, according to the latter, Proserpina was detained by Pluto against her will.

Da facilem cursum. "O grant me a favourable course," *i. e.*, grant that I may successfully accomplish the object of my strain.—*Adnue.* "Favour;" more literally, "nod assent unto."—*Ignarosque viæ mecum*, &c. "And having compassionated with me the husbandmen ignorant of the way, enter upon thy career," *i. e.*, ignorant of the true path of culture, *viæ* scil. *colendi agros.*—*Jam nunc.* "Even now;" more literally, "already now," *i. e.*, in anticipation of thy divinity.

43–49. *Vere novo.* "In the very beginning of spring." The poet now enters upon his subject. The first appearance of mild weather should invite the husbandman to the labours of the plough. The Romans reckoned their spring from the 7th or 9th of February to the 10th of May. It began with the blowing of the wind Favonius, or Zephyrus. Virgil, however, here refers to the first mild days of the year, which sometimes preceded the actual opening of the spring, and, according to Columella, occurred often even in the mid-

dle of January. (*Colum.*, xi., 2. Compare *Pallad.*, ii., 3.)—*Gelidus humor.* "The snow."—*Canis.* "Hoary," *i. e.*, still covered with ice and snow.—*Et Zephyro putris*, &c. "And the mouldering clod unbinds itself beneath the influence of the western breeze." The ground, which had been fettered by the chains of winter, is now softened by the heat, and crumbles before the breeze.—*Depresso aratro.* "Beneath the plough deeply pressed into the earth." Deep ploughing is here recommended. The Roman husbandmen applied a weight occasionally to depress the plough in its course, when they wished to make a deep furrow.

Illa seges demum, &c. "That land eventually answers the wishes of the eager husbandman which has twice felt the sun, twice the cold." *Seges* is here equivalent to *terra* or *ager*. The meaning of this passage has been strangely misunderstood by many. The usual custom with the Roman farmers was to plough the land three times, when it fell under the denomination of hard land. The first ploughing was in the spring, the second in the summer, the third in autumn (*tertiabatur*, Colum., ii., 4). In this way the ground was exposed twice to the heat of the sun and once to the frost. If, however, the soil was unusually hard and stubborn, a fourth ploughing took place at the end of autumn or beginning of winter; and it is to such a process that the poet here alludes, the land having thus, in the course of its four upturnings with the plough, twice felt the sun and twice the cold. (*Colum.*, *l. c.*—*Voss*, *ad loc.*—*Heyne*, *ad loc.*)—*Ruperunt.* "Have burst," *i. e.*, have done this more than once. Equivalent, therefore, to *rumpere solent.*

50–55. *At prius, ignotum*, &c. "Before, however, we cleave with the share a soil, the qualities of which are as yet unknown." We come now to another branch of the subject. Before ploughing, we should get a knowledge of the climate, the nature of the soil, and its habitual cultivation.—*Ventos.* "The prevalent winds."—*Varium morem cœli.* "The accustomed varieties of weather." Two thirds of Italy are made up of hills and mountains. From this circumstance, from its internal lakes and marshes, and from its being nearly surrounded by sea, no country, for the extent, was more subject to various and inconstant climature. Hence the importance of the precept given in the text. (*Stawell*, *ad loc.*)

Ac patrios cultusque, &c. "And both the established modes of culture and peculiarities of soil." Observe the ὕστερον πρότερον in *cultusque habitusque*, the mode of culture always depending upon, and being ascertained from the peculiarity of soil. Observe, also, that by *patrios cultus* is meant, not the mode of culture handed

down from one's forefathers, as Voss explains it, but the native or congenial mode.—*Recuset.* Supply *ferre.*—*Segetes.* "Grain."—*Arborei fœtus.* "The fruits of trees." The reference is to all productions of this nature.—*Injussa gramina.* "Unbidden grasses." Alluding to natural pastures, where the land is sown with no seeds. It is a singular circumstance that many seeds lie dormant in the earth till brought forward by a particular cultivation or manure. It is known that silicious sand, limestone gravel, and other calcareous manures have brought to light the finest carpets of white clover. Poppy seeds have also been known to lie dormant for many years. (*Tull's Horsehoeing Husbandry.*)

56–59. *Tmolus.* A mountain of Lydia, in Asia Minor, famed not only for its wine (*Georg.*, ii., 98), but also for its saffron. It is now called *Boux Dagh* by the Turks.—*Croceos odores.* "The odoriferous saffron."—*Molles sua thura Sabæi.* "The effeminate Sabæi, their own frankincense," *i. e.*, the frankincense the peculiar product of their own land. The Sabæi were a people of Arabia Felix, represented by some of the ancient writers, especially the poets, as one of the richest and happiest nations in the world, on account of the valuable products of their land.—*Chalybes nudi.* "The Chalybes working, thinly attired, at the forge." Observe that *nudi* here is merely equivalent to *leviter vestiti.* The Chalybes were a people of Pontus, in Asia Minor, who inhabited the whole coast from the Jasonian promontory to the vicinity of the River Thermodon, together with a portion of the inner country. Their country was celebrated for its iron,and extensive iron-works; and hence χάλυψ in Greek, and *chalybs* in Latin, became appellations for hardened iron, or steel.

Virosaque Pontus castorea. "And Pontus, the strong-smelling castor." *Virosa* is neither "poisonous," as some maintain, nor "powerful," or "efficacious," as others choose to render it. Castor is an animal substance obtained from the beaver, and was much valued as a medicine among the ancients, and even held a high place for a long time in the materia medica of the moderns. For an account of this substance, consult *Penny Cyclopædia*, vol. iv., p. 124.—*Eliadum palmas*, &c. "Epirus, the mares that bear away the prize of speed at the Elian Games," *i. e.*, at the Olympic Games, celebrated in Elis. Epirus was famed for its horses, and was hence called εὔιππος and εὔπωλος. The ancients regarded the mare as swifter than the horse. (*Plin.*, viii., 42, 64.)—*Epirus.* Some editions read *Epiros*, the Greek form of the nominative. Epirus lay to the west of Thessaly, and along the Hadriatic.

60-66. *Continuo has leges*, &c. "Nature, at the very outset, imposed these laws upon, and entered into ever-enduring compacts with particular quarters of the globe, what time Deucalion first cast the stones along the surface of the depopulated world." *Continuo* has here the force of *extemplo* or *confestim*. The laws and compacts referred to are, that particular lands are to require particular modes of culture, and to yield particular products.—*Deucalion*. According to the Greek legend, the whole world having been covered by the waters of a deluge, Deucalion, the son of Prometheus, and his wife Pyrrha, were the only two of the human race that were saved. Having applied for advice to the oracle at Delphi, they were directed to throw behind them the bones of their mother; that is, the stones they should pick up on the surface of the earth. On this having been done, the stones thrown by Deucalion became men, and those cast by Pyrrha, women, and thus the world was re-peopled. Hence the play upon words in the Greek derivation of λαός, "people," from λᾶας, "a stone," to which even Pindar is not disinclined to refer. (*Ol.*, ix., 66.)—*Durum genus.* "A laborious race," *i. e.*, born for hard toil, as their origin from the hard stones plainly indicates.

Terræ pingue solum. "The soil that is rich." The rule here laid down is, that rich soil should be ploughed early and deep, and the correctness of this precept is supported by the authority of both Pliny (xviii., 26) and Columella (ii., 4).—*Fortes.* "The strong." Observe the peculiar propriety of this epithet, as indicating that the ploughing is to be heavy, and therefore requires strong bullocks.—*Glebasque jacentes*, &c. "And let the dusty summer bake with its mature beams the clods as they lie exposed to their influence." After early and heavy ploughing of a rich soil, the ground must remain upturned for the action of the midsummer sun. Observe, therefore, the peculiar force of *maturis* as indicating the heat of midsummer.

67-70. *Fœcunda.* "Rich." The poet now treats of the management of a poor, thin soil. This must be ploughed only lightly, and late in the season; since, if upturned during the summer, it would be too much parched and dried out by the heat of the sun.—*Sub ipsum Arcturum.* "At the very rising of Arcturus." According to Columella, Arcturus rose on the 5th of September. Pliny, however, makes it rise eleven days before the autumnal equinox, that is, a week later than Columella's account.—*Tenui suspendere sulco.* "To turn it up in a slight furrow," *i. e.*, to plough it lightly.

Illic. "In the former case (you will pursue the course I have

recommended)," *i. e.*, in the case of rich soils you will plough early and deep, &c.—*Herbæ.* "Weeds." The design of the first precept is to prevent the growth of weeds, since, if the soil were allowed to retain its superabundant richness, a rank growth of weeds, &c., would be the inevitable result.—*Hic.* "In the latter case," *i. e.*, in the case of a poor, thin soil.—*Exiguus humor.* "The scanty moisture."—*Sterilem arenam.* "The steril, sandy soil." (Consult note on verse 67.)

71–74. *Alternis idem tonsas*, &c. "You will also suffer your renewed lands to lie fallow every other year, after having parted with their crops;" more literally, "after having been mown." With *novales* supply *terras.* By *novalis terra* or *ager* is properly meant land that is cultivated for the first time after having been just cleared. Here, however, it is applied to land that lies fallow every other year, and is in this way, as it were, *renewed.* (Consult note on *Eclog.*, i., 71.) The poet, in this passage, treats of the different modes in which land may regain strength. 1st, by repose (*v.* 71); 2d, by altering the crop (*v.* 73); 3d, by manuring (*v.* 79); 4th, by burning the stubble (*v.* 84).—*Et segnem situ durescere campum.* "And the exhausted ground to begin to acquire new strength by repose." Strictly speaking, the soil that lies fallow is exposed to the influence of the weather, by which a fresh portion of the alkalies contained in it are again set free, or rendered soluble.—(*Liebig's Agricultural Chemistry*, p. 52.)

Mutato sidere. "In another season (of the following year)." Equivalent, as Jahn well remarks, to "*alio* (*alterius*) *anni tempore.*" Observe that *sidere* is here for *sole*, and compare Ovid (*Met.*, ix., 286), "*quum decimum premeretur sidere signum.*" The poet directs that the field which has been sown with beans, &c., in the spring of the previous year, be sown with *far*, or spelt, in the autumn of the following year. (Compare *v.* 215, 220.)—*Farra.* "Spelt," the *Triticum spelta* of Linnæus. It is a sort of corn, very like wheat, but the chaff adheres so strongly to the grain that it requires a mill to separate them, like barley. Dionysius of Halicarnassus informs us that the Greek *ζεία* (or *ζέα*) was the same with the Roman *far*, but Pliny treats of *zea* and *far* as two different sorts of grain. This seeming discordance, however, may be reconciled, by supposing that the latter writer had the two kinds of spelt in view. One is covered with a double chaff, which Virgil probably means by his epithet of "*robusta*" (*v.* 219). The other has a single chaff. The former appears to be the *ζεία*, to which Theophrastus gives a similar epithet.

Lætum siliquâ quassante legumen. "The joyous pulse with rustling pod." A periphrasis for the simple term *legumen*. Virgil has reference here to beans, which were esteemed the principal sort of pulse. Thus Pliny remarks, "*Sequitur natura leguminum, inter quæ maximus honos fabis.*" The same author also quotes the present passage of Virgil, and substitutes *faba* for *legumen*. (*Plin.*, xvii., 9, 7; xviii., 21, 50.)—*Quassante*; literally, "shaking itself." Supply *sese*. In heavy land of good quality this succession of wheat and beans is still approved of, and may be repeated. (*Valpy, ad loc.*)

75–78. *Tenues fætus viciæ.* "The small seeds of the vetch." The seeds of vetches or tares are very small in proportion to beans and lupines. — *Tristis.* "Bitter." The ancient writers on agriculture agree that lupines, being sown in a field, are as dung to it. Columella says, that they will make the husbandman amends if he has no other manure.—*Silvamque sonantem.* "And rattling crop." Alluding to the noise made by the dry stalks when gathered in.

Urit. "Exhausts." De Lille has suggested the true interpretation of the present passage. Virgil does not interdict the sowing of flax, oats, or poppies, as we may clearly see from verse 212, where he prescribes the time for sowing flax and poppies; he only directs cultivators to bear in mind that these exhaust the ground. From their exhausting nature, therefore, they are bad crops in rotation after wheat. But as they must be raised, they may be taken alternately with other crops, the ground being also highly manured. (*Stawell, ad loc.*)—*Papavera.* The esculent poppy of the Romans appears to have been the same as that of our gardens, from the figure of its head in the hands of many statues of Ceres. Pliny mentions three sorts of poppies: the white, or esculent; the black, the receptacle of opium; and the red poppy, called *chœas*, from its red colour. This last kind Martyn thinks was the corn rose, or poppy weed. The head of the garden poppy is round, but that of the red poppy is long and slender.

79–81. *Sed tamen alternis*, &c. "Still, however, the labour (of cultivating these last) is an easy one, in alternate years." Supply *annis* with *alternis*. The meaning of the poet has already been stated, but may again be given: It is admitted that crops of flax, oats, and poppies exhaust the ground; still, however, if you sow them every other year, other crops intervening, the task of their cultivation will be an easy one, provided, however, that you employ abundant manure.—*Fimo pingui.* "With fertilizing dung." The Romans made use of all kinds of vegetable and animal manures,

and also ashes. The latter they generally sprinkled after the crops were sown.

82–83. *Sic quoque mutatis*, &c. "In this way, too, the fields obtain repose by the mere changing of their crops," *i. e.*, if you sow flax, or oats, or poppies, every other year, and something of a less exhausting nature during intervening years, the effect of these less exhausting crops will be as good as so many fallows for your land. Decandolle's theory respecting the changing of crops is as follows: He supposes that the roots of plants imbibe soluble matter of every kind from the soil, and thus necessarily absorb a number of substances which are not adapted to the purposes of nutrition, and must subsequently be expelled by the roots, and returned to the soil as excrements. Now, as excrements cannot be assimilated by the plant which ejected them, the more of these matters which the soil contains, the more unfertile must it be for the plants of the same species. These excrementitious matters may, however, still be capable of assimilation by another kind of plants, which would thus remove them from the soil, and render it again fertile for the first; and if the plants last grown also expel substances from their roots, which can be appropriated as food by the former, they will improve the soil in two ways. (*Liebig's Agricultural Chemistry*, p. 55.)

Nec nulla interea, &c. "Nor, in the mean time, have you the unthankfulness of land untouched by the plough," *i. e.*, you have in this case all the benefit of a fallow for your land, with the additional advantage of an actual crop; whereas, in ordinary cases, when your land lies fallow, and untouched by the plough, it is unthankful, because during this time it yields you nothing. The error commonly made in the translation of this passage arises from mistaking *nec nulla* as equivalent to *aliqua*, and this last as a softened expression for *maxima*. The truth is, however, that *nec* is a negation to the whole clause, *nulla interea est inaratæ gratia terræ*, and *nulla gratia* are to be construed together. (*Voss, ad loc.*)

84–88. *Incendere agros*. Stawell thinks that the possible results on which the poet calculates could not be supposed to take place from simply burning the stubble, and he therefore takes the language of the poet in the literal and more enlarged sense of paring and burning the superficial soil also. This, however, would hardly have been expressed so briefly had it really been the poet's meaning. He refers merely to the process of burning the stubble.—*Atque levem stipulam*, &c. Observe how beautifully the rapid succession of dactyls in this verse depicts the swiftness of the flame spreading over a stubble-field.

Sive inde occultas vires, &c. "Whether the lands receive by this process secret strength and rich nutriment." This is, in fact, the true reason. The saline substances contained in the ashes form an exceedingly valuable manure; and the destruction, also, of weeds and insects is a collateral advantage. In modern husbandry, the ashes obtained by burning the straw of oats, barley, wheat, and rye are often spread over land with great success. (Compare *Johnson's Lectures on Agricultural Chemistry*, pt. iii., p. 356.)—*Omne vitium*. "Every vicious quality."—*Atque exsudat inutilis humor.* "And the superabundant moisture exudes," *i. e.*, is made to evaporate.

89–93. *Calor ille.* "The heat thus applied." Observe the force of the pronoun.—*Cæca spiramenta.* "Hidden pores."—*Novas veniat qua succus*, &c. "Where the sap may come to the tender blades." Observe the construction in *vias*. . . *qua*, and compare *Æn.*, v., 590. —*Adstringit.* "Binds closely."—*Ne tenues pluviæ.* "Lest the fine rains do harm." Understand *adurant*, but observe that out of the verb in this clause must merely be elicited the general idea of doing harm, so that *adurant* is here equivalent to *noceant*. The reference is to soft, penetrating rains, which may do harm by penetrating too deeply, and thus producing superabundant moisture.

Rapidive potentia solis, &c. "Or lest the too intense power of the scorching sun, or the penetrating cold of the north may parch." Observe that *rapidi* has here the force of *vehementis*. (Compare *Eclog.*, ii., 10.)—*Penetrabile.* Used here in an active sense. (Compare *Æn.*, x., 481.)—*Adurat.* Cold can parch and dry up as well as heat.

94–96. *Multum adeo.* "Much, too."—*Rastris glebas*, &c. The process of carefully pulverizing the soil is here recommended. The Roman writers on agriculture term this *occatio* and *occare*. Thus Varro remarks (*R. R.*, i., 29), "*Occare, id est comminuere, ne sit gleba*," and Columella (xi., 2, 60), "*Pulverationem faciunt, quam vocant rustici occationem, cum omnis gleba in vineis refringitur, et resolvitur in pulverem*."—*Vimineas crates.* "The osier hurdles." The allusion is to a kind of bush-harrows (some of them were made of arbutus also), that were used to level the fields, as well as pulverize them, after the *rastrum*, or iron-toothed instrument, had been employed. (*Stawell, ad loc.*) If, however, the soil was a light one, the osier hurdles alone were employed.—*Flava Ceres.* "Golden Ceres," *i. e.*, Ceres of golden-hued locks. An epithet is here applied to the goddess of Agriculture, derived from the yellow or golden hue of the

ripening grain.—*Nequidquam.* "To no purpose," *i. e.*, without bestowing upon him a rich reward for his patient assiduity.

97–99. *Et qui, proscisso*, &c. "And (much does he also aid the fields) who, his plough being turned, again breaks in a cross direction through the ridges, which he turns up when the surface is first cleaved (by the share)," *i. e.*, the ridges which he has already turned up by his first ploughing. We have here a description of what is technically termed cross-ploughing.—*Proscisso.* Observe the force of *pro* in this word, as denoting something previously done.—*Imperat.* "Lords it over." A term happily expressive of dauntless and unwearied assiduity.

100–103. *Humida solstitia*, &c. "Pray, ye husbandmen, for moist summers and fair winters." Observe that *solstitium*, which properly denotes the summer solstice merely, is here taken poetically for the summer generally. The winter solstice is termed *bruma*, which is also employed in the same figurative way for the winter in general. Pliny accuses Virgil of having made a mistake here in his advice; but he might have spared his censure. There can be no doubt that Virgil's remark, as applied to a warm climate, is perfectly well founded, since the effect of rain, in the months next following the sowing of wheat, and in Italy of barley, must be to render the young plants winter-proud; whereas the influence of summer showers must be as beneficial. (*Valpy, ad loc.*) The poet's advice, moreover, is in full accordance with that contained in the old work quoted by Macrobius (*Sat.*, v., 20), where a father addresses his son in these words: "*Hiberno pulvere, verno luto, grandia farra, Camille, metes.*"

Hiberno latissima pulvere farra. "The corn is rendered most luxuriant by the winter's dust," *i. e.*, a fair and dry winter (followed, of course, by a moist summer) is the sure precursor of abundant harvests.—*Nullo tantum se Mysia cultu*, &c. "Mysia prides not herself so much on any culture (as on this peculiarity of climate), and Gargarus itself (in consequence of this) looks with wonder on its own harvests." Mysia, in the northwestern angle of Asia Minor, was remarkable for its fertility, and Gargarus, or the southern slope of Ida, was the most productive part of all Mysia. This fertility, according to the poet, was owing, not so much to any culture, as to the happy climate of the country, the winters being dry and the summers moist. Hence even Gargarus, though the most productive portion of the land, was astonished at the abundance of its products. We have given here the explanation of Voss. Wagner adopts one far less natural. According to this commentator, the

meaning is as follows: Mysia, though a land remarkable for its tillage, prides not itself so much on the results of that tillage, as those fields pride themselves on their fertility which are favoured with dry winters and moist summers. To this, however, it may be replied, that the Romans, in speaking of the coasts of Asia and Libya, always describe the tillage pursued there as comparatively light, and requiring but little care on account of the happy nature of the climate and the soil. The assertion, therefore, that Mysia was a region remarkable for its tillage, seems entirely gratuitous. (*Voss, ad loc.*)

Gargara. The plural form, neuter. The nominative singular is *Gargarus.* So in Greek, ὁ Γάργαρος and τὰ Γάργαρα. The form τὸ Γάργαρον also occurs. Strictly speaking, Gargarus was the name of one of the summits of Ida, the roots of which formed the promontory of Lectum.

104–105. *Quid dicam.* "What shall I say of him." Supply *de eo.* The meaning is, what shall I say that will prove sufficient praise for him who, &c. After stating the processes for pulverizing the soil by means of larger implements, the poet now recommends attacking by hand the refractory clods, armed with beetles and clubs, breaking them to pieces, and levelling them to the surface. (*Valpy, ad loc.*)—*Comminus arva insequitur.* "Presses upon the fields in close conflict," *i. e.*, enters on what is next to be done with close and persevering assiduity, and allows the fields not an instant's repose.—*Ruit.* "Breaks up," *i. e.*, levels. Observe that *ruo* is not an intransitive verb employed here in a transitive sense, but that the verb in question was originally a transitive one, though this transitive meaning was subsequently confined, for the most part, to the poets, as in the present instance.

Male pinguis arenæ. "Of the barren sand," *i. e.*, of a barren, sandy soil. We have followed here the opinion of Frenzel (*Archiv. für Philol. und Pæd.*, vol. i., p. 139), who regards *male pinguis* as equivalent to *infecunda.* Voss, however, and many others, make *male pinguis arenæ* mean, "of the too rich (and adhesive) soil," regarding *male pinguis* as having the force of *nimis pinguis*, and giving *arenæ* the general meaning of "soil." That the reference, however, is to a sandy soil, the succeeding verses, where irrigation is spoken of, very clearly show.

106–110. *Satis.* "Among the sown corn."—*Fluvium.* "A copious stream." Used here in a general sense for any abundant flow of water.—*Et, quum exustus ager*, &c. "And (again), when the parched field pants with its dying herbage." In the previous line

the poet refers to the process of irrigation after sowing; and now he speaks of irrigation when the blade is up.—*Supercilio clivosi tramitis.* "Over the brow of some sloping track-worn eminence," *i. e.*, over the top of some gently-sloping eminence, the sides of which are track-worn by the streams that have often before this been made to descend by him on similar occasions. In the expression *tramitis*, therefore, we see a neat allusion to the unremitting care of the provident husbandman. The same idea is also implied in the epithet *levior*, in the succeeding line, where the reference is to stones worn smooth by the *frequent* descent of the water.—*Scatebrisque temperat.* "And refreshes with its bubbling streams."

111–114. *Quid.* For *quid dicam de eo.*—*Procumbat.* "Bend to the ground," *i. e.*, be weighed down.—*Luxuriem segetum*, &c. "Feeds down the luxuriance of the crop while yet in the tender blade." This is to be done when the corn is too luxuriant or winter-proud. Theophrastus (*Hist. Plant.*, viii., 7) and Pliny (*H. N.*, xviii., 44, &c.) both acknowledge the practice. The latter also advises, that the corn in this condition should be *combed* before it is pastured, and *sarcling* afterward; the first, with the design, probably, of thinning the crop; the last, to open the surface of the field, which is liable to be hardened by the poaching of cattle.

Sulcos æquant. "Equalizes the furrows (with the intervening ridges)." Supply *porcis*. The ridge of land raised between two furrows was technically called *porca*. (*Varro, L. L.*, iv., 4.) The period referred to is when the whole field is covered with verdure, and furrows and ridges are thus brought upon a level, or, in other words, are no longer seen. Heyne, less correctly, makes *sulcos* here equivalent to *porcas*.—*Quique paludis*, &c. "And of him, who drains away the collected water of the fen by means of the bibulous sand." The ordinary process of draining was to cut trenches, called by Pliny and Columella *collicia*, and by Festus *elices*, and in this way lead off the water. Here, however, trenches appear to be meant which are either cut through a sandy and absorbing soil, or which lead the water off to ground of this kind. Some commentators imagine that the poet refers to sand thrown on moist ground and mixed with it, in order to suck up the superfluous moisture. This, however, appears inconsistent with the plain meaning of *deducit*.

115–117. *Prœsertim, incertis*, &c. The husbandman must attend particularly to draining, after an inundation has taken place.—*Incertis mensibus.* "During those months when the weather is most changeable." This language suits both the season of spring and

that of autumn. Here, however, the spring months are particularly meant.—*Abundans.* "Swelling with its waters."—*Exit.* "Overflows its banks;" literally, "goes forth (from its accustomed barriers)."—*Unde cava tepido,* &c. "Whence the hollow undulations of the soil sweat with the warm (and noxious) moisture," *i. e.*, from which same cause, too, it happens that the hollows, in different parts of the ground, are filled with water, which stagnates, and emits, under the influence of a hot sun, noxious exhalations injurious to health. The removal of this evil, therefore, will also require the earnest care of the husbandman.

118–120. *Hæc sint versando terram experti.* "Have tried these various expedients in the cultivation of the earth." After all these toils of man and beast in the culture of the ground, other evils still remain to be encountered, which the poet now proceeds to enumerate.—*Improbus.* "Voracious." This epithet here refers to that which exceeds all ordinary bounds and measure, and is therefore injurious. The wild goose is here meant. This bird was execrated by the husbandman, as she still continues to be, for the burning quality of her ordure, as well as for pulling up the herbage by the roots. The latter cause is the better founded of the two, and is here meant. (Compare *Palladius*, i., 30: "*Anser locis consitis inimicus est, quia sata et morsu lædit et stercore.*")—*Strymoniæque grues.* "And the Strymonian cranes," *i. e.*, the cranes from Thracian climes. The Strymon was a river of Thrace, forming, at one time, the boundary of that country on the side of Macedonia. The cranes flying to the south on the approach of winter were supposed to come from the northern countries of Thrace.

Et amaris intuba fibris. "And the succory with its bitter roots." *Intubum*, or *intubus*, is commonly translated "endive," but the plant which Virgil means is "succory." The Greek name is σέρις. Dioscorides says that there are two kinds of σέρις, one wild, and the other cultivated. The wild sort was called πίκρις, probably from its bitterness, and is the species of plant which Virgil here refers to as having bitter fibres or roots. It is a pernicious weed among corn, and destroys the latter by the spreading of its roots. It is also a favourite food for wild geese, and therefore invites these destructive birds into the fields where it happens to grow.—*Umbra.* The shade not only of trees, but of useless or noxious plants.

121–124. *Pater.* "Jove."—*Colendi viam.* "The path of agriculture." Supply *terram* after *colendi.*—*Primusque per artem,* &c. "And he first aroused the fields through human skill," *i. e.*, Jupiter first, of all the rulers of the universe, commanded the fields to be

cultivated, and their latent energies to be aroused by the skilful labour of man. The meaning of the poet is, that agriculture came in with Jove. Under the reigns of previous monarchs of the universe, especially that of Saturn, his immediate predecessor, the earth yielded all things without culture.—*Curis acuens mortalia corda.* This account of the providential origin of some seeming evils is as philosophical as it is beautiful. Want is the parent source of arts and inventions; infirmities and weaknesses are the cause and cement of human society.—*Nec torpere gravi,* &c. "Nor suffered his realms to lie torpid under heavy lethargy," *i. e.*, nor allowed the human race, now brought under his sway by the dethronement of Saturn, to continue to lead a life of torpid inaction.

125–128. *Ante Jovem.* "Before the reign of Jove," *i. e.*, in the Golden Age. The reign of Jove marks the commencement of the Silver Age, when agriculture began, and civil society was first organized.—*Ne signare quidem,* &c. "It was not even allowed to mark out or parcel off any portion of ground by a boundary." The true reading here is undoubtedly *ne*, as we have given it, and which is approved of by Bentley (*ad Horat.*, *Sat.*, ii., 3, 262), Heyne, Wagner, and many others. The other reading is *nec*, which is followed by Voss and Jahn; but the sense requires the emphatic *ne*, not the connecting *nec*. The poet means that not only before the time of Jove was there no culture of the fields, but even such a thing as separate property in fields was entirely unknown.

In medium quærebant. "They sought (all things) for the common benefit." Observe that *in medium* is not, as some render it, "in common," but the meaning of the clause is, that they gathered the spontaneous productions of the earth into a common store for all. (Compare the explanation of Heyne: "*Quicquid acquirebant, parabant, in commune parabant et afferebant.*") Voss compares this state of things with that of the bees, as described in the fourth book of the Georgics, *v.* 157.—*Ipsaque.* "Of her own accord," *i. e.*, without culture.—*Nullo poscente.* "Since no one asked them at her hands," *i. e.*, since no one tilled her surface.

129–134. *Ille.* "That deity." Referring to Jove.—*Atris.* For *diris*, as Jacobs correctly explains it.—*Prædarique.* "To prowl."—*Moveri.* "To be agitated (by storms)." Burmann thinks that the reference here is to agitation by means of oars, or, in other words, to navigation; but, were this so, the 136th verse would be an idle repetition.—*Mellaque decussit foliis.* The leaves of the trees, during the Golden Age, had yielded a honeyed dew for human sustenance; but this was removed in the time of the Iron Age, and man was

compelled to seek for food by the sweat of his brow. It is no uncommon thing, observes Martyn, to find a sweet, glutinous liquor on oak leaves, which might give the poets reason to imagine that in the Golden Age the leaves abounded with honey.—*Ignemque removit.* "And removed the fire (from view)." Fire had been known to the human race in the age of Saturn; but Jove now removes it from view, and hides it in the veins of the flint (*v.* 135), in order that human ingenuity may be sharpened in the search for it, and that from its recovery may date the commencement of the arts, and the consequent comforts and amelioration of social existence.

Et passim rivis, &c. A species of Oriental metaphor, to indicate great abundance. Jove checks all these things, in order that man may be compelled to invent various arts, and thus obtain from his own labours what the earth had before this period spontaneously yielded; in other words, in order that civil society might begin, mutual wants forming a common bond of union.—*Ut varias usus,* &c. "That experience, by dint of reflection, might gradually strike out various arts."

135–138. *Tunc alnos,* &c. "Then first the rivers felt the pressure of the alders hollowed out (by the hands of man)," *i. e.*, then navigation commenced. The alder is named as having afforded the first rude means of transportation on the water, since it grows along the shores of rivers, and in marshy places, and would therefore be most accessible for this purpose.—*Stellis numeros,* &c. "Gave numbers and names to the stars." The stars would be a guide to the early navigators, and continued so, in fact, until the invention of the compass. The giving of "numbers to the stars" means merely, as Jacobs remarks, that, for the purpose of distinguishing between the different constellations, they would count the number of stars in each.

Pleïadas. The Pleiades are a cluster of stars forming a constellation on the back or neck of Taurus. The rising of the Pleiades in the spring brought with it the spring rains, and opened navigation.—*Hyadas.* The Hyades are a cluster of stars, forming a constellation at the head of Taurus. Their setting, at both the evening and morning twilight, was for the Greeks and Romans a sure presage of wet and stormy weather, these two periods falling respectively in the latter half of April and November. (*Ideler, Sternnamen,* p. 139.)—*Claramque Lycaonis Arcton.* "And the bright bear of Lycaon." Alluding to the Ursa Major, or Greater Bear; according to the poetic legend, Callisto, daughter of Lycaon, king of Arcadia, who was changed into this constellation. Hence the meaning of

the clause, in fact, is this: "The bright bear, the daughter of Lycaon." The student will observe the peculiar construction here, by which the accusatives *Pleïadas*, *Hyadas*, and *Arcton* are put in apposition with *nomina*.

139–142. *Fallere visco.* "To deceive (the feathered race) with bird lime." The idea of *aves* is implied in *feras.*—*Atque alius latum*, &c. "And now one, seeking the deep places, lashes the broad river with a casting net." Fishing by net is here alluded to. By *alta* are meant the deep parts of the river wherein to sink the net more conveniently. Heyne and others connect *alta petens* with *pelagoque*, &c., and place a semicolon after *amnem*. This, however, is very justly condemned by Wagner and others. The connective *que* is not accustomed to be added to the second or third word of the clause, unless a preposition precede, as in *Eclog.*, v., 57, "*Sub pedibusque*," &c.—*Humida lina.* "His wet lines." This is commonly supposed to allude to the drag-net, the lines of which are so long, by reason of the depth of the water, that the fisherman's employment seems to be nothing else but "*trahere humida lina.*" More probably, however, the reference is to the mode of fishing by long line, with hooks baited and fixed to it at intervals: this is sunk by a weight at one end, and buoyed at the other; and after some hours is again drawn up. (*Valpy*, *ad loc.*)

143–146. *Tum ferri rigor*, &c. "Then (was discovered) the art of tempering iron, and (then was invented) the blade of the grating saw." Supply *inventus est* with *rigor*, and *inventa est* with *lamina*. Some, less neatly, supply *venit*, from verse 145.—*Primi.* "The early race of men;" literally, "the first men."—*Labor improbus.* "Persevering industry."—*Egestas.* "Necessity." The pressure of human wants.

147–149. *Prima Ceres*, &c. The connexion in the train of ideas is as follows: Before the time of Jove there was no cultivation of the fields. With the empire of Jove came in the various arts of civilized life, and among others that of agriculture, as taught by Ceres to man.—*Quum jam glandes*, &c. "When now the acorns and the arbutes of the sacred wood began to fail, and Dodona to deny its accustomed sustenance to man." The early race of men were fabled to have fed on acorns and other products of the trees, and to have dwelt at this time round about Dodona, amid its groves of oak sacred to Jupiter. (Compare note on *Georg.*, i., v. 8.)—*Arbuta.* The *arbutum*, or wild strawberry, is the fruit of the *arbutus*, or arbute-tree. (Compare note on *Eclog.*, iii., 82.) According to Martyn, the lower class of people in Italy frequently eat the fruit,

which makes, however, a very sorry diet.—*Deficerent.* Observe the force of the subjunctive in this verb and *negaret*, as referring to the accounts of others, that is, to the statements of early legends.

150–154. *Ut mala culmos*, &c. "Where the blighting mildew began to consume the stalks, and the lazy thistle to rear its prickly head in the fields."—*Esset.* Imperfect subjunctive of *edo.* Observe here again, and also in *horreret*, the force of the subjunctive in referring to the accounts of early legends.—*Rubigo.* The mildew or blight is a disease to which corn is very subject. Many modern writers take *rubigo* to mean "smut," which is a putrefaction of the *ear*, and converts it into a black powder. But Virgil mentions *rubigo* as a disease of the *stalk*.—*Carduus.* Thistles are well known to be very injurious to corn.

Subit aspera silva, &c. "In their place arises a prickly wood, both burs and caltrops." According to Martyn, *lappa* seems to have been a general word to express such things as stick to the garments of those who pass by. We use the word "bur," he adds, in the same manner, though what is properly so called is the head of the *Bardana major*, or burdock.—*Tribuli.* The *tribulus*, or land caltrop, is an herb with a prickly fruit, which grows in common in Italy and other warm countries.—*Nitentia culta.* "The bright cultivated fields," *i. e.*, amid the fields of grain shining brightly on the view. Supply *loca.*—*Infelix lolium*, &c. (Consult *Eclog.*, v., 87.)—*Dominantur.* "Bear undisputed sway."

155–159. *Quod nisi.* "Unless then;" literally, "on which account, unless." Supply *propter* with *quod.*—*Assiduis rastris.* "By continual applications of the rake." Here the poet concludes with a particular injunction to avoid the plagues which he mentioned several lines back (*v.* 119, *seqq.*). He recommends diligent raking to break down the clods after ploughing; the birds are also to be scared away, especially the geese and cranes; and he advises, moreover, to restrain the overshadowing boughs, because shade is hurtful to the corn, "*umbra nocet.*" He puts the husbandman in mind, likewise, of the duty of praying for showers, because these depend on the will of the gods.

Ruris opaci premes umbras. "Shalt check the luxuriant foliage of the shady country," *i. e.*, the too dense foliage of the trees. *Rus opacum* is a poetic form of expression for *arboribus consitus ager*, and hence for *arbores* simply.—*Spectabis.* Wakefield cites *sperabis* as the reading of a manuscript in the British Museum (*ad Lucret.*, ii., 2)—*Concussâque famem*, &c. The husbandman who neglects the advice which the poet gives will have to appease his hunger in the

woods with the acorn shaken from the oaks, or, in other words, with the wild products of nature. Poetic exaggeration, to denote the difficulty of procuring sustenance.

160–164. *Dicendum et, quæ sint*, &c. "I must mention, also, what are to be the implements for the hardy rustics." Here the poet begins to describe the various implements with which a husbandman ought to be provided.—*Vomis et inflexi*, &c. "First the share, and the heavy timber of the curved plough." The common text erroneously places a comma after *vomis*. Observe that *vomis* here is an earlier and rarer form for *vomer*, and is likewise employed by Cato (*R. R.*, 135, 2) and Columella (ii., 2, 26).—*Primum*. This adverb is here used in the beginning of an enumeration, without *tum* or *deinde*, &c., following.—*Grave robur*. Heavy timber would be required for the purpose of deep ploughing in the rich Italian soil, the heaviness of the plough causing it, of course, to sink deeper.—*Eleusinæ matris*. Ceres, worshipped particularly at Eleusis in Attica, and the parent (*mater*) of agriculture.—*Volventia*. Used here intransitively, but having, in strictness, *sese* understood. Observe that *tarda* is poetic for *tardum*, *i. e.*, *tarde*.

Tribulaque, traheæque. "And sledges and drags." The Roman husbandmen had three modes of extracting the corn: the first and most usual, by means of the *tribulum*; the second, and less usual, by employing the *trahea*; and the third, or least customary of all, by means of *perticæ*, or flails. The *tribulum* (τρίβολα) consisted of a thick and ponderous wooden board, which was armed underneath with pieces of iron or sharp flints, and drawn over the corn by a yoke of oxen, either the driver or a heavy weight being placed upon it. It served the purpose of both separating the grain and cutting the straw. The *trahea*, or *traha*, was either entirely of stone, or made of the trunk of a tree. Both the *tribulum* and *trahea* are still used in Greece, Asia Minor, Georgia, and Syria, and are described by various travellers in those countries. (*Dict. Antiq.*, *s. v.*)

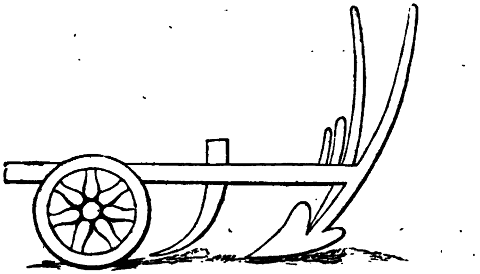
Et iniquo pondere rastri. "And rakes of disproportioned weight," *i. e.*, of a weight almost exceeding human strength to manage. The *raster bidens*, or two-pronged rake, was the one most commonly employed. It was used to upturn the soil, and thus to perform, on a small scale, the part of a plough; but it was much more commonly employed in the work called *occatio*, that is, the breaking down of the clods after ploughing. Hence it was heavy (*iniquo pondere*). The following wood-cut, taken from a funereal monument at Rome, represents a rustic holding a *raster bidens*. The other instruments are the *falx*, and *pala*, or spade.



165–168. *Virgea præterea Celei*, &c. "Besides these, the cheap osier furniture of Celĕus," *i. e.*, baskets, cheese-crates, &c., all made out of osiers and other cheap or common materials, and the art itself of making which was taught by Ceres to Celĕus, the father of Triptolemus. *Virgea* agrees with *supellex*. Some refer it to *vasa* understood, which is far less poetical, and quite unnecessary.—*Arbuteæ crates*. The same with the *vimineæ crates* mentioned in line 95.—*Mystica vannus Iacchi*. "The mystic fan of Bacchus." The *vannus*, or winnowing fan, was a broad basket into which the corn, mixed with chaff, was received after threshing, and was then thrown in the direction of the wind. It thus performed with greater effect and convenience the office of the winnowing shovel. Virgil dignifies this simple instrument by calling it *mystica vannus Iacchi*. The rites of Bacchus, as well as those of Ceres, having a continual reference to the occupations of rural life, the *vannus* was borne in the processions celebrated in honour of both these divinities. On an *antefixa* in the British Museum, the infant Bacchus is represented as carried in a vannus by two dancing Bacchantes. The vannus was also used in the processions to carry the instruments of sacrifice and the first-fruits or other offerings.

Provisa repones. Equivalent, in effect, to *providebis et repones*.—*Si te digna*, &c. "If thee the glory of divine agriculture awaits," *i. e.*, if you aspire to the true glory of a well-cultivated farm.

169–170. *Continuo.* "In the first place."—*In silvis magnâ vi,* &c. The order is, *ulmus flexa in silvis magnâ vi domatur in burim et accipit formam curvi aratri.* Virgil's description of the plough, which here follows, has given rise to much discussion, and still remains open to the same. The annexed wood-cut shows the form of a wheel-plough, as represented on a piece of engraved jasper of Roman workmanship. It corresponds in all essential particulars with that now used about Mantua and Venice, and is very probably the same with that described by the poet. It shows distinctly the coulter, the share-beam, the plough-tail, and the handle, or *stiva.* (*Dict. Antiq.*, *s. v. Aratrum.*)



Domatur in burim. "Is subdued into the plough-tail," *i. e.*, is made to assume its form. The *buris* might be made of any piece of a tree (especially the *ilex*, or holm oak), the natural curvature of which fitted it to this use; but in the time and country of Virgil, pains were taken to force a tree into that form which was most exactly adapted to the purpose.

171–172. *Huic a stirpe,* &c. "To this, from below, are fitted a pole extended to eight feet, two earth-boards, and share-beams with a double back," *i. e.*, to the lower part of this, &c.—*Temo.* The pole anciently used in ploughing did not differ from those employed for draught in general, and therefore needs no particular description.—*Binæ aures.* The earth-boards, called also mould-boards, rose on each side of the plough, bending outward in such a manner as to throw on either hand the soil which had previously been loosened and raised by the share. They were adjusted to the share-beam, which was made double for the purpose of receiving them. According to Palladius (i., 43), it was desirable to have ploughs both with earth-boards (*aurita*) and without them (*simplicia*).

Dentalia. These share-beams are supposed to have been in the form of the Greek letter Λ, which will serve to explain the "*duplici*

dorso." It is probable that the *buris* was fastened to the left share-beam, and the *stiva*, or handle, to the right. Virgil's plough will then resemble the modern Lancashire one, which is commonly held behind with both hands. When the plough was held either by the *stiva* alone, or by the *buris* alone, a piece of wood (called *manicula*) was fixed across the summit, and on this the labourer pressed with both hands. (*Dict. Ant.*, *s. v. Aratrum.*)

173–175. *Tilia.* The linden or lime tree is meant; the *Tilia Europæa* of botanists.—*Ante.* "Beforehand."—*Altaque fagus stivæ.* "And the tall beach for the plough handle." We have adopted here the conjecture of Martyn, namely, *stivæ*, along with Manso, Voss, and Jahn. The common reading is *stivaque*, which is sought to be defended by Wagner, who regards *fagus stivaque* as equivalent to *stiva faginea.*—*Quæ currus a tergo*, &c. "To turn the bottom of the vehicle from behind." Virgil, it will be seen, considers the *stiva* as used to turn the plough at the end of the furrow. Servius, however, in his note on this line, explains *stiva* to mean "the handle by which the plough is directed."—*Currus.* This term indicates, of course, the wheel-plough. Wagner, however, reads *cursus*, and asserts, in defence of this lection, that the ancient plough had no wheels. (Consult note on line 170.)

Et suspensa focis, &c. "And the smoke seasons the timber hung up at the hearths," *i. e.*, and the wood is then hung up by the hearth for the purpose of being seasoned by the smoke. Many manuscripts have *exploret*; but this is an erroneous reading, since the poet merely states what is customary, and lays down no precept.—*Focis.* The ancients suspended wood in the smoke arising from their hearths, for the purpose of seasoning. The *focus*, or hearth, in the humbler class of dwellings, was generally in the centre of the apartment, and the smoke escaped by means of an aperture in the roof, and also by the windows and door.—*Explorat.* Observe the peculiar force of this term here. The smoke "explores" the timber, for the purpose of ascertaining whether there be any chinks in it. (Compare the language of Servius: "*Namque ad exudandum fumum adhibita* (ligna), *si rimas faciunt et scissuras, mala sunt et infirma.*")

176–177. *Possum multa tibi*, &c. After mentioning the instruments of agriculture, the poet proceeds to give instructions concerning the making of the threshing-floor, and to impart some particular precepts.—*Veterum.* "Of ancient writers," *i. e.*, of ancient writers on husbandry. He alludes particularly to Cato and Varro, who wrote before him, and from whom he has taken the directions relating to the floor.—*Tenuesque piget cognoscere curas.* "And art

loth to become acquainted with (what seem to thee) unimportant objects of care."

178–180. *Area.* "A threshing-floor." The threshing-floor was a raised place in the field, open on all sides to the wind. Great pains were taken to make this floor hard; it was sometimes paved with flint-stones (*Colum.*, i., 6), but more usually covered with clay, and smoothed with a great roller. It was also customary to cover it with the lees of oil, which prevented insects injuring it, or grass growing upon it. In the mild climate of Italy, remarks Voss, where rain rarely, and even then not for any length of time, falls at the period of harvest, the threshing could easily be attended to in the open air.

Et vertenda manu. Servius, observes Valpy, notices here the ὑστερολογίαν. In point of time the earth must first be turned up, or worked, with the hand, and made solid, then levelled.—*Et cretâ solidanda tenaci.* "And to be consolidated by means of tough clay." We must be careful not to translate *cretâ* here by our term "chalk." The word *creta*, in a general sense, means any whitish earth or clay, such as potter's clay, pipe-clay, &c. Symmons says that there is no such thing as chalk to be found in Italy, and he therefore thinks that calcareous marl is here meant by the poet, there being an abundance of this in the same country. (Consult *Dict. Antiq.*, *s. v. Creta.*)—*Neu pulvere victa fatiscat.* "Nor lest, overcome by drought, it may gape in chinks," *i. e.*, and to keep it also from growing dusty and chapping.

181–183. *Tum variæ illudant pestes.* "Then again, various plagues are likely to baffle (the labours of the husbandman)." Observe the force of the subjunctive in indicating the probable chance of a thing's occurring.—*Exiguus mus.* Quintilian praises the ending of this line, observing that not only the diminishing epithet, but the ending of the verse with one syllable, beautifully expresses the littleness of the animal. (*Martyn, ad loc.*)—*Sub terris posuitque domos*, &c. Mr. Wagstaff says (*Bath Papers*), that the tussocks of wheat seen to arise in many fields are owing to the granaries of these diminutive animals, which he has often found to contain nearly a hatful of corn, which grow into a tuft if the owner be accidentally destroyed: these tufts he recommends to be divided, and transplanted in the spring. (*Stawell, ad loc.*)

Aut oculis capti, &c. Virgil speaks here according to the popular opinion, when he makes the mole to be deprived of vision. This animal has eyes, but of a very diminutive size. The little eye is so hidden in the fur, that its very existence was for a long time

denied. It appears to be designed for operating only as a warning to the animal on its emerging into the light; and, indeed, more acute vision would only have been an encumbrance. (*Penny Cyclop.*, vol. xxiv., p. 18.)

184–186. *Inventusque cavis bufo.* "The toad, too, is found in hollow places." The common toad (*Rana bufo*) usually sojourns in obscure and sheltered places, and passes the winter in holes, which it hollows for itself. With the exception of this species of burrowing, it does no harm to the husbandman.—*Et quæ plurima terræ*, &c. "And (other) vermin, which the earth produces in very great abundance."—*Curculio.* "The weevil." An insect of the beetle kind, which, both in its larva state and in its beetle form, proves very destructive to the grain, sometimes destroying one third or one fourth of the whole crop. The *curculio* here meant, and to which this description here applies, is the *Calandra granaria*, the corn-weevil, or weevil proper, for the genus *Curculio* of Linnæus is now the type of a large family of insects.

Inopi metuens senectæ. "Fearing for needy old age," *i. e.*, and the ant busily employed in laying up its winter stores. The term "old age" is to be regarded here as equivalent to "winter," it being the popular belief that the ant seldom lives beyond one year, and that it supports itself in the winter season on the stores which it has accumulated during the summer. The true state of the case, however, is as follows: Male and female ants survive, at most, till autumn, or to the commencement of cool weather, though a very large proportion of them cease to exist long before that time. The neuters pass the winter in a state of torpor, and, of course, require no food. This well-ascertained fact proves that the so-called foresight of the ants has no other object than the continuance of the species by perfecting and securing their habitations. These abodes are composed of blades of grass, ligneous fragments, pebbles, and shells of small volume, and of all objects which they meet with of easy transportation; and as they often gather, for the same purpose, grains of wheat, barley, and oats, it has been popularly believed that they laid up provisions for winter, and a period of want. The only time, however, when the ants require food is during the season of activity, when they have a vast number of young to feed.

187–188. *Contemplator item.* "Observe also." The imperative of *contemplor* (2d person) is here employed in commencing a precept, in imitation of Lucretius (ii., 113; vi., 189), who himself copies from the similar usage of the Greek didactic poets in the case of σκέπτεο, φράζεο, &c.—*Quum se nux plurima*, &c. "When the

almond-tree in the woods shall array itself very abundantly in blossoms, and shall bend down its strong-smelling branches." Martyn insists that by *nux* is here meant, not the almond, but the walnut-tree, and he has certainly one argument in his favour, the strong smell of the branches, namely, being far more applicable to the walnut than to the almond. But then, again, the abundant flowering is in favour of the latter. Servius also declares for the almond-tree, and we learn likewise, from other ancient writers, that the husbandman was accustomed to draw from this same tree his prognostics of the coming harvest. (*Theophylact.*, *Probl. Nat.*, c. 16. *Philo, de Vit. Mos.*, iii., p. 163, vol. ii., ed. *Mang.*) The difficulty in the present case arises from the circumstance of the term *nux* being employed by the Roman writers in so extended a sense, to denote the almond, the walnut, the hazelnut tree, &c. Most commonly, however, an epithet is added, to make the meaning more definite; thus, *nux juglans*, "the walnut;" *nux amygdala*, "the almond;" *nux avellana*, "the hazelnut or filbert," &c. (Compare *Fée, Flore de Virgile*, p. clxxxvi.)

Induet se in florem. Observe that *in florem* is not used poetically here for *in flore*, as some suppose, but is employed as a much stronger form of expression. *Induere se flore* means merely to deck or array one's self with flowers or blossoms, without any allusion to the number of the same, which may therefore be comparatively small; but *induere se in florem* is to array one's self in a complete garniture or covering of these, as one envelops himself in a mantle, so that quite a change of appearance is thereby produced. (*Voss*, *ad loc.*)

189–192. *Si superant fœtus.* "If the incipient fruit abound," *i. e.*, if the blossoms be more numerous than usual. Observe here the force of the indicative, "if the incipient fruit abound, *as you plainly see it does*."—*Fœtus.* The blossoms, which are of course to be succeeded by the young fruit itself.—*Pariter.* "In equal quantity," *i. e.*, if the blossoms abound, the corn will likewise be abundant.—*Tritura.* According to Heyne, this term is put here for *messis*; it is better, however, to take it in its literal sense. The poet means that the threshing of the grain will be a laborious task, in consequence of the abundance of the crop.

At, si luxuriâ foliorum, &c. "If, however, the shade be rendered exuberant by a luxuriance of foliage," *i. e.*, if the almond-tree have a far greater number of leaves than of blossoms. We have adopted *exuberet*, with one of the MSS. The context requires the subjunctive here, to denote a possible or hypothetical case, just as it

demanded the indicative in *superant* (*v.* 189) to indicate one that had actually happened.—*Pingues paleâ.* "Abounding only in chaff."

193–196. *Semina vidi equidem*, &c. The poet now enters upon the subject of *medicating* seeds before sowing, &c. It must be borne in mind, however, that only the seeds of leguminous plants, or pulse, are meant, as plainly appears by the expression "*siliquis fallacibus*," subsequently employed.—*Serentes.* "When preparing to sow." Observe here the peculiar force of the present participle, as indicating the commencement of an action.—*Et nitro prius*, &c. "And steep them beforehand in a solution of nitre and dark olive lees." By "nitre" is here meant, in fact, saltpetre; though the ancient writers commonly understood by *nitrum*, or *νίτρον*, a carbonate of soda.—*Amurcâ.* This term properly denotes the watery part of olives that flows out on pressing. (*Cato, R. R.*, 91.—*Varro, R. R.*, i., 64.) It comes from the Greek *ἀμόργη*, and is one of the words which, though written with a *c*, is to be pronounced with a *g*. (*Serv.*, *ad loc.*—*Terent. Maur.*, p. 2402.)

Grandior ut fœtus, &c. "In order that the produce might be larger in the pods, so apt to deceive." The pods often appear larger than usual when they are actually empty. (*Serv.*, *ad loc.*) Hence the peculiar propriety of the epithet *fallacibus*. Columella mentions, as another advantage resulting from the medicating of seeds, that the blade which springs up is less liable to injury from the weevil. (*Colum.*, ii., 10.)

Et, quamvis, igni exiguo, &c. "And yet, though they were soaked (in this mixture) over a scanty fire, being quickened (by the process), I have seen them, nevertheless," &c., *i. e.*, though they were immersed in this preparation, made merely tepid over a slow fire, for the purpose of quickening them, and causing the seed to germinate more speedily by thus softening the outer covering and allowing the mixture to penetrate sooner, &c. In explaining this much-contested passage, we have allowed the ordinary pointing to remain, namely, a period after *esset*; and have made a new clause begin at *et*, *quamvis*, &c. Brunck changes *et* into *at*, but for this there is no necessity, if we give *et* the meaning of "and yet." We have followed, therefore, the plainest and most natural mode of interpreting the passage, and have made it refer to a process in husbandry which is still followed at the present day. In so doing, however, we have deviated from the great body of commentators, who assign to the words in question a very different signification. Placing a comma after *esset*, and a period after *maderent*, they connect *et quamvis*, &c., with what goes before, and, supplying *ut* after

et, translate as follows: "and in order that they might be speedily softened (by boiling) through means of a fire, however small," *i. e.*, and in order that they might be boiled soft more expeditiously over even a small fire. In support of this opinion they refer to Plautus (*Men.*, ii., 2, 51.—*Pers.*, i., 3, 12), where *madeo* has the meaning of *coquo*, and to another passage of the same writer (*Men.*, i., 3, 29), where *madidus* has the force of *coctus*. They cite also the following remark of Palladius (*R. R.*, xii., 1): "*Græci asserunt, fabæ semina . . . . . nitratâ aquâ respersa, cocturam non habere difficilem,*" and they compare with this the language of Didymus in the *Geoponica* (ii., 35), *ἵνα καλοὶ πρὸς τὴν ἕψησιν ὦσιν, ... βρέχε αὐτοὺς ὕδατι μετὰ νίτρου.* They add, also, that the Greek writers on husbandry make no mention whatever of steeping seeds in any warm preparation. To all this it may be answered, that the language of Virgil can hardly be explained by any usage of a comic writer, and that, even if the authority of Plautus be allowed in the present case, still it proves nothing positively, since he merely employs *madeo* and *madidus* in the sense of *softening* or *making tender* (whence comes collaterally that of cooking), a sense that will apply equally well to the view that we have here taken of the passage, namely, the softening of seeds to enable them to imbibe more readily a mixture in which they are steeped. As to Palladius and Didymus, their remarks are too general to warrant any application of them to the present case; and the silence, moreover, of the Greek writers on husbandry is, after all, only a negative kind of argument, and, at best, quite unsatisfactory. It appears much more natural, too, to connect *vidi lecta diu*, &c., with the previous line, than to make it the abrupt commencement of a new sentence.

197–200. *Spectata.* "Looked to." Referring to the process of steeping, &c.—*Vis humana.* "Human industry." Imitated from Lucretius (v., 208).—*Sic.* "In this same way."—*In pejus ruere.* "Hasten to decay." The infinitive is here used absolutely for the present indicative (with which, therefore, *omnia* is supposed to agree), and refers to what is accustomed to happen. A similar usage takes place in *referri.* (*Wagner, Quæst. Virg.*, xxx., 4.)—*Ac retro sublapsa referri.* "And having lost, by degrees, their firm foothold, are carried backward." The literal meaning of *sublapsa* is, "having slipped or slid gradually."—*Retro referri.* Instances often occur where, as in the present case, an adverb, the idea conveyed by which is already expressed by a preposition in composition with a verb, is made to accompany that verb for the sake of greater emphasis. This is erroneously regarded by some as a kind of pleo-

nastic usage. (Compare *Gronov.*, *ad Liv.*, xxi., 32, 7.—*Ruhnk.*, *ad Ter. Ad.*, iv., 1, 9.—*Heusing.*, *ad Vechn. Hellenolex.*, p. 163)

201–203. *Adverso flumine subigit.* "Impels against the stream." Observe the force of *sub* in composition, as denoting slow and toilsome progress.—*Lembum.* By *lembus* (λέμβος) is properly meant a small boat with a sharp prow. It was used especially by the Illyrians. (*Schweigh.*, *Ind. Polyb.*; *s. v.*)—*Brachia.* "His sinewy efforts."—*Atque illum in præceps*, &c. "And (if) the current (once) hurries him down the river with headlong speed," *i. e.*, and if the current once gets the mastery over him. Some make *atque* equivalent here to *statim*, and translate as follows: "the current (thereupon) immediately hurries him down," &c. There is no necessity, however, for this. The whole difficulty disappears, if we merely supply *si* after *atque*, from the previous member of the sentence, and regard *atque illum*, &c., as intended to complete the idea expressed by *si brachia forte remisit.*

204–207. *Præterea.* The poet now proceeds to inculcate the necessity of an attention to astronomy, that is, to the rising and setting of certain constellations. This knowledge becomes as important to the farmer as to the mariner, since it enables the former not only to foresee and prepare against stormy weather, but also to ascertain the true seasons for each rural work.—*Arcturi sidera.* "The stars of Arcturus." By Arcturus is properly meant a star of the first magnitude in the constellation of Boötes, near the tail of the Great Bear, the rising and setting of which were accompanied by violent storms, lasting, according to Pliny, for the space of five days. Virgil, however, in imitation of some of the earlier writers, employs the term here for the whole constellation. (Compare *Ideler*, *Sternnamen*, p. 47.)—*Hædorum.* The "kids," called by the Greeks ἔριφοι, are two stars on the arm of Auriga. They also brought with them stormy weather. (*Manil.*, i., 372 —*Ideler*, p. 94.)—*Anguis.* The constellation Draco, near the north pole, and again referred to at verse 244. It will be observed, that in the enumeration here given of the stormy constellations, the poet names merely a few. There were others equally to be dreaded.

Tam sunt servandi, &c. "Are to be as carefully observed by us as (they are to be by those) by whom," &c., *i. e.*, are to be as carefully watched by the farmer as by the mariner. One peculiarly dangerous route by sea is then mentioned, as a type of dangerous navigation in general, that, namely, over the surface of the Euxine and through the straits of the Hellespont to the Ægean Sea. As the mariner on such a route anxiously watches the constellations

on high, with equal care ought the husbandman to note their movements.—*In patriam vectis.* "While borne homeward," *i. e.*, through the Euxine and Hellespont towards the Ægean Sea. *Vectis* is here equivalent to *dum vehuntur*.—*Pontus.* "The Euxine deep."—*Ostriferi fauces Abydi.* The Hellespont, or strait of the *Dardanelles*, is here meant, in the narrowest part of which, on the Asiatic shore, and belonging to Mysia, stood the city of Abydos, famed for its oysters.—*Tentantur.* "Are attempted," *i. e.*, are sought to be traversed. The term is well selected, as implying danger in the attempt.

208–211. *Libra die*, &c. "When the constellation of the Balance shall have made the hours of the day and of slumber equal," *i. e.*, the hours of the day and the night. The autumnal equinox is meant, and the poet here exemplifies his precept respecting an attention to the movements of the heavenly bodies, and their connexion with rural labours. The time which he mentions for sowing barley is from the autumnal equinox to the winter solstice. In the time of Virgil, the former was about the 24th of September, and the latter about the 25th of December. With us, barley is sown in the spring; but in warmer climates they sow it at the latter end of the year, whence it happens that their barley harvest is considerably sooner than their wheat harvest. (*Martyn, ad loc.*)—*Die.* Old form of the genitive of the 5th declension. The old form of the dative has a similar ending. (*Schneider, L. G.*, iii., p. 356.)—*Et medium luci*, &c. "And now parcels out one hemisphere unto light and (another) unto darkness," *i. e.*, and now divides the world between light and darkness.

Hordea. Servius informs us that Bavius and Mævius censured Virgil for employing here the term *hordea* in the plural, and gave vent to their disapprobation in the following line: "Hordea *qui dixit, superest ut* tritica *dicat.*" As, however, barley is a grain of several species, the poet evidently meant to express this variety by a bold use of the plural.—*Usque sub extremum*, &c. "Even up to the last shower of the winter solstice, that puts an end to the labours of the husbandman." Observe the employment of *sub* to denote close proximity. The poet here recommends that the sowing of barley should be kept on while the showery weather of winter continues, and before the frost sets in. Still, however, as Pliny directs that barley be sown on dry days, Virgil's meaning must be that the farmer should avail himself of such days during the period here meant, and not sow while the rain was actually descending. It must be borne in mind, that in the Italian climate a great part of the winter is merely rainy.—*Bruma intractabilis.* By *bruma* is

here meant the winter solstice, or the shortest day, which is its proper signification, though the term is often applied, poetically, to the winter season in general. In explanation of the term *intractabilis*, it may be remarked that, according to Varro (*R. R.*, i., 35) and Columella (ii., 8), most of the employments of husbandry ceased during the fifteen days that preceded the winter solstice and the fifteen days that came immediately after.

212–214. *Lini.* Columella and Palladius agree with Virgil about the time of sowing flax. Pliny, however, says it is sown in the spring. In Europe and in this country it is generally sown in the spring, from March to May; sometimes, however, in September and October. In a dry and warm country, it is better to sow in autumn, as the rains of autumn favour its growth, and it acquires strength enough to resist the drought, should there happen to be any in the spring. On the other hand, in cold and moist countries sowing should be deferred until late in the spring, as too much moisture is hurtful.—*Cereale papaver.* "The poppy of Ceres." The poppy was sacred to Ceres, the introduction of this plant having been ascribed to her; and her statues were either crowned with it, or else represented her holding a few heads of poppy in her right hand. (Consult the remarks of Knight, *Inquiry into the Symb. Lang.*, &c.—*Class. Journ.*, vol. xxiv., p. 42.)

Jamdudum. "Straightway;" literally, "long since," *i. e.*, long before receiving this admonition from me.—*Aratris.* Brunck, Wakefield, and Martyn read *rastris*, as given by some MSS., but *aratris* is clearly preferable. The poet merely intends to repeat an injunction respecting seasonable ploughing, not to make any allusion to harrowing.—*Siccâ tellure.* "The ground still continuing dry."—*Pendent.* "Hang over as yet," *i. e.*, have not as yet discharged their contents.

215–218. *Vere fabis satio.* None of the ancient writers on agriculture agree with Virgil in his statement that the time for sowing beans is the spring. Varro says that they are sown about the latter end of October; while, according to Columella, it is not right to sow them after the winter solstice, and the spring is actually the worst time of all. This difference of opinion, however, admits of a very easy explanation. Virgil has in view the custom prevalent in his own native district. In the countries near the Po, beans were always sown in the spring, as Pliny expressly informs us (xviii., 12, 30), whereas in the more southern parts of Italy the autumn was preferred.—*Medica.* "O Medic plant." Supply *herba*. So in Greek, ἡ Μηδική, scil. πόα. The plant here meant is the *Lu-*

cern, or *Burgundy trefoil.* It was called Medic, according to Pliny (xviii., 16, 43), because brought originally into Greece from Media during the war of Darius.—*Putres sulci.* "The crumbling furrows," *i. e.*, rendered friable by frequent ploughing, manuring, and exposure to cold.—*Et milio venit annua cura.* "And its annual care comes for the millet." Millet is a coarse, strong grass, bearing heads of a fine round seed, a little larger than mustard seed. The plant, though coarse, makes good food for horses and cattle, and the seed is equally good for them; it is excellent for fattening poultry, and is sometimes made into bread.

Annua cura. The millet requires planting annually, whereas lucern, on being once sown, remains in vigour for ten years and upward. Compare *Plin.*, xviii., 26, 66, where, for *tricenis*, we must read *denis*, on comparing his language with that of Columella (ii., 9) and Palladius (iv., 3). Columella censures Virgil for saying that beans and millet are to be sown at the same time. Virgil, however, does not mean to be so understood. He merely states that beans are sown in the spring, that is, in February or March, and that millet is sown when the sun enters Taurus, that is, about the 17th of April, and when the Dog-star sets, which is about the end of the same month. This agrees with what other authors have said on the subject.

Candidus auratis, &c. "When the bright Bull opens the year with its gilded horns, and the Dog-star sets, giving way to the opposing constellation." The Bull's opening the year expresses the sun's entering into Taurus. The commencement of spring is here meant, which is, in fact, the opening of the year for the husbandman, whence *Aprilis*, from *aperio*. The sun, according to Columella, entered the sign Taurus of the zodiac on the 15th day before the calends of May, that is, on the 17th of April. (According to modern computation, it is the 20th of April.) In the delineations of the zodiac there is a bright star on the point of each horn, whence the expression "*auratis cornibus.*" The Bull, advancing with his horns lowered, is said, poetically, to open the year with them, and remove all intervening obstacles.

Adverso cedens, &c. According to Columella, the Dog-star sets in the evening of the day before the calends of May, that is, the last day of April. As this constellation sets on the celestial sphere, it has the Bull following after, as it were, with threatening horns, whence the epithet of *adversus* applied to the latter. Observe that *adverso astro* is the dative. Some read *averso astro* in the ablative, referring the words to the Dog-star itself, and translate as follows: "retiring with averted constellation," *i. e.*, with its front turned away from the advancing bull. This, however, is far inferior.

219–220. *At, si triticeam in messem*, &c. The *triticum* of the ancients was not our common wheat, but a bearded sort. The statues and medals of Ceres have no other wheat represented on them but that which is bearded.—*Farra*. Consult note on verse 73.—*Solisque instabis aristis*. "And shall bend your attention to the bearded ears alone." The "*solæ aristæ*," here referred to, stand opposed to what is mentioned in verse 227, and the general meaning of the whole passage is as follows: If, in the autumnal season, you wish merely to sow that kind of grain which produces the bearded ear, you will not begin your sowing before the middle of November; if, however, you have determined to sow pulse also, you will then commence operations earlier, and at the very beginning of that month.

221–224. *Ante tibi Eoæ Atlantides*, &c. "Let (the Pleiades), the daughters of Atlas, be hidden for you in the morning, and let the Gnosian constellation of the blazing Crown depart (from the skies), before you intrust," &c.; literally, "let the morning Pleiades," &c., *i. e.*, let the Pleiades set in the morning, or, in other words, let them go down below the western horizon at the same time that the sun rises above the eastern. The Pleiades, according to mythology, were the daughters of Atlas, having been transformed into a cluster of stars. (Consult note on verses 138 and 225.) Their setting was on the eleventh of November.—*Gnosia*. The epithet "Gnosian," equivalent, in fact, to "Cretan," is here employed in reference to Ariadne, daughter of Minos, whose capital in the Island of Crete was Gnosus or Cnosus (Κνωσός), situate on the northern coast. After Ariadne had been abandoned by Theseus on the Island of Naxos, Bacchus, who chanced to see her there, became enamoured of and married her. At the celebration of their nuptials, all the deities made presents to the bride, and Venus gave her a crown, which Bacchus translated to the heavens and made a constellation of eight stars.

Decedat. The heliacal setting of the Crown took place on the 18th or 19th of November. Some refer *stella* in the text to the brightest star in the constellation, and which is the first that sets; but it is better to understand the term here of the entire constellation. A similar usage occurs in Cicero (*de Or.*, iii., 45), as well as in other writers. Some commentators maintain that Virgil means here the heliacal rising of the Crown, which took place about the middle of October, and, in accordance with this view, give *decedat* the very forced interpretation of "emerge," *i. e.*, depart from, or leave the sun's rays.—*Invitæ*. "Reluctant, as yet, to receive it," *i. e.*, because it would, in that event, be intrusted too soon to its care.

225–229. *Multi ante occasum*, &c. This and the succeeding line are to be taken parenthetically, and assign a reason why early sowing is to be avoided. By "the setting of Maia" is meant the setting of the Pleiades, Maia being one of the group. The names of the rest were Merope, Celæno, Alcyone, Electra, Sterope, and Taygete.—*Sed illos exspectata seges*, &c. "But the expected crop has mocked them with unprofitable wild oats." The MSS. fluctuate here between *avenis* and *aristis*, and this latter has been received by Heinsius, Heyne, and others. Still, however, *avenis* is far preferable, and *aristis* evidently arose from an arbitrary change on the part of the copyists, who, not comprehending the force of *avenis* here, altered it to *aristis*. It appears, however, from Pliny (xviii., 17, 44), to have been a belief on the part of some, that if one began to sow at too early a period, and before the rainy season which commenced at the setting of the Pleiades, the seed, weakened by long lying in the earth, degenerated into wild oats, or *avenæ*.

Viciam. "The vetch." Pliny (xviii., 15, 37) agrees with Virgil in the sowing of the vetch at the beginning of November; but Columella (ii., 10, 29) says that it was sown twice annually, once at the autumnal equinox, and again in the month of January.—*Vilemque phaselum.* "And the cheap kidney bean." This species of bean is said to have been very common among the Romans, whence the epithet here applied to it. It was also called *phaseolus*, though Galen (*Alim. fac.*, i., 35) distinguishes between the two forms. Observe that *phaselus* is more correct than *faselus*, the Greek expressions being φάσηλος, φασήολος, and φασίολος.—*Pelusiacæ.* This epithet is here applied to the lentil, on account of the excellent quality of those produced in Egypt, of which country Pelusium was the key on the northeast. The lentils of Egypt were also as famous for their abundance as for their excellence. The large vessel in which Caius brought the obelisk from the latter country to Rome had 120,000 modii of lentils for ballast.—*Cadens Boötes.* "Boötes when setting." The constellation of Boötes set, according to the ancient writers, on the day before the calends of November, that is, on the last day of October. The sowing of vetches, kidney beans, lentils, &c., is then to begin.

231–232. *Idcirco.* "For this purpose." The poet here supposes the sun to make his annual journey through the heavens, and to divide the year into distinct portions, in order to mark more clearly the different periods of rural labour; in other words, the sun travels through the sky for the sake and in honour of agriculture. The bard then embraces this occasion to describe the five zones, the

zodiac, the northern pole, and the gloomy antipodes.—*Orbem.* "The circle of the year." Supply *annuum.* — *Per duodena mundi astra.* "As he moves through the twelve constellations of the sky." *Mundus* here denotes the vault of heaven, through which the sun was supposed to move; and the twelve constellations of the sky are the twelve signs of the zodiac. The position of *orbem* forbids our joining it in construction, as some do, with *mundi.*

Quinque tenent cœlum zonæ. The ancient geographers, from the time of Eudoxus to that of Posidonius, divided the circuit of the world, and therefore also each meridian, into 60 parts, each one of which was equal to six of our degrees. The four quarters of this great circle, containing respectively 15 parts, they subdivided each into 4, 5, and 6 parts, commencing this subdivision at the equator, and running on towards the poles. The first of these subdivisions, namely, the 4 parts, or 24 degrees, on each side of the equator, extended in either direction to the tropics, and formed in their combined extent the torrid zone. The next subdivision, namely, the 5 parts, or 30 degrees, formed the temperate zone in either hemisphere, extending on one side as far as the polar circle, or constellation of the Bear, and on the other as far as the antarctic circle. The remaining subdivision of 6 parts, or 36 degrees, from the 54th to the 90th degree, and lying on the side of the temperate zone in either hemisphere, belonged to the frozen zones. At a later day, namely, from the time of Posidonius, the boundaries of the two temperate zones were carried forward towards the poles, so that now the temperate zones consisted each of 7 parts, and reached to the 66th degree, while the torrid zone and the two frigid ones contained each 4 parts. Virgil imitates in his account Eratosthenes.

Corusco sole rubens. The torrid zone is called "red" by both Eratosthenes and Virgil, and the frigid zones "blue." This either had reference to the natural colour of fire and ice respectively, or, more properly, as Voss suspects, and Claudian (xxxiii., 244) seems to hint, to the red and blue colours employed to represent the torrid and frigid zones respectively on the geographical charts of the ancients.—*Et torrida semper ab igni.* "And ever parched by its fiery beams." The ancients thought the torrid zone uninhabitable, on account of excessive heat. It contains, on the contrary, a great part of Asia, Africa, and South America. Owing to the nature and situation of the countries in this zone, the heat is not everywhere the same. The warmest portions are the sandy deserts of Africa: far more temperate are the happy islands of the South seas, and still milder is the climate of Peru. This last country contains

mountains from the summits of which the vertical sunbeams never melt the perpetual snow.

Quam circum, &c. "Along this are extended two farthest ones, on the right hand and on the left." These are the two frigid zones, and by "right hand and left" are meant respectively the two portions of the sphere between the north and south temperate zones and the poles.—*Concretæ*. "Stiff." This term applies more particularly to *cæruleâ glacie*, but still refers in some degree also to the idea of hail as an accompaniment of "gloomy showers."

Duæ. The two temperate zones.—*Ægris*. "Unhappy." (Compare the Homeric δειλοῖσι βροτοῖσι.)—*Et via secta per ambas*. "And a path has been cut between them." The allusion is to the zodiac, an imaginary ring or broad circle in the heavens, in the form of a belt or girdle, spreading about five or six degrees on each side of the ecliptic, and containing the twelve constellations or signs.—*Per ambas*. Observe here the usage of *per* for *inter*, and compare a similar usage in verse 245. The sun does not move *through* any part of the temperate zones; his extreme northern and southern limits being the two tropics.

240–241. *Mundus, ut ad Scythiam*, &c. Virgil speaks here of the two poles of the world. He makes the north pole to be the elevated one, because that only is visible in these parts of the earth; and for the same reason he speaks of the south pole as being depressed. Observe that *mundus* here, though to be rendered "the world," is yet equivalent, in fact, to *cœlum*, "the sky."—*Scythiam*. By Scythia is here meant, in poetic phraseology, all the more northern parts of Europe and Asia. (Compare *Georg.*, iii., 349.)—*Rhipæasque arces*. "And the Rhipæan summits," *i. e.*, the Rhipæan Mountains. The term *arx* is employed to denote any lofty elevation, and, among others, even the summits of mountains and mountain-chains. The Rhipæan Mountains probably existed only in the imaginations of the ancient geographers and poets. If, however, they had an actual existence, they would seem to have been the same with the chain that separates Russia from Siberia.—*Premitur Libyæ devexus in Austros*. "So, sloping downward, is it depressed towards the southern regions of Africa," *i. e.*, it is depressed towards the south pole, just as it is elevated towards the north.—*Austros*. The southern gales are here taken figuratively for the regions of the south.

242–243. *Hic vertex*. "This pole." The north pole is meant. Observe the force of *hic* in denoting proximity.—*Nobis semper sublimis*. "Is always on high for us," *i. e*, is always above our heads.

The inhabitants of the northern temperate zone are here meant.—*At illum, sub pedibus*, &c. "But the other, beneath our feet, the dark Styx beholds, and the manes far below," *i. e.*, the other, which is beneath our feet. We have adopted here the punctuation of Wakefield (a comma after *illum*, and another after *pedibus*), which appears to give the most natural sense. Some, however, connect *sub pedibus* with *Styx*, and translate, "the dark Styx beneath our feet;" while others render, "the dark Styx beholds beneath its feet."—*Profundi*. Voss regards this as a genitive, and translates "*die Geister der Tiefe*." It is far preferable, however, to consider it an epithet.

244–251. *Hic*. At the north pole.—*Anguis*. The constellation Draco, which is represented as winding between the Great and Little Bears.—*Circum, perque*. "Around and between." (Compare, as regards the force of *per* in this clause, the note on verse 238.)—*Arctos Oceani metuentes*, &c. "The Bears fearing to be dipped in the waters of the Ocean," *i. e.*, the Bears which never set. —*Illic*. At the south pole.—*Ut perhibent*. "As they affirm," *i. e.*, as some maintain. Martyn thinks that Virgil here alludes to an opinion of Epicurus, that the sun might possibly revive and perish every day; admitting which opinion, there can be no antipodes, nor can the sun go to lighten another hemisphere. There is, however, a fatal objection to this view, namely, that Epicurus was not a believer in the globular form of the earth, nor, of course, in a southern hemisphere.—*Aut intempesta silet nox*. "Either deepest night is silent," *i. e.*, either the silence of deepest night prevails. *Intempesta nox* properly means "unseasonable night," *i. e.*, that part of the night which is peculiarly unfitted for any employment; and hence "darkest night," "the depth of night," "midnight," &c. Compare Varro (*L. L.*, vi., 7), "*Intempestam* [noctem] *Ælius dicebat quom tempus agendi nullum est;*" and Servius (*ad Æn.*, iii., 587), "*Nox intempesta dicta est media, ... inactuosa*," &c. Compare, also, the explanation of Schütz (*Ind. Cic. Lat.*), "*Quum intempesta nox esset*" (*Cic. Phil.*, i., 3), "da es schon tief in der Nacht war;" and likewise that of Schmalfeld (*Latein. Synon.*, p. 249), "*Intempesta nox*," "die Zeit wenn Nacht schon stockfinster ist."

Semper obtentâ densantur nocte. "Is ever thickened by the overspread pall of night." We have placed a comma after *nox* in the previous line, and have thus connected *semper* with what comes after. Wunderlich and Jahn, however, remove the comma, and thus make *semper* belong to *intempesta silet nox;* but this wants spirit.—*Densentur*. We have given here the old form of the pres-

ent, from *denseo, -ēre.* The MSS. vary between this and *densantur,* the ordinary form; and this latter one is retained by Heyne, and approved by Wagner. Heinsius, however, maintains that, wherever there is a choice, *densentur* ought to be preferred.—*Redit a nobis.* "Returns from us (to them)," *i. e.*, to those regions near the south pole.—*Oriens.* Supply *sol.*—*Equis afflavit anhelis.* The breathing of the panting steeds of the sun is here poetically put for the breeze at sunrise.—*Illic sera rubens,* &c. "There the blushing evening kindles up her late fires," *i. e.*, the constellations of the sky. Some, with less propriety, make Vesper to be the same with Hesperus, or the evening star; and as this is the first that appears, the bard, according to them, poetically describes this star as kindling up the other luminaries of the night. The epithet *rubens,* however, militates against this, and points rather to the evening red, or colour of sunset. (*Voss, ad loc.*)

252–256. *Hinc tempestates,* &c. "Hence we have it in our power to ascertain beforehand the changes of season and of weather, even while the sky is still doubtful," *i. e.*, from the approach or departure of the sun in the zodiac, we can tell beforehand the changes of season, and the changes of weather also that are connected with these, even while the sky as yet gives no certain indication of such change. Observe here the peculiar force of *tempestates,* and the double idea involved in it.—*Messisque diem.* Alluding to the change from spring to summer.—*Tempusque serendi.* Autumn and winter as succeeding to summer.—*Et quando infidum,* &c. The change from winter to spring, when navigation commenced with the rising of the Pleiades.—*Infidum marmor.* "The bright but faithless surface of the deep." The term *marmor* is here applied to the sea, not with any reference to solidity, but as indicating a bright and polished surface. (Consult note on *Æn.*, vii., 28.)

Quando armatas, &c. "When to launch the well-equipped fleets." The reference is here not to vessels of war, with which, of course, agriculture has no connexion, but to fleets of traders, carrying to other and distant lands the agricultural products of that from which they sail. Hence *armatæ* is to be taken here in the sense of "fitted for sea," and may be compared with a similar usage in the case of the Greek ὡπλισμέναι.—*Deducere.* Literally, "to draw down," as referring to the ancient custom of drawing up vessels on shore at the end of a voyage, and of drawing them down again to the sea on recommencing naval operations.—*Tempestivam evertere.* "To fell in due season," *i. e.*, for naval timber, &c.

257–262. *Nec frustra,* &c. The poet still farther enlarges upon

the importance of a knowledge of astronomy to the husbandman. This knowledge, however, as Voss conjectures, was to be obtained not so much from actual observation, as from rustic calendars constructed from the astronomical tables of Eudoxus, Meton, and others.—*Parem.* "Equally divided."—*Continet.* "Keeps within doors."—*Multa maturare.* "To do many things in proper season," *i. e.*, at leisure and in due season. Observe that *maturare* is "to do that for which it is the proper time;" but *properare* is "to do a thing in a hurry."—*Forent properanda.* "Would have to be done in haste."—*Durum dentem.* "The hard, tooth-like point."—*Lintres.* "Wooden vessels." Under this general designation are included all kinds of wooden-ware accustomed to be used in and around a farmer's abode, as also troughs for watering cattle, vessels for holding grapes, meal-tubs, &c. Some commentators, however, give a very different meaning to *lintres*, and make it signify "wherries," on the supposition that such would be needed in the country adjacent to the Po during the inundations of that river. This, although the primitive meaning of *linter*, seems far less natural here than the one which we have adopted.

263–265. *Pecori signum.* The way of marking cattle was by burning with liquid pitch, or tar. The mark was usually the master's name. This operation was commonly performed at the close of January and April. (*Columell.*, vii., 9.—*Id.*, xi., 2, 14, and 38.) —*Aut numeros impressit acervis.* This was done by means of tickets or tallies affixed to the several heaps of grain, distinguishing the quantities and qualities of each. (*Serv.*, *ad loc.*)—*Vallos, furcasque bicornes.* "Stakes and two-pronged forks." These would be of use as props for the vines. They are among the number of those things which Columella directs the husbandmen to prepare during the winter season, when they were prevented from pursuing other work. (*Colum.*, xi., 2.)—*Atque Amerina parant,* &c. "And prepare the Amerian (willow) bands for the bending vine," *i. e.*, prepare the willow twigs of Ameria to bind the vine. The best willows in Italy grew at Ameria, a city of Umbria, south of Tuder, and in the vicinity of the Tiber. (*Colum.*, iv., 30.)

266–268. *Nunc facilis rubeâ,* &c. "Now let the light basket be woven of the bramble twig." Servius thinks that by *rubeâ virgâ* is meant such twigs as grow about Rubi, a town of Apulia, between Canusium and Barium. But, in the first place, no mention is anywhere made of this town's being celebrated for willows or osiers, and, in the next place, if the meaning of Servius were actually the true one, *rubeâ* in that event must be written *rubiâ.*—*Nunc torrete*

igni, &c. Before the invention of mills impelled by wind or water, when reducing the grain to meal was a domestic manufacture, this operation was facilitated by slightly parching the grain. (*Valpy, ad loc.*)—*Nunc frangite saxo.* "Now break it with the stone," *i. e.*, now grind it.

268–275. *Quippe etiam*, &c. "Nay, human and divine laws permit your carrying on certain works even on sacred days." *Quippe*, literally, has here the force of *quum*, "since," and the connexion in the train of thought is as follows: Be not surprised at my recommending to the husbandmen to pursue certain labours within doors during rainy weather; *since* there are certain works that one may and ought to attend to even on sacred days.—*Rivos deducere.* "To clear the channels," *i. e.*, the channels or trenches that serve to irrigate the fields, or else to drain the meadows. Compare the language of Macrobius (*Sat.*, iii., 3), "*Quod autem Virgilius ait* deducere, *nihil aliud est quam detergere; nam festis diebus rivos veteres sordidatos detergere licet, novos facere non licet.*"—*Nulla religio.* "No precept of religion."

Segeti prætendere sepem. According to Columella, however, this was forbidden by the Roman priests: "*Quamquam pontifices negent segetem feriis sepiri debere.*" (*Colum.*, ii., 22.)—*Avibus.* Destructive birds, as Voss remarks, alone are meant. (Compare verse 119.)—*Balantumque gregem*, &c. It was allowed, on a sacred day, to immerse the sheep in water, if their health required it; but not to do this merely for the sake of cleansing the fleece. Hence the peculiar propriety of *salubri*, on the present occasion, as an epithet of *fluvio*. Observe, also, the skilful employment of *balantum*, it being well known that sheep make a great bleating when they are washed.

Sæpe oleo tardi, &c. The rustics, busily employed at other times in the culture of their little farms, were allowed on sacred days to carry oil and fruit to market, and to bring back such articles as their immediate wants required.—*Agitator.* The rustic himself is meant, not a mere *asinarius*.—*Vilibus.* "Cheap."—*Lapidem incusum.* "The indented millstone," *i. e.*, the stone to be used in domestic grinding. On this the surface was slightly chiselled and furrowed to catch and break the grain. (*Valpy, ad loc.*)—*Picis.* The pitch would be wanted for coating vessels; and, besides this, it was thrown into the boiling must to improve the taste of the wine.

276–280. *Ipsa dies alios*, &c. "The moon herself has given different days in different order auspicious for work." The poet now proceeds to give an account of those days of the month which were reckoned either lucky or unlucky by the ancients, and in this takes

Hesiod (*Op. et. D.*, 765, *seqq.*) for his chief authority.—*Quintam.* Supply *diem.* Voss, on account of *quintam* here in the feminine, reads *alias* in the previous line ; but he forgets the following verse of Tibullus, where the two genders meet : "*Venit post multos una serena dies.*" (iii., 6, 32.)—*Orcus.* "Orcus." We must not confound this deity with Pluto, as many have done. Orcus is the oath personified, and the son of Eris. He is the divinity, therefore, who punishes the false and perjured. (*Hes.*, *Op. et D.*, 804.)—*Eumenidesque satæ.* Hesiod does not say that the Furies were born on this day, as Virgil here narrates, but merely that they then go about to punish the wicked. Though the account of lucky and unlucky days here given by the Roman poet is imitated from that of Hesiod, yet the former deviates in many particulars from the latter. One of the most important is the following: Virgil says, "Avoid the fifth," meaning evidently the fifth day of the lunar month; but Hesiod has it, "Avoid the *fifths*" (πέμπτας ἐξαλέασθαι), *i. e.*, every fifth day, meaning the fifth day of each decade of the month of thirty days, or, in other words, the 5th, 15th, and 25th days of each month. (*Voss, ad loc.*) As regards the unlucky character of the number 5, consult Göttling's note on Hesiod (*Op. et D.*, 803).

Partu nefando. "By an unholy birth."—*Creat.* Not for *creavit*, as Heyne maintains, but the simple present, employed purposely to impart more animation to the clause. (Compare *Eclog.*, viii., 45. —*Wagner, ad El. ad Messal.*, p. 27, *seq.*)—*Cœumque Iapetumque.* Cœus and Iapetus belonged to the Titan race. They were the sons of Uranus and Gæa (Heaven and Earth), and brothers of Cronus, or Saturn, and were, together with the other Titans, hurled down to Tartarus by Jupiter.—*Typhœa.* Typhoeus, or Typhon, was a monster with a hundred dragon heads, whom Earth bore to Tartarus. He was confined by Jupiter under the Island of Sicily.—*Fratres.* Otus and Ephialtes, the giant sons of Aloeus, or, more correctly, of Neptune and Canace. They undertook to make war upon heaven, with the intention of dethroning Jupiter, and, in order to reach the skies, piled Mount Ossa upon Pelion, and Olympus upon Ossa.—*Rescindere.* "To tear down."

281–283. *Ter sunt conati*, &c. Observe how skilfully the line is constructed, in order that its slow and toilsome march may make the sound an echo to the sense.—*Scilicet atque Ossæ*, &c. "Ay, and to roll up on Ossa the leafy Olympus." We have placed a comma after *Ossam* in the previous line, and have thus connected *scilicet* with the present verse, giving it the force of a strong affirmation blended with bitter irony. A similar usage occurs at verse

493.—*Frondosum.* The Homeric εἰνοσίφυλλον. Virgil's account is imitated from the Odyssey (xi., 315, *seqq.*).—*Ter pater exstructos,* &c. This legend of the war between the giants and the gods appears to have originated, from the appearance of things, after an earthquake had torn asunder Ossa from Olympus, and had strewn the intervening valley with fragments of rock.—*Disjecit.* "Scattered."

284–286. *Septima post decimam.* "The seventeenth," *i. e.* (to adopt the Greek mode of computation), the seventh day after the first decade. (Compare note on verse 278.) Some, however, translate, "the seventh, next to the tenth," *i. e.*, the seventh in the next less degree after the tenth; but compare Manilius (iv., 449); where *tertia post decimam* stands for "thirteenth," and (*v.* 462) where *septima post decimam* stands for "seventeenth."—*Ponere vitem.* "To set out the vine."—*Et licia telæ addere.* "And to annex the leashes to the warp," *i. e.*, to begin to weave. (Consult *Dict. Antiq.*, *Anthon's ed.*, p. 955, *a.*)—*Nona fugæ melior*, &c. The ninth day would be favourable for the runaway, since the moon would then be of sufficient age to give a good light, and help him on his way. For this very reason, on the other hand, it would be unfavourable for the thief, who prefers darkness. (*Voss, ad loc.*)

287–290. *Multa adeo*, &c. "Many things, too, have succeeded better during the cool night." The poet now proceeds to mention what sort of works are to be done in the cool night, or early in the morning, both in winter and summer.—*Dedere.* There is no necessity whatever for our regarding this as the aorist (*dare solent*). It comes in more naturally as the simple perfect.—*Sole novo.* "At sunrise."—*Eoüs.* "The morning star," put here for morning itself. The term is of Greek origin (Ἑῷος, *scil.* ἀστήρ).—*Leves stipulæ.* The Roman husbandmen were accustomed to mow their grain in such a way as to leave one half of the stalk standing in the ground. These half stalks were called *stipulǣ*, "stubble," and were either burned, for the purpose of fertilizing the soil, or else were cut down in the month of August, about thirty days after harvest. This stubble was better cut by night, since it was then moistened and softened by the dew. (*Columell.*, vi., 3, 1.—*Id.*, xi., 2, 54.—*Varro*, i., 50, &c.)—*Noctes lentus non deficit*, &c. "The clammy dew fails not the hours of the night," *i. e.*, abandons not the night. Some read *noctis* in the genitive, and make it depend on *humor*, explaining the clause as follows: "*Noctis humor non deficit*, scil. *tondentes*;" but Fabricius correctly remarks, in condemnation of this, "Nocti proprium est, ut sit humida; non igitur *humor noctis*; sed *humor non*

deficit noctes." Pliny observes, that a dewy night is fittest for mowing. He also mentions the practice of watering the meadows the day before cutting; to facilitate the labour probably (xviii., 27). The Romans commonly cut their meadows twice: the grass was cut before it withered, by which means the hay was more succulent, and the meadow less exhausted.

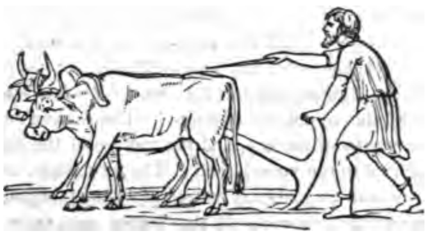
291–292. *Seros hiberni ad luminis,* &c. "Sits up by the late fires of winter light," *i. e.,* the fires that afford light during the nights of winter. The freer version would be, "sits up late by the light of a winter fire." The light that aids the rustic in his work comes from the logs that lie blazing on the hearth; and hence the peculiar beauty of the expression *luminis ignes,* "fires of light," *i. e.,* affording light, the reference being now more to light than to purposes of warmth.—*Faces inspicat.* "Points torches." These would be used principally for going abroad after sunset. The kind here meant consisted of a single piece of wood, pointed and bearded at the end in imitation of an ear of grain (*spica*). They were commonly made of resinous wood, or else were coated with wax and tipped with sulphur. Another species of torch was made of wooden staves, or twigs, either bound by a rope drawn round them in a spiral form, or surrounded by circular bands at equal distances. The inside of this kind of torch may be supposed to have been filled with flax, tow, or other vegetable fibres, the whole being abundantly impregnated with pitch, rosin, wax, oil, and other inflammable substances.

294–296. *Arguto conjux,* &c. Consult note on *Æn.,* vii., 14.—*Aut dulcis musti,* &c. "Or boils down over the fire the liquor of the sweet must." Must is the new wine before it is fermented. We find in Columella, that it was usual to boil some of the must till a fourth part, or a third, or even sometimes half, was evaporated. The use of this boiled must was to put it into some sorts of wine to make them keep. Columella expressly directs the sweetest must to be employed for this purpose, so that *dulcis* here is no idle epithet. (*Colum.,* xii., 19, *seqq.—Martyn, ad loc.*)—*Vulcano.* The fire-god put figuratively for fire itself.—*Undam trepidi aheni.* "The wave of the tremulous caldron." The boiling must would resemble the waves of the sea, and the motion of the liquor would be communicated to the vessel itself. The term *aheni,* as employed here, would denote an ordinary vessel of bronze (copper and tin). Columella, however, recommends that leaden ones be employed to prevent the formation of *ærugo.* (*Colum.,* xii., 20.)

297–298. *At rubicunda Ceres,* &c. "But the reddened grain is

cut down in the midst of the heat of day." From the mention of works to be done in the night, the poet now passes to those which are to be performed in the daytime. The epithet *rubicunda* is here applied to the ripened grain, just as *flavis* is in verse 316. The colour meant in either case is a blending of red and yellow.—*Medio æstu.* The true signification of these words has been very strangely mistaken by many. The meaning is neither "in the midst of the summer's heat," since such advice would certainly be superfluous, nor "during the heat of midday," for at that very time the reapers are at rest; but the idea is simply this, that, as other works succeed better during the coolness of the night, or of early morning, so reaping is better performed during the heat of day.—*Succiditur.* This term has here a special reference to the mode of reaping, the grain being cut off close *under* the ear, and a large portion of the stalk being consequently left in the ground. (Compare note on verse 289.)—*Tostas.* "Parched," *i. e.*, by the heat, or, as Columella expresses it, "*opportunis solibus torrefacta*" (ii., 21).

299–304. *Nudus ara*, &c. "Plough in thin attire, sow in thin attire," *i. e.*, do your ploughing and sowing in the warm part of the day, when but little clothing will be required. The poet, it will be remembered, speaks of ploughing and sowing, in a previous passage (*v.* 210), as commencing at the autumnal equinox. We must be careful here not to regard *nudus* as implying absolute nakedness. It merely denotes one, on the present occasion, who wears only his tunic or *indutus*. In this state of comparative nudity the ancients performed the operations of ploughing, sowing, and reaping. Cincinnatus was found thus thinly attired when he was called to be dictator, and sent for his *toga*, that he might appear before the senate. The accompanying wood-cut is taken from an antique gem in the Florentine collection, and shows a man ploughing in his tunic only.



Ignava. "Is a season of indolence." The part of the winter season here particularly alluded to consisted of the fifteen days

both before and after the winter solstice (Compare note on verse 211.)—*Parto.* "What they have acquired," *i. e.*, the stores previously laid up.—*Curant.* "Turn all their attention to."—*Genialis hiems.* "The genial winter," *i. e.*, the proper season of festivity. December was the month held sacred to each one's *genius*, and it was then, in particular, when the labours of the year were brought to a close, that the genius was propitiated by festal relaxation. (*Ovid, Fast.*, iii., 58.)—*Pressæ carinæ.* "The heavily-laden barks." —*Coronas.* On the arrival and departure of vessels, garlands were hung at the stern, the images of the tutelary deities being kept there. This line occurs again at *Æn.*, iv., 418.

305–310. *Sed tamen*, &c. Although winter is the season of inactivity, still certain things are to be attended to even then, and these the poet now proceeds to specify.—*Quernas glandes.* "Acorns." The epithet *quernas* is by no means an idle one here. The Romans used the word *glans* in a general sense, to indicate the fruit of the beech, oak, or other forest-trees.—*Stringere.* "To strip off," *i. e.*, to gather. Voss is wrong in maintaining that *stringere* applies properly to acorns merely, and cannot be extended to bay-berries, olives, &c., except by a zeugma. The authorities in opposition to this are, *Cato, R. R.*, 65; *Varro, R. R.*, i., 55; *Columell.*, xii., 38, 7. —*Cruentaque myrta.* Myrtle-berries are here called *cruenta*, from their vinous juice. Bay-berries, and those of the wild myrtle, were employed to communicate flavour to some species of wines, and to oil. From the end of October to January was the season for making oil. (*Voss, ad loc.*—*Columell.*, xi., 2, 83, &c.—*Valpy, ad loc.*)

Stuppea torquentem, &c. "Whirling the hempen thongs of the Balearic sling," *i. e.*, causing the sling to revolve many times round his head, in order to increase the force of the blow. Observe that *torquentem* agrees in the accusative with *eum* understood before *figere*, and that this *eum* is in apposition with *colonum*, understood before *stringere.*—*Balearis.* The inhabitants of the Balearic islands, now *Majorca* and *Minorca*, were celebrated for their skill in slinging, and hence the epithet "Balearic" becomes an ornamental one for the sling itself.

311–315. *Quid tempestates*, &c. The poet, after briefly alluding to the two stormy seasons of the year, namely, autumn and spring, proceeds to give a very graphic picture of a storm in harvest-time. —*Sidera.* The stormy constellations of autumn are, according to Columella, Arcturus, rising on the 12th of September; the Centaur, rising on the 23d of the same month; the Kids, rising on the 27th; and the Crown, on the 5th of the following month. The risings of

all of these brought stormy weather.—*Atque, ubi jam*, &c. "And of the vigilance that is to be exercised by the husbandmen, when now both the day is shorter and the summer heat more moderate." We have here only another description of autumn, when the nights begin to lengthen and the heat to diminish. The Roman autumn began on the 12th of August, when the constellation of the Lyre set, and continued until the 9th of November, when the sword of Orion set, and winter began.

Ruit. "Rushes down." Voss makes this signify, "when spring closes," while Wunderlich explains it by "*festinat*." Both, however, appear to be in error. The term would seem to refer rather to the heavy rains of spring.—*Spicea jam campis*, &c. "When now the bearded harvest has begun to bristle in the fields."—*Et quum*. Virgil often adopts this mode of beginning a new clause in the sixth foot of an hexameter, when he repeats the same particle which he has previously employed.—*Lactentia*. "Milky;" more literally, "filling itself with milk."—*Stipulâ*. "The stem." Used here for *culmus*.

317–321. *Et fragili jam stringeret*, &c. "And was now proceeding to reap the barley with its fragile stalk." The expression *fragili hordea culmo* is merely ornamental for *hordea* alone. The barley harvest preceded that of the other grain, and took place in June, towards the end of the month, when the fire-flies began to appear. (*Pallad.*, vii., 2.—*Plin.*, *H. N.*, xviii., 66.)—*Stringeret*. Literally, "was grasping." The term appears to be descriptive here of the reapers grasping the corn for the purpose of cutting.—*Expulsam eruerent*. "Would tear up and toss."—*Ita turbine nigro*, &c. "In this same way would a winter-storm bear onward in dark whirlwind," &c. The meaning is simply this, that the storm here described would uproot the heavy grain, and toss it far and wide on high, with as much ease as one sees a winter tempest bear before it the light pieces of straw and the flying stubble.

322–327. *Immensum agmen aquarum*. "An immense march of waters."—*Ex alto*. "From on high." This is Heyne's explanation, and much more natural than that of Voss, "from the deep," in which the change is too abrupt.—*Ruit arduus æther*. "The lofty sky rushes down," *i. e.*, the very cataracts of heaven seem to be opened, and the sky itself to descend.—*Et pluviâ ingenti*, &c. "And washes away with a deluge of rain the joyous crops and the labours of the oxen," *i. e.*, and all the fair results of the toilsome labours of husbandry. (Compare the ἔργα βοῶν of Hesiod, *Op. et D.*, 46.) —*Cava flumina*. "The hollow rivers." By these are meant

mountain streams, which, during the heats of summer, have their volume of water diminished, and flow between high rocky banks. They now "swell" with the accessions of the storm.—*Fervetque fretis*, &c. "And the surface of ocean boils with its panting and agitated waters." Observe that *freta* is here used in a general sense for the stormy waters of the sea at large, not merely for those confined within narrow straits.

328–331. *Mediâ nimborum in nocte.* "Amid a night of storm-clouds." *Nimbus* is a dark thunder-cloud.—*Molitur.* "Brandishes." This verb always carries with it the idea of an energetic exercise of power. Virgil, on the present occasion, appears to imitate Lucretius, where the same expression is found. (vi., 252. Compare 254.)—*Quo motu.* "At which movement (of the godhead)."—*Fugere feræ.* "The wild beasts have fled." Observe the peculiar use of the perfect in denoting an instantaneous action. In other words, it is employed aoristically, the interval between the beginning and the end of the action being so brief as to be regarded merely as a single point of time. The tense, therefore, is here strikingly expressive of alarm, and, as the consequence of this, of rapid flight.—*Humilis pavor.* "Lowly fear," *i. e.*, making its possessor entertain lowly and humble feelings.

332–334. *Atho.* Greek form of the accusative. (Compare *Theoc.*, vii., 77, ἢ Ἄθω, ἢ Ῥοδόπαν, ἢ Καύκασον ἐσχατόεντα.) The weight of MSS. authority, however, is in favour of *Athon.* Still the reading *Atho* is commonly retained in the editions. Athos was a celebrated mountain-peninsula of Macedonia, between the Strymonian and Singitic Gulfs. It is now *Monte Santo.*—*Rhodopen.* Consult note on *Eclog.*, vi., 30.—*Ceraunia.* "Ceraunian heights." The Ceraunii or Acroceraunii Montes (in Greek Κεραύνια or Ἀκροκεραύνια, scil. ὄρη) were a chain of mountains stretching along the coast of Northern Epirus, and forming part of the boundary between it and Illyricum. That portion of the chain which extended beyond Oricum formed a bold promontory, and was specially termed Acroceraunia, from its summits (ἄκρα) being often struck by lightning (κεραυνός).—*Austri.* In Italy the south wind brings most frequent rain.—*Plangunt.* "Moan." *Plangere* properly means "to strike," *i. e.*, as an indication of mourning, and is generally applied to those who beat their bosoms, &c., in token of excessive grief. By a bold but beautiful personification, it is here applied to the groves and the shore, as moaning beneath the lashings of the tempest.

335–337. *Hoc metuens.* After this description of a tempest, the poet proposes two methods of avoiding such misfortunes: one, by

a careful observation of the heavens; the other, by a proper worship of the gods, especially of Ceres, the patroness of husbandry.—*Cæli menses et sidera serva.* "Observe the months of the sky and the constellations." By "the months of the sky" are meant the twelve signs of the zodiac, through each of which the sun is about a month in passing. By "the constellations," on the other hand, are meant those which are accompanied by a change of weather at their rising or setting. The precept given by the poet is then as follows: Mark not only in what one of the twelve signs the sun may be at the time; but observe, also, how the case stands with regard to those constellations that have an influence on the weather, as to their being near their rising or their setting. Mark, too, he adds, the position of the planets, in what sign of the zodiac they may be, or with what other stars they may be in conjunction. In speaking of the planets, moreover, he selects two as representatives of the rest, one, namely, Saturn, the most remote from the sun, and having the longest revolution to make; and the other, Mercury, the nearest to the sun, and having the shortest circuit, if we except the moon.

Frigida. Because so remote from the sun.—*Sese receptet.* In what sign of the zodiac, or with what star in conjunction. Saturn, when in Capricorn, brought very heavy rains in Italy; in Scorpio, hail; in other signs, thunderings; in others, storms of wind.—*Quos ignis cælo,* &c. "Into what circuits the Cyllenian fire may be wandering in the sky." We have adopted *cælo*, with Voss and others, as preferable to the common reading *cæli.*—*Ignis Cyllenius.* Mercury is here meant, who was fabled to have been born on Mount Cyllene in Arcadia, on the confines of Achaia. This star is here called *ignis*, on account of its brightness, just as it was denominated in Greek ὁ στίλβων, "the brilliant one."—*Orbes.* The meaning is, not with what other planets Mercury may be in conjunction, but in what one of his own circuits he may be at the time, for in his rapid course he would make many circuits, while Saturn, for example, would be performing but one. (Compare *Wagner, ad loc.*)—*Erret.* The term planet (πλανήτης) is derived from πλανάω, "to wander."

338–342. *Annua magnæ,* &c. "Repeat the annual rites unto the great Ceres, sacrificing on the joyous herbage." The poet here alludes to the *Ambarvalia*, a festival in honour of Ceres, and which was so called because the victim was led around the fields (*quod victima ambiret arva*) before it was sacrificed. In verse 345, Virgil mentions its being led three times around.—*Refer.* Observe the employment of this verb here to denote the performance of an act

recurring at stated intervals. (*Wunderlich, ad Georg.*, i., 249.)—*Operatus.* For *operans.* Deponent verbs often employ the perfect participle as a present one. (Compare *Wagner, Quæst. Virg.*, xxviiii., 3.)—*Extremæ sub casum hiemis.* "Just at the expiration of the last days of winter." The time for the sacrifice in question was about the 22d of April, when the Pleiades rose, and brought with them a more constant warmth.—*Mollissima vina.* The wine would now be mellowed down, having passed through the winter season.—*Somni dulces.* The slumbers of the shepherds are meant, on the woody mountains, unto which they drove their flocks at the rising of the Pleiades. (*Voss, ad loc.*)

344–350. *Cui.* "In honour of whom," *i. e.*, in libation unto whom. According to Voss, this libation of wine and honey was poured either upon the victim that was intended to be sacrificed, or upon the fire on the altar.—*Felix hostia.* "The propitiating victim," *i. e.*, that is of happy omen for the produce of the fields, since it propitiates the favour of the goddess. The victim offered up on this occasion was a sow, called, in consequence, *porca præcidanea.* (*Cato, R. R.*, 134.)—*Omnis chorus et socii.* "The whole band of thy companions in full chorus." Put for *omnis chorus sociorum.* The *socii* are the companions and assistants in rural labours.—*Ovantes.* "With joyous feelings." Equivalent to *lætantes.*—*Vocent.* "Let them invite." The expression *vocare in tecta* is here the same as *ut adsit invocare.*—*Tortâ redimitus tempora quercu.* "Having his temples encircled by the wreathed oak leaf." They wore wreaths of oak in honour of Ceres, because she first taught mankind the use of grain instead of acorns.—*Det motus incompositos.* "He dance in uncouth measure."—*Cereri.* "In honour of Ceres."

351–356. *Atque, hæc ut certis, &c.* After having insisted upon the importance of astronomical knowledge to the husbandman, the poet now proceeds to show in what way he may be able, even without this, to foresee, in a good measure, the changes of the weather, and to prevent the misfortunes that may attend them. The method proposed is to watch the signs afforded by the moon, and to draw prognostics likewise from natural phenomena, &c.—*Hæc.* Referring to what comes after, namely, *æstus, pluvias, ventos,* &c. —*Possemus.* We have given this, with Voss, Wunderlich, and Wagner, as preferable to *possimus*, the common reading: *possemus* denotes the intent of Jove; *possimus* merely a present result. (*Wagner, ad loc.*)—*Agentes.* "Driving onward with them." Equivalent to *secum advehentes.*—*Statuit.* "Appointed," *i. e.*, as a fixed and constant law.

Caderent. "Should fall." Observe the use of *cadere* for *residere.* So in Greek, *βορέαο πεσόντος.* (*Hes.*, *Op. et D.*, 547.)—*Quid sæpe videntes.* Alluding to the frequent recurrence of what prognostic. —*Propius stabulis.* Not allowing them to go forth to their accustomed and more distant pastures.—*Continuo.* "In the first place." The poet now proceeds to enumerate the various prognostics that give warning of approaching storms; and he gives them, too, in their natural order, beginning with the more remote ones, and ending with those that indicate the storm to be close at hand. The whole passage is in imitation of Aratus.

357–364. *Aridus fragor.* "A dry crackling sound," *i. e.*, like that made by the dry branches of trees when they break.—*Altis montibus.* "Up on the high mountains," *i. e.*, amid the forests high up on the mountains.—*Misceri.* "To be disturbed," *i. e.*, by the dashing of the troubled waves. Voss calls the attention of the reader to the peculiar beauty of the numbers in verses 357–359.

Jam sibi tum a curvis, &c. "Now, then, does the wave with difficulty restrain itself from the bending ships." Observe the construction of *tempero.* With the accusative, it means "to regulate," "to arrange;" but with the dative, "to set bounds to," "to restrain." The common text joins it, on the present occasion, with the dative (*sibi*) and the ablative (*carinis*), but we have preferred inserting the preposition before the latter, with Heinsius, Bothe, Wagner, and others, on good MSS. authority. The preposition with the ablative occurs, moreover, at *Æn.*, ii., 8.—*Clamoremque ferunt ad littora.* "And bear loud outcries to the shores," *i. e.*, fly to land with loud cries.—*Atque altam supra volat,* &c. This description of the soaring flight of the heron is admirably true to nature.

365–369. *Stellas.* According to the Geoponica (i., 11), and Pliny (*H. N.*, ii., 36, xviii., 80), shooting stars portend a storm from the quarter towards which they proceed; but, according to Aratus (*v.* 194), Seneca (*N. Q.*, i., 14), and others, from the quarter whence they shoot.—*A tergo.* "After them."—*Paleam.* What Virgil says here of chaff, falling leaves, and feathers, Aratus has said of the down of thistles.

370–372. *At, Boreæ de parte,* &c. The poet now proceeds to give the prognostics of rain, and again imitates, in so doing, the Grecian Aratus. The first of these is lightning and thunder from all parts of the heavens, three quarters being named for the whole number.—*Fulminat.* "It lightens." The idea of thunder is also implied, *fulmen* being properly the lightning that strikes.—*Et quum Eurique,* &c. "And when the home of Eurus and of Zephyrus

each sends forth thunderings," *i. e.*, when it lightens and thunders in the southeast and the west. As already remarked, the north, the southeast, and the west are here named as a part for the whole. —*Omnia rura natant.* "All the fields swim."—*Ponto.* "On the deep." Opposed to *rura.* Wakefield connects *ponto* with *humida;* but the sails of the mariner are here wet with the rain, not with the water of ocean.

373–378. *Nunquam imprudentibus,* &c. "A rain storm has never done harm to any who were not previously apprized of its coming." The meaning is simply this, that so clear are the warnings and prognostics of the approach of rain that no one need ever be off his guard. There is no necessity whatever, therefore, of our reading *prudentibus* here with Schrader.—*Aut illum surgentem,* &c. "Either the cranes, accustomed to wing their way on high, have fled from it at its rising (and taken shelter) in the bottom of the valleys." Aristotle, in treating of the foresight of cranes, says, they fly on high that they may see afar off; and if they perceive clouds and storms, they descend and rest on the ground! From this high flight of the cranes we see the propriety of the epithet *aëriæ;* and we also find that not their flying on high, but their descent, is to be esteemed a sign of rain. (*Martyn, ad loc.*)—*Vallibus imis.* Incorrectly joined by some in construction with *surgentem.*

Captavit. "Has snuffed up."—*Arguta.* "Twittering."—*Circumvolitavit.* "Has skimmed around."—*Et veterem in limo.* Virgil is thought to allude here to the metamorphosis of the Lycian peasantry into frogs, for insulting Latona. (*Ovid, Met.*, vi., 376.)—*Cecinere.* The poet has attempted to imitate by this word (pronounced by the Romans *kekinere*) the note of the frog. (Compare the *βρεκεκεκέξ* of Aristophanes, *Ran.*, 209, *seq.*).

379–382. *Sæpius et tectis,* &c. "More frequently, too, has the ant, wearing (in this way) a narrow path, brought out its eggs from its hidden recesses." The poet now proceeds to mention certain prognostics of still more frequent occurrence than those already described.—*Angustum terens iter.* Beautifully descriptive of the toilsome and unwearied efforts of these insects, and of the long line of march formed by them in coming forth from and returning to their homes.—*Et bibit ingens arcus.* It was an article of popular belief among the ancients that the rainbow drew up water with its horns. Aratus mentions the rainbow appearing double as a sign of rain, in which he is followed by Pliny.—*Corvorum.* The rook is meant. Some regard *corvus* here as the raven, others as the crow. Both, however, are wrong. The rook is a gregarious bird, but the

raven and the crow are solitary ones; besides, the qualities described at verse 410, *seqq.*, are essentially different from those of the raven and the crow.—*Increpuit densis alis.* "Have made a loud flapping with their thickly-crowded pinions." Aratus has πτερὰ πυκνά, but πυκνά here answers better to the Latin *crebro.* Virgil, on the contrary, means to express by *densis* the idea of a large number of birds in dense order.

383–384. *Jam varias pelagi volucres,* &c. "Now may you see various birds of ocean, and those also which search for food throughout the Asian meadows, in the pools of fresh water formed by the overflowings of the Caÿster." Another class of presages is here mentioned, consisting, namely, of those that are afforded by both sea-fowl and fresh-water birds. Wagner and others read *variæ* in the nominative. (Consult note on *infundere, v.* 385.)—*Et quæ Asia,* &c. Alluding to the fresh-water fowl, especially swans, that frequented in great numbers the *Asia palus,* a fenny tract of country in Lydia, formed by the River Caÿster, near its mouth. Observe that *Asia* here has the initial syllable long, whereas in *Asia,* the name of the continent, it is short.—*Circum.* Used here like περί often in Greek, to express not so much motion around as extension through space. (*Kühner, G. G.*, vol. ii., p. 260, ed. *Jelf.*) —*Rimantur.* In the mode in which aquatic birds suck their food in morassy ground. (*Valpy, ad loc.*)—*Caÿstri.* The Caÿster was a rapid river of Asia, rising in Lydia, and, after a meandering course, falling into the Ægean Sea near Ephesus. It is now called the *Kitchik Minder,* or Little Mæander.

385–387. *Certatim,* &c. Alluding to their habit of ducking themselves before rain.—*Largos rores.* "The plenteous water." *Ros,* poetic for *aqua.*—*Infundere.* Wagner and others, who read *variæ* in line 383, regard *variæ volucres* either as the nominative absolute, or else *infundere, objectare,* &c, as absolute infinitives, for *infundunt, objectant,* &c.—*Currere in undas.* This may be observed among the habits of the swan. (*Valpy, ad loc.*) —*Et studio incassum,* &c. "And to act from an unavailing desire of washing themselves." *Gestio* is to manifest one's intention, wish, or desire, by position, bearing, and movement. The birds, on this occasion, seem actively employed in washing themselves; but it is all without effect, their labour all seems unavailing, for they are no sooner out of the water than they plunge into it again. (*Voss, ad loc.*) There is no allusion here, as Voss correctly remarks, to any thickness or oiliness of plumage that prevents the water from penetrating, and thus renders the labour of the birds an unavailing one.

388–392. *Cornix improba.* "The impudent crow." The term *improba* refers particularly to the bold and continued croaking of the bird. Compare the explanation of Heyne: "*clamore improbo, nimio, continuâ crocitatione eâque odiosâ.*" So, also, Voss: "Schamlos ruft auch die Kräh," &c. Some render *improba* "unlucky," but less correctly.—*Plenâ voce.* "With thick-tonèd cry." Servius reads *raucâ* for *plenâ*, and is followed in this by some modern editors. But *raucâ* is a mere gloss, and not a very correct one either. Virgil means a kind of thick, choking cry. Compare the language of Pliny (*H. N.*, x., 12), who, in speaking of crows, observes, "*Pessima eorum significatio, cum glutiunt vocem, veluti strangulati.*"—*Pluviam vocat.* The ancients thought that crows not only predicted rain, but naturally called it. (*Lucret.*, v., 1084, *seq.*)—*Sola.* Marking its habits as a solitary, not gregarious bird. Commentators call attention to what they consider evident marks of alliteration in this line.

Nec nocturna, &c. We have adopted *nec* with Voss, instead of the common reading, *ne*. The former binds the passage more closely to what precedes. *Nec* is also defended by Wunderlich, in his epistle to Heeren, p. 5.—*Nocturna carpentes pensa.* "While plying their nightly tasks." *Carpere pensum* properly means, "to card a certain portion of wool that has been weighed out to one." It is often, however, as in the present case, applied in a general sense to the operation of spinning, or weaving.—*Hiemem.* "The approaching storm."—*Testâ.* A lamp of *terra cotta*, or baked clay. —*Scintillare.* "Sputter."—*Et putres concrescere fungos.* "And foul fungous excrescences grow about the wick." Both the sputtering of the oil and the growth of these would proceed from a dampness of the atmosphere.

393–394. *Nec minus.* After the signs of wind and rain, the poet now proceeds to give those of fair weather.—*Ex imbri soles*, &c. "Sunny days, and fair open weather succeeding to rain;" literally, "after rain." Martyn reads *eximbres*, agreeing with *soles*, and renders as follows: "unshowery suns." He thinks this more poetical than the common reading, and says it is certain that Virgil's meaning could not be that the observations alluded to in the text are to be made during the rain, &c. But, in the first place, there is no good authority whatever for such a compound as *eximbris*; and, in the next place, *ex imbri* does not signify, while it actually rains, but, rather, immediately after a shower, during which interval one may judge whether the bad weather is likely to continue or not. Virgil here gives us, as we have already remarked, certain prognostics of

the latter; while *prospicere* plainly intimates something future, and shows the poet's meaning to be, when the weather is not quite settled, but is going to change from bad to good. We find, too, afterward, at verse 413, that the showers are but just over, when the rooks foretell a change, and promise fair weather.—(*Holdsworth, ad loc.*)

395–403. *Acies obtusa videtur.* "Does their light appear dim." The first sign of fair, settled weather is the brightness of the stars. —*Obnoxia.* "Indebted." The second sign is here given; the moon, namely, arises with such an exceeding brightness, that one would rather think her light to be her own, than only borrowed from the sun.—*Tenuia lanæ vellera.* "Thin fleeces of wool-like clouds." These fleecy, thin clouds are signs of rain. Their being no longer carried through the air is Virgil's third sign. Compare *Plin.* (*H. N.*, xviii., *ult.*), "*Si nubes ut vellera lanæ spargentur multæ ab oriente, aquam in triduum præsagiunt.*"—*Non tepidum ad solem,* &c. The fourth sign of fair weather.—*Alcyones.* "The Halcyons." Ceÿx and Alcyone, as a reward of their mutual affection, were changed after death into halcyons, and, according to the poets, the gods decreed that the sea should remain calm while these birds built their nests upon it. The halcyon is our kingfisher; but all that is said about its nest floating on the water, and the days of calm, is untrue.—*Non ore solutos.* "Nor do the filthy swine remember to toss about with their mouth the loosened bundles of straw," *i. e.*, the swine no longer carry about wisps of straw in their mouths. Virgil's fifth sign.

Nebulæ. "The mists." Virgil's sixth sign. Tendency downward of the mists.—*Ima.* "The low grounds."—*Solis et occasum,* &c. "While the owl, watching the setting of the sun from the highest roof-top, plies to no purpose her late strains." The meaning is simply this, that the owl, which commonly indicates unfavourable weather by her note, now utters that note to no purpose, since the signs of fair weather are so certain as not to be changed by any evil presage that may come from her.

404–409. *Apparet liquido,* &c. The seventh sign of fair weather; the sea-eagle pursuing the ciris.—*Liquido.* "Clear."—*Nisus.* Minos having laid siege to Megara, of which Nisus was king, became master of the place through the treachery of Scylla, the daughter of the latter. Nisus had a purple or golden lock of hair growing on his head, and, as long as it remained uncut, so long was his life to last. Scylla, having seen Minos, fell in love with him, and resolved to give him the victory. She accordingly cut off her

father's precious lock as he slept, and he immediately died. The town was then taken by the Cretans; but Minos, instead of rewarding the maiden, disgusted with her unnatural treachery, tied her by her feet to the stern of his vessel, and thus dragged her along till she was drowned. Nisus was changed after death into the bird called the *sea eagle* (ἁλιάετος), and Scylla into that named *ciris* (κεῖρις), and the father continually pursues the daughter, says the legend, to punish her for her crime. The ciris is commonly supposed to have been a species of lark; but it is rather a solitary bird, with a purple crest, which continually haunts the rocks and shores of the sea.

Inimicus atrox. "An unrelenting foe." Many editors separate these two words by a comma, regarding each as an adjective. Wunderlich connects *atrox* in an adverbial sense with *insequitur*. —*Se fert ad auras.* "Mounts the sky."—*Fugiens.* "Fleeing before him."

410–416. *Tum liquidas corvi*, &c. "Then do the rooks, with compressed throat, redouble thrice or four times their clear notes." Eighth sign of fair weather. The clear, contented note of the rooks. Observe that *liquidas* is here opposed to *raucas*, which latter would be the cry of the birds in question if presaging rain.—*Presso gutture.* For the purpose of making the cry a more piercing one.—*Cubilibus altis.* "In their lofty abodes." The gregarious disposition of the rooks, particularly during incubation, on the tops of lofty trees, is well known.—*Nescio quâ præter solitum*, &c. "Influenced by I know not what unusual feeling of delight, they make a rustling noise together among the leaves." We have recalled the preposition before *foliis*, with Jahn and Wagner. The common reading would make *foliis* the *ablativus instrumentalis*, and quite change the meaning.

Imbribus actis. "The showers being over." *Actis* for *exactis*.—*Haud equidem credo*, &c. "Not, I do indeed believe, because they have from on high any portion of intellect." Virgil here follows Epicurus in rejecting the doctrine of the Pythagoreans and others, namely, that all animals possessed a portion of the *anima mundi*, or great world-pervading spirit, and, consequently, were animated by an intellectual principle.—*Aut rerum fato prudentia.* Some here follow the explanation given by Voss, who joins *fato rerum* in construction; so that the idea will be this, "an understanding superior to the fates," *i. e.*, which the fates obey. He who predicts the future, seems, says Voss, by the certainty of his prediction, to command the future, as it were; so, according to the opinion which

Virgil here opposes, the rooks seem not merely to announce a coming change of weather, but actually to exercise some influence over its coming; to bring it, as it were, by their cry. The explanation of Heyne and others, however, is far preferable, namely, "or a knowledge of things, granted by fate, superior to what is allowed unto mortals."

417–423. *Verum, ubi tempestas*, &c. "But when the storm, and the fluctuating vapours of the sky, have changed their courses," *i. e.*, when the storm and the rain have departed.—*Et Jupiter uvidus austris*, &c. "And the air, saturated with moisture by the southern winds (that have just ceased), condenses the things that just before were rare, and rarefies what were dense." *Jupiter*, the lord of the air, is here put figuratively for the air itself.—*Uvidus*. This is the true reading here, not *humidus*, as some editions have it. *Humidus* is merely opposed to *siccus* or *aridus*, whereas *uvidus* is a far stronger term, and equivalent to "*largiter humens*." (Consult *Wagner*, *ad loc.*)—*Austris*. The southern winds are here named, as having been the bearers of the rains that have just ceased.—*Vertuntur species animorum*. "The images of their bosoms are completely altered," *i. e.*, their feelings become directly the reverse of what they had previously been, and as fair weather succeeds the storm, so, with them, pleasurable emotions take the place of opposite ones.

Et pectora motus, &c. "And their breasts now receive different impressions (they received different ones from these while the wind was driving onward the clouds)." We have enclosed *alios, dum nubila ventus agebat* in a parenthesis, as recommended by Wunderlich, and clearly required by the sense. We must supply *concipiebant* with this second *alios*. Some render *alios, alios* "other than," but by what process is quite unknown.—*Hinc ille concentus*, &c. "Hence that choral harmony of the feathered race in the fields," *i. e.*, when fair, serene weather succeeds to storm and gloom.—*Ovantes*. "Exulting."

424–431. *Si vero solem ad rapidum*, &c. Having shown how the changes of weather are predicted by animals, the poet now proceeds to explain the prognostics that are given by the sun and moon; and begins with the moon.—*Lunasque sequentes ordine*. "And the phases of the moon as they follow on in order."—*Crastina hora*. "The morrow's hour," *i. e.*, the morrow.—*Insidiis*. "By the deceitful appearance," *i. e.*, fair and serene to the view at its commencement, but to end in storm and rain.

Luna revertentes, &c. Aratus, who treats at large of the signs afforded by the moon, makes especial mention of the third and

fourth days, between which the first phase falls. (*Diosem.*, 49.) Virgil, therefore, following him, alludes here to the third day of the moon's rising, when she first "collects her returning fires," *i. e.*, when her horns first become visible. To the mention of this third day succeeds, at verse 432, that of the fourth.—*Si nigrum obscuro*, &c. "If she shall embrace a portion of dusky air with darkened horn." The first sign from the moon. If darkened when new, she betokens a rain storm.—*Ore.* "Over her visage." For *in ore.* There is no need whatever of our either reading *ora* (*i. e.*, *quoad ora*), or regarding *ore*, as it stands, for an old dative, instead of *ori*. Both of these expedients are mentioned by Voss, though he gives the preference to the latter, referring to the use of *morte* for *morti* in Aulus Gellius, i., 24.—*Phœbe.* In Hesiod (*Theog.*, 136), Phœbe is a daughter of Uranus and Gæa. In the later mythology, however, after the sun god had become confounded with Apollo, and received the appellation of Phœbus, his sister, the moon-goddess, obtained the name of Phœbe (Φοίβη).

432–437. *Certissimus auctor.* "The surest source of presage."—*Pura.* "Clear of radiance."—*Neque obtusis cornibus.* "And with unblunted horns." Aratus (*Diosem.*, 53) and Varro (*ap. Plin.*, xviii., 35, 79) both state, that if the horns of the moon appear blunted on the fourth night, storms of wind and rain are sure to follow.—*Votaque servati*, &c. Navigation, too, will be safe, if the moon appear on her fourth night with horns not blunted.—*Glauco, et Panopeæ*, &c. "To Glaucus and Panopea, and Melicertes the son of Ino." Three sea deities are here named, to whom the mariner will pay his vows on having made a voyage undisturbed by any tempest. Glaucus was a fisherman, who, observing that his fish, on touching a certain herb, recovered their strength, and leaped again into the water, had the curiosity to taste it himself; whereupon he immediately plunged into the water, and became a sea god.—*Panopeæ.* Panopea was one of the Nereids.—*Inöö Melicertæ.* Ino was the daughter of Cadmus, and wife of Athamas, king of Orchomenus. Fleeing from the fury of her insane husband, who had already destroyed one of their children, she threw herself into the sea, with her son Melicertes, from the cliff of Moluris, near Corinth. The gods took pity on her, and made her a sea-goddess, under the name of Leucothea, and Melicertes, a sea-god, under the name of Palæmon.

438–444. *Sol quoque*, &c. We come now to the signs afforded by the sun. The first three lines of this passage are closely imitated from as many of Aratus. (*Diosem.*, 87–89.)—*Refert.* "He

brings on his return."—*Et quæ.* "And those which he gives." Observe here the zeugma, *refert* being understood, in the sense of *dat.*—*Nascentem ortum.* "His first rising," *i. e.*, his disk on his first rising.—*Medioque refugerit orbe.* "And shall have receded from the view with the middle portion of his disk." The sign referred to here is when the sun, to use Pliny's language, appears concave or hollow, that is, when the outer edges merely are bright, while the inner part is obscured with clouds, and seems, therefore, to recede from the view. Compare the language of Aratus (*Diosem.*, 96), *ὁπότε κοῖλος ἐειδόμενος περιτέλλῃ*, and also Pliny (*H. N.*, xviii., 35, 78), "*concavus oriens* [sol] *pluvias prædicit.*"

Urguet. "Is pressing on." The advance of the storm-wind is compared to the rapid march of a mighty host.—*Ab alto.* "From the deep."—*Arboribusque satisque*, &c. Observe the rapid succession of dactyls, as typical of the onset of the southern blast.

445–449. *Aut ubi sub lucem*, &c. The sign here meant is when the rays of the sun scatter themselves in different directions at his first rising, among thick clouds, or, in other words, have a parted and broken appearance.—*Sese diversi rumpent.* "Shall break (and scatter) themselves in different directions."—*Aut ubi pallida*, &c. A pale dawn is meant, which, as well as the preceding sign, is a precursor of hail.—*Tam multa in tectis*, &c. "So thick does the horrid hail leap rattling on the house-tops."

450–457. *Hoc etiam*, &c. "This, also, it will be more profitable for us to remember when the sun shall now be departing, the heavens having been traversed by it," *i. e.*, it will be more important for us to watch the signs which the sun may give in the evening when setting, since these are more to be relied on than those which appear in the morning at sunrise. The latter soon disappear as that luminary advances in his course, whereas the former last for some time. Aratus also makes the evening signs more worthy of reliance. (*Diosem.*, 158.)—*Ipsius in vultu errare.* "Straying on his disk."—*Cæruleus.* What Virgil here calls "dark blue," is, with Aratus, black. (*Diosem.*, 102.)—*Euros.* "Southeastern blasts," *i. e.*, storms of wind, especially from the southeast. This wind was particularly dreaded by the Italian husbandmen.—*Sin maculæ incipient*, &c. A mingling of the dark blue spots with the red betokens wind and rain.—*Pariter fervere.* "To be in a ferment alike," *i. e.*, to be disturbed in equal degree. Observe that *fervĕre*, with the short penult, is here from the old stem-form *fervo, -ĕre.*—*Non quisquam me moneat.* "Let no one advise me." *Moneat* in the sense of *auctor sit*, or *suadeat.*

458–460. *At si, quum referetque diem*, &c. A bright disk at morning and evening betokens clear weather, and the blowing of the cloud-dispelling north wind.—*Nimbis.* "By any apprehension of tempests."—*Claro aquilone.* "By the clear wind of the north." The north wind, in the summer season, brought a clear sky and serene weather. Hence the epithet *clarus* here applied to it.

461–465. *Denique, quid vesper serus vehat*, &c. In a word, adds the poet, we can learn with the utmost certainty from the sun what kind of weather the evening is going to bring with it, whether it will then be fair or rainy.—*Serenas nubes.* "The serene clouds," *i. e.*, those without rain, and betokening serene weather.—*Cogitet.* "May be devising," *i. e.*, what mischief it may be preparing.—*Falsum.* "A deceiver." Equivalent to *fallentem.*—*Cæcos instare tumultus.* "That secret commotions impend," *i. e.*, that commotions are secretly preparing. *Tumultus* is here used in a general sense for any popular disturbance or outbreak. Strictly speaking, however, it was the name given to a sudden or dangerous war in Italy or Cisalpine Gaul.—*Tumescere.* "Are beginning to swell forth into the light."

465–468. *Ille etiam*, &c. Having just observed that the sun foretells wars and tumults, the poet takes occasion to mention the wonderful paleness of the sun after the death of Julius Cæsar, and then digresses into a beautiful account of the other prodigies which are said to have occurred at the same time.—*Quum caput obscurâ*, &c. "When he shrouded his bright head with a dark ferruginous hue." According to Plutarch (*Vit. Cæs.*, c. 69), Pliny (*H. N.*, ii., 30), and Dio Cassius (xlv., 17), the sun appeared of a dim and pallid hue after the assassination of Julius Cæsar, and continued so during the whole of the year: ὅλον γὰρ ἐκεῖνον τὸν ἐνιαυτὸν ὠχρὸς μὲν ὁ κύκλος καὶ μαρμαρυγὰς οὐκ ἔχων ἀνέτελλεν. (*Plut.*, *l. c.*) It is said, too, that for want of the natural heat of that luminary, the fruits rotted without coming to maturity. What Plutarch calls paleness, Virgil, it will be perceived, denominates, by a stronger term, *ferrugo.* This, of course, is the license of poetry. The phenomenon mentioned by the ancient writers is thought by some modern inquirers to have been occasioned by spots on the sun, and this is the more probable opinion. There appears, however, to have been an actual eclipse of the sun that same year, in the month of November. (*Berlin. Astron. Tafeln.*, ii., p. 122.)

Impiaque æternam, &c. "And an impious generation apprehended eternal night," *i. e.*, and the men of that impious age apprehended, &c. The age is here called impious because polluted by

the assassination of Cæsar.—*Sæcula.* Employed here somewhat after the manner of Lucretius. Thus, *sæcla ferarum* (*Lucret.*, iii., 754); *hominum sæcla* (*Id.*, v., 340).

470–473. *Obscenæ.* "Ill-omened;" literally, "filthy," and thus answering to the Greek βορβορώδης. (Consult *Dæderlein, Lat. Syn.*, ii., p. 52.) Appian mentions dogs howling like wolves, after the death of Cæsar; and Ovid speaks of dogs howling by night in the forum, and about private dwellings and the temples of the gods.—*Importunæ.* "Presaging ill."—*Signa dabant.* "Gave many a sign." Observe the force of the imperfect in denoting the frequent recurrence of an act.

Quoties Cyclopum, &c. "How often did we see Ætna, boiling forth from its burst furnaces, pour a glowing deluge upon the fields of the Cyclopes." Livy, as quoted by Servius, states that there was a violent eruption of Ætna a short time before the death of Cæsar, and that not only the neighbouring cities, but even Rhegium suffered.—*Cyclopum agros.* Homer makes the Cyclopes to have dwelt on the western coast of Sicily. A later age, however, placed them, as the ministers of Vulcan, in the caverns of Ætna, or else in the Æolian isles.—*Liquefactàque saxa.* "And melted stones," *i. e.*, lava.

474–480. *Armorum sonitum*, &c. Ovid speaks of the clashing of arms, and the noise of trumpets and horns; Appian also mentions great shouts in the air, clashing of arms, and rushing of horses. Perhaps this was some remarkable *aurora* seen about that time in Germany.—*Alpes.* Pliny states that the Alps were frequently shaken by earthquakes. (*H. N.*, ii., 80, *seq.*)—*Vulgo exaudita.* "Was commonly heard."—*Simulacra modis*, &c. "Spectres strangely pale."—*Pecudes.* "Cattle." By *pecudes* the poet seems to mean oxen, for these are the cattle that are said to have spoken on this occasion.—*Infandum!* "Omen of unutterable horror." The punctuation of the best editions refers this back to *pecudesque locutæ*, not to *sistunt amnes.*

Sistunt amnes. "The rivers stop." Supply *se.* Observe the change from the past to the present tense. This is done to render the description more graphic, as if the poet were recounting what he sees actually taking place under his own eyes.—*Dehiscunt.* "Gapes deeply downward." Ovid mentions an earthquake at Rome about this time.—*Et mæstum illacrimat*, &c. "The mournful ivory, too, weeps in the temples, and the bronze statues sweat," *i. e.*, the statues of ivory and bronze shed tears, and pour out perspiration in the temples where they stand. Appian says that some

statues even sweated blood. Ovid mentions the ivory images sweating in a thousand places, "*mille locis lacrymavit ebur.*" (*Met.*, xv., 792.) Tibullus also speaks of the statues of the gods weeping, "*Et simulacra Deûm lacrymas fudisse tepentes*" (i., 3, 28).

481–486. *Proluit insano*, &c. "Eridănus, monarch of (Italian) rivers, whirling along with maddening eddy, washed away whole forests." *Eridanus*, the Greek and earlier name for the Po. Observe that *fluviorum* here refers to the Italian rivers merely.—*Tulit.* "Bore off." Dio Cassius relates that, shortly after Cæsar's death, the Po overflowed its banks, and then, suddenly receding again, left behind it a large number of water snakes on the adjacent country.—*Tristibus aut extis*, &c. "Did either the extremities fail to wear a threatening appearance in the inauspicious entrails." Supply *cessaverunt*. The *exta* were the heart, lungs, and liver, especially the latter, which were examined by the diviners. The extremity of any one of these, more particularly of the liver, was called *fibra*, which is also the primitive meaning of the term. Thus Varro remarks, "*Antiqui* fibrum *dicebant extremum, a quo in sagis* fimbriæ, *et in jecore extremum* fibra, fiber, *dictum.* (*L. L.*, v., p. 85.)

Puteis manare cruor. Ovid speaks of its raining blood: "*Sæpe inter nimbos guttæ cecidere cruentæ.*" (*Met.*, xv., 788.)—*Altæ urbes.* "Lofty cities," *i. e.*, cities built on elevated places, like Rome, for example, on her seven hills. The omen, in this case, would consist principally in the wolves boldly entering such places. Another reading is *alte*, "to their very centre," but this is less forcible. Voss, however, takes *altæ* in an adverbial sense, and gives it this same meaning of *alte*.

487–492. *Non alias cœlo*, &c. Thunder and lightning in a clear sky were regarded as a peculiarly fearful omen.—*Nec diri toties*, &c. Fiery meteors are said to have been seen about this same time. The poet, however, would seem to refer principally to the star or comet that appeared. (Compare note on *Eclog.*, ix., 46.)—*Ergo inter sese*, &c. "Philippi, therefore, beheld Roman forces engage a second time with equal arms." *Ergo* marks the conclusion to which all these omens tended, namely, a civil war. The train of ideas, then, is as follows: These signs and portents could not prove false, and *therefore* a war ensued of such a nature that Roman met Roman in equal arms, &c.—*Iterum.* To be joined in construction with *concurrere*. Pharsalia had seen the first meeting, in the previous civil war; and Philippi now beheld the second one, in this second intestine conflict.

Nec fuit indignum superis, &c. "Nor was it an unmerited pun-

ishment in the eyes of the gods," &c., *i. e.*, and our vices richly deserved so severe a punishment as this, &c.—*Bis sanguine nostro*, &c. Æmathia was an earlier name for Macedonia. Here, however, the poet, in employing it for Macedonia, takes the latter country in its subsequent and fuller extent, after it had incorporated under the same name with itself both Thessaly and part of Thrace. Hence Æmathia and the broad plains of Hæmus are the same as Thessaly, Macedonia, and Thrace. Now, Pharsalia was in Thessaly, and Philippi in Thrace, whence the language of the text, "*bis* sanguine nostro," &c.—*Hæmi campos*. The ridge of Hæmus formed the northern boundary of Thrace. Hence, by "the plains of Hæmus" is meant the country of Thrace.

493–497. *Scilicet et tempus veniet*, &c. "Ay, and the time will come," &c. Analogous to the Greek form of expression, ἔσται δήπου καὶ, ὅταν, κ. τ. λ. Heyne and Wakefield join *scilicet* with what precedes, but this wants force.—*Finibus*. Poetic for *terris*.—*Molitus*. "While turning up." Used for *moliens*. (Consult note on verse 339.—*Exesa scabrâ rubigine*. "All eaten with corroding rust." The handle of the Roman pilum, often made of cornel, was partly square, and 5½ feet long. The head, nine inches long, was of iron, and is therefore now found only in the state here described by Virgil.—*Grandia ossa*. In accordance with the popular belief that mankind are in a progressive state of degeneracy. (*Valpy, ad loc.*)

498–503. *Di patrii, Indigetes*, &c. "Ye gods of my fathers, ye deified heroes of my native land, and thou, Romulus, and thou, Mother Vesta." We have placed a comma after *patrii*, with Wunderlich, thus making the invocation refer to two classes of divinities, namely, the *Di patrii*, or great national divinities, and the *Indigetes*, or deified heroes. To the first class would belong Vesta, to the second Romulus. As regards the omission of the connecting conjunction, we may compare a similar construction near the commencement of the present book. (*v.* 4–10.)—*Tuscum Tiberim*. The Tiber is called "Tuscan" because forming, during a great part of its course, the eastern boundary of Etruria.—*Romana Palatia*. "The Roman Palatium." On the Palatine hill Romulus was fabled to have laid the first foundation of Rome. Here was his abode, and here also Augustus resided. The Roman Palatium then became identical, in the strains of poetry, with all that was glorious in the past and present annals of Rome.

Hunc saltem juvenem. "This youthful hero at least." Alluding to Augustus. Observe the force of *saltem*. Do not take from us Augustus at least, as in your good pleasure you have deprived us

of Julius. Augustus was at this time about twenty-seven years of age, and hence the term *juvenis* applied to him.—*Everso.* "Ruined."

501–504. *Satis jam pridem*, &c. "Long since, indeed, have we sufficiently atoned with our blood for the foul perjury of Laomedontean Troy," *i. e.*, we have suffered sufficiently already for the crimes of our fathers, as well as our own. Do not punish us any farther by taking from us Augustus, who can alone restore our ruined affairs.—*Laomedonteæ Trojæ.* Alluding to the refusal, on the part of Laomedon, to keep his plighted faith with Apollo and Neptune, after they had built the walls of his city.—*Perjuria.* Observe the force of the plural here, and which we have endeavoured to express by the employment of an epithet. The Romans claimed descent from the Trojans, and therefore had to render atonement for the crimes of their forefathers. This atonement they had now paid by the bloodshed and desolation of their civil contests.

Nobis te invidet. "Has envied us the possession of thee." The gods have long since been anxious that Augustus should leave the earth, and be enrolled in their number. Observe the force of *jam pridem* in converting *invidet* into a perfect in our idiom. The same remark will apply to the present *luimus* in verse 502.—*Hominum curare triumphos.* "That thou carest (too much) for mere mortal triumphs." In the language of the courtly flatterer, to live and to enjoy triumphs are one and the same thing for Augustus.

505–509. *Quippe ubi*, &c. "Since here right and wrong are confounded." *Ubi* is equivalent here to *apud quos*, *i. e.*, *homines*, but in our idiom it is best rendered by the meaning of *hic*, just as the relative often, near the beginning of a clause, may be translated by the personal pronoun.—*Tot bella per orbem.* Supply *sunt.* The language of the text would seem to suit the year of the city 717, when the war was prevailing between Octavianus and Sextus Pompeius; when misunderstandings were beginning to arise between the triumvirs; when Antony was prosecuting his unsuccessful expedition against the Parthians, and when a war had just been brought to a close by Agrippa against the revolted Gauls and Germans. (*Heyne, ad loc.*)

Tam multæ scelerum facies. "So numerous are the aspects of guilt."—*Abductis colonis.* To fill the ranks of war.—*Conflantur.* "Are forged." *Flare* and *conflare* are properly employed to denote the melting of metals. Here, however, the meaning is a more enlarged one.—*Hinc movet Euphrates.* Alluding to the Parthians, and other Eastern nations combined with them, against whom Antony

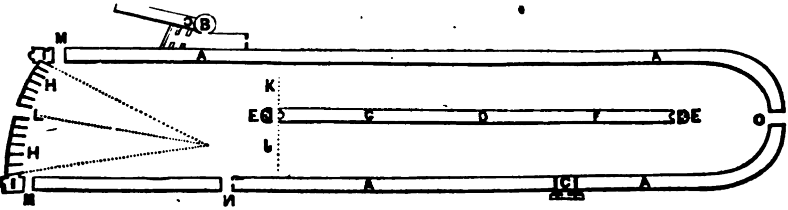
was carrying on war.—*Illinc Germania*, &c. Alluding to the revolt of the Gallic and Germanic tribes. It had just been quelled, indeed, by Agrippa, but is represented in the language of poetry as still existing.

510–514. *Vicinæ ruptis*, &c. Some commentators refer this to commotions in Etruria, but the insurrection in that quarter took place the year after this, and was put an end to by the tidings of the victory over Sextus Pompeius. It is better, therefore, to make these words contain an allusion to civil dissensions in general.—*Ut, quum carceribus*, &c. The *carceres* were the "barriers" in the circus, whence the chariots started. They were vaults, closed in front by gates of open wood-work (*cancelli*), which were opened simultaneously, upon the signal being given, by removing a rope attached to pilasters of the kind called *Hermæ*, placed for that purpose between each vault or stall; upon which the gates were immediately thrown open by a number of men. The following cut (from a marble in the British Museum) represents a set of four *carceres*, with their *Hermæ* and *cancelli* open, as left after the chariots had started, in which the gates are made to open inward.



Addunt in spatia. "They add round to round." Each course or round of chariots in the circus, from one of the starting-places, or *carceres*, to the *metæ*, or goal, and back again, was termed *spatium*, and seven of these had to be performed by the contending chariots before winning the race. The *spatia* were made around the *spina*, or low wall, running lengthways down the course, and at each end of it were three wooden cylinders of a conical shape, resting on a base, and called *metæ*. Around these *metæ*, at either end of the *spina*, the chariots kept turning. The language of the text is meant to express the accomplishment of round after round, and is equivalent merely to *spatia spatiis addunt*. Compare the explanation of *Freund* (*Wörterb.*, *L. Spr.*, *s. v.* addo), "fügen Zwischenräume auf Zwischenräume." The following wood-cut rep-

resents the ground-plan of a Roman circus, with the *spina* running along the interior. The letters E E, at the extremities of the spina, mark the position of the *metæ*:



And the following, copied from a marble in the British Museum, will explain the form of the *metæ*.



BOOK II.

Analysis of the Subject.

I. Recapitulation of the subject of the previous Book, and brief exposition of that of the present one. (v. 1–3.)

II. Invocation of Bacchus, not only as the god of the vine, but of fruits in general. (v. 4–8.)

III. Origin of trees and plants. (v. 9–34.)

(A.) *Natural origin.* (v. 10–21.)—Of their own accord. (v. 10–13.)—From seed. (v. 14–16.)—From the parent root. (v. 17–19.)

(B.) *Artificial origin.* (v. 22–34.)—From suckers. (v. 23.)—From settings. (v. 24–25.)—From layers. (v. 26–27.)—From cuttings. (v. 28.)—From splittings of the parent trunk. (v. 30.)—From grafting. (v. 32–34.)

IV. Modes of culture proper for the different kinds of trees and plants. (v. 35–82.)

(A.) Introduction. (v. 35–38.)—Address to Mæcenas. (v. 39–46.)

(B.) Mode of improving those that have a natural origin. (v. 47–60.)

(C.) Mode of rearing those that have an artificial origin (v. 61–72), especially by means of inoculating and grafting. (v. 73–82.)

V. Differences in trees and plants. (v. 83–135.)

(A.) Differences arising from variety of species. (v. 83–108.)

(B.) Differences arising from difference of soil. (v. 109–113.)

(C.) Differences arising from difference of country. (v. 114–135.)

(D.) Praises of Italy. (v. 136–176.)

VI. Of soils. (v. 177–258.)

(A.) Kind of soil fit for olive-trees. (v. 179–183.)—For the vine. (v. 184–194.)—For raising cattle. (v. 195–202.)—For corn. (v. 203–211.)—Soil suited for scarcely anything. (v. 212–216.)—Soil suited for almost any purpose. (v. 217–225.)

(B.) Mode of telling each kind of soil. Whether loose or hard. (v. 226–237.)—Salt and bitter. (v. 238–247.)—Fat. (v. 248–249.)—Moist. (v. 251–253.)—Heavy or light. (v. 254.)—Black. (v. 255.)—Cold. (v. 256–258.)

VII. Culture of the vine. (v. 259–419.)

(A.) Details concerning the *Planting of the vine.* (v. 259–353.) Digging of trenches to receive the young cuttings out of the nursery. (v. 259–264.)—Nursery of young cuttings. (v. 265–268.)—Setting out the slips. (v. 269–272.)—How close together they ought to be. (v. 273–287.)—Depth of trenches. (v. 288–297.)—Other precautions to be exercised. (v. 298–314.)—Proper time for setting out. (v. 315–322.)—Praises of spring. (v. 323–345.)—General care to be taken of the settings. (v. 346–353.)

(B.) *After planting*, the earth must be broken up, and drawn up around the roots. (v. 354–357.)—Pales, &c., must be prepared as supports for the young vines. (v. 358–361.)—The young shoots are to be merely nipped with the fingers at first, and not to be pruned with the pruning-knife until some time after, when they are stronger. (v. 362–370.)—Hedges are to be formed around the young vines as a protection against cattle, but more particularly against the goat, an animal sacrificed to Bacchus, on account of its being peculiarly injurious to the vine. (v. 371–396.)—The ground in the vineyard is to be ploughed three or four times every year, and, in fact, the labour of cultivating vineyards is shown to be never-ending. (v. 397–419.)

VIII. Care of other trees and plants much lighter than that of the vine. (v. 420–457.)

(A.) The olive-tree. (v. 420–425.)

(B.) Fruit-trees. (v. 426–428.)

(C.) Wild forest-trees. (v. 429–453.)

(D.) Preference given to these different kinds of trees over the vine, and its intoxicating and mischievous produce. (v. 453–457.)

IX. Blessings of a country life. (v. 458–540.)

X. Conclusion of the Book. (v. 541–542.)

BOOK II.

1–3. *Hactenus.* "Thus far have I sung." Supply *cecini.* This line contains a brief recapitulation of the subject of the first book. —*Nunc te, Bacche,* &c. The poet next proceeds to state, with equal brevity, the intended subject of the second book; namely, vines, forest-trees, fruit-trees, and of these last the olive in particular.—*Bacche.* Bacchus not only brought the vine into Greece from the shores of the Indian Ocean (*Athen.*, xv., 5), but also introduced into that country all kinds of fruit-bearing trees. Hence we read of the *μῆλα Διονύσοιο*, or apples of Bacchus, supposed to be the quince; and hence, also, his surnames of Κάρπιμος and Δενδρίτης.—*Silvestria virgulta.* "The young forest-trees." These were planted out in vineyards, for the vines to creep along, in place of stages. Hence the mention that is here made of them, in connexion with Bacchus and the vine. Among the trees meant on the present occasion may be named the elm in particular, the poplar, the ash, &c.

Tarde crescentis olivæ. The olive is specially named, but the other fruit-bearing trees are also meant, of which the olive is here made a kind of representative. The ancient Greek writers on agriculture speak of the olive as a very slow grower, and have hence given it, among other epithets, that of ὀψίκαρπος. Pliny quotes a passage from Hesiod, wherein the latter says that the planter of an olive-tree never lived to gather the fruit of it; but Pliny adds, that in his time they planted olives one year, and gathered the fruit the next. Hesiod, however, spoke, no doubt, of sowing the pit or seed of the olive, whereas the Roman writer seems to mean the transplanting of the truncheons. (*Martyn, ad loc.*)

4–8. *Pater O Lenæe.* "O Lenæan parent." The term *pater* is here applied to Bacchus, not with any reference to advanced years, for the god is always represented by the ancient artists with the attributes of youth (compare *Müller, Archæolog. der Kunst*, p. 566), but merely as indicative of his being the beneficent author of so many good gifts unto men.—*Lenæe.* Bacchus was called *Lenæus*, or "the god of the wine-press," from the Greek Ληναῖος, of the same signification, itself derived from ληνός, "a wine-press."—*Tibi pampineo,* &c. "For thee flourishes the field, loaded with the autumnal produce of the vine; for thee the vintage foams with its full vats." Observe here the force of *tibi*, "for thee;" *i. e.*, for thy honour, because brought about by thy power and auspicious influ-

ence.—*Pampineo auctumno.* More literally, "with viny autumn." The reference is, as Wunderlich correctly remarks, to the period of the vintage, which is named, in fact, immediately after.

Nudataque musto, &c. This alludes to the custom, still continued in Italy, Spain, and Portugal, of treading out the grapes with the feet.—*Cothurnis.* Bacchus is frequently represented with rich buskins. (*Müller, Archæolog. der Kunst,* p. 567.)

9–13. *Principio.* The poet begins with an account of the several methods of producing trees; and first he speaks of the three ways by which they are produced without culture; spontaneously, by seeds, and by suckers from the parent root.—*Arboribus varia est,* &c. "Nature varies in the production of trees;" *i. e.,* the natural origin of trees is various. The natural origin of trees is here opposed to the artificial mode mentioned farther on (*v.* 22, *seqq.*).—*Sponte suâ.* "Of their own accord;" *i. e.,* by unassisted nature. The ancients were believers in the spontaneous generation of plants, a doctrine now exploded.—*Molle siler.* "The soft osier." The *siler* is the osier, or *Salix vitellina* of Linnæus. (*Fée, Flore de Virgile,* p. 153.)—*Lentæque genestæ.* "And the pliant broom." The *genesta* is the same with what is called the Spanish broom, and grows in great abundance in most parts of Italy. The ancient husbandmen used it for hedges; the modern Italians weave baskets of its slender branches. The flowers are very sweet, last long, and afford an agreeable food for bees. (*Plin., H. N.,* xvi., 37, 69.—*Martyn, ad loc.*)—*Salicta.* Put for *salices,* the willow grounds for the trees themselves. (Consult note on *Eclog.,* i., 55.)—*Glaucâ canentia fronde.* "White (beneath), with leaf of bluish-green (above)." This is a beautifully accurate description of the common willow. The leaves are of a bluish green above, while the under part is covered with a white down. (*Martyn, ad loc.*)

14–16. *Posito de semine.* "From seed deposited (by the parent tree itself)," *i. e.,* from seed that has fallen on the ground from the branches of the parent tree.—*Castaneæ.* Consult note on *Eclog.,* i., 82.—*Nemorumque Jovi quæ,* &c. "And the æsculus, which, tallest of forest-trees, blooms in honour of Jove;" *i. e.,* is sacred to Jove. *Nemorum* is here put poetically for *arborum.* So *silvarum* for *arborum, v.* 21, 26. The gender in *maxima* refers back, of course, to *æsculus,* and we may compare with *maxima nemorum* the analogous form of expression, "*potentissimus Galliæ.*" The *æsculus* belongs to the *quercus,* or oak family, but what particular kind of tree is meant here remains altogether doubtful. Martyn is in favour of the bay oak.—*Atque habitæ Graiis,* &c. "And the oaks deemed

oracular by the Greeks." Alluding to the sacred oaks at Dodona, that were fabled to impart oracles.

17–21. *Pullulat densissima silva.* "A very thick growth of suckers sprouts forth." *Pullulat* here is a very appropriate term. Thus, Cato (*R. R.*, 51) calls these suckers *pulli;* and Pliny (*H. N.*, xvii., 10, 12) terms them *pulluli.*—*Cerasis.* Lucullus brought the cherry-tree from Pontus, in Asia Minor, into Italy, having met with it, during his campaigns against Mithradates, at Cerasus, from which city it took its name. As, however, Servius expressly states that cherry-trees were known before this in Italy, we must suppose, with Voss, that Lucullus brought over the improved or cultivated cherry. This view would harmonize with the language of Servius, who informs us that the cherries previously known in Italy were of an inferior quality, and were called *coma,* and that subsequently this name was changed to *coma-cerasa.* Pliny, however, it should be added, expressly denies that cherries were known in Italy before the time of Lucullus.

Ulmis. Elms were in great request among the ancients, they being preferred before all other trees for supports to the vine.—*Parnasia laurus.* The bay, as we have before remarked, was sacred to Apollo. The finest trees of this kind grew on Mount Parnassus, according to Pliny (*H. N.*, xv., 30, 40). As Delphi, the seat of Apollo's celebrated oracle, was situate on the slope of Parnassus, there is a double allusion in the epithet *Parnasia.*—*Se subjicit.* "Rears its head." *Sub,* in composition, here beautifully marks the gradual growth of the young tree.—*Silvarum, fruticumque,* &c. "Of forest-trees, and shrubs, and the tenants of the sacred groves." Observe here the peculiar use of *silvarum* and *nemorum,* and compare note on verse 15.—*Fruticum.* This name is given to shrubs which do not rise into one clean stem, but break into a number of small suckers. (*Valpy, ad loc.*)

22–25. *Sunt alii.* "There are other (modes of producing trees)." Supply *modi arborum creandarum.* Having mentioned the several ways by which plants naturally propagate their species, he now proceeds to enumerate those methods which are employed by the art and industry of man. These are suckers, settings, layers, cuttings, splittings of the parent trunk, and grafting.—*Quos ipse viâ,* &c. "Which experience itself has found out in the march of improvement." Observe here the peculiarly elegant use of *viâ* to denote the "path" of improvement.—*Plantas.* "Suckers."—*Teneras.* We have given *teneras* here with Manso, on the authority of a MS., as far preferable to the common reading *tenero.*—*Abscindens.* "Pluck-

ing away." The suckers are pulled up, or plucked away, not cut; and hence *abscindens* is the true reading here, not *abscidens*, as Heinsius gives it. *Abscido* is to separate or remove by means of and sharp instrument; *abscindo*, by any other means more or less forcible. (Consult *Wagner, ad loc.*)

Hic stirpes obruit arvo, &c. "This one plants settings in the ground, (namely), both stakes split at the bottom into four, and poles with the wood sharpened to a point." The planting of settings is the fixing of the large branches, like stakes, into the earth. There are two ways of doing this, and they are both stated in verse 25. The "*quadrifidas sudes*" is when the bottom is slit across both ways, and the "*acuto robore*" is when it is cut into a point, which is called the *colt's foot*. (*Benson, ad loc.*)

26–27. *Silvarum*. For *arborum*. Compare verse 15.—*Pressos propaginis arcus*. "The bent-down arches of a layer." This is propagating by layers, which are called technically *propagines*. The Roman agricultural writers use the term *propagatio* exclusively in the sense of raising by layers, which is the mode most applicable to the vine. (*Martyn, ad loc.*)—*Et viva suâ plantaria terrâ*. "And nurseries all alive in their native earth." The epithet *viva* refers, as Voss remarks, to their living as yet unsevered from the parent tree. *Suâ terrâ* alludes to the earth in which the parent plant stands.

28–30. *Nil radicis egent aliæ*. The poet here proceeds to describe propagation by cuttings, that is, by planting cuttings taken from the uppermost shoots. — *Referens*. "Restoring." Because it came originally from the earth through the medium of the parent tree.—*Summum cacumen*. "The topmost shoot."—*Quin et caudicibus sectis*. "Nay, even after the trunks are cut in pieces." Alluding to the mode of dividing the trunk itself, and planting it in pieces, as is practised with olives. The poet speaks of it justly as a wonder that olive-trees should thus strike roots from dry pieces of the trunk.

32–34. *Et sæpe alterius*, &c. The poet now speaks of propagation by grafting, and subjoins two instances of the results of this process. With *alterius* supply *generis arborum*, or else *arboris* simply.—*Impune*. "Without injury."—*Vertere*. "To change." Supply *se*.—*Mutatam*. "Having been altered by this process."—*Insita*. "Ingrafted." The pear and apple will grow a year or two on each other's stocks, but the graft of both soon dies. (*Valpy, ad loc.*)—*Et prunis lapidosa*, &c. "And the stony cornels to redden on the view with plums," *i. e.*, the cornelian cherry-tree to bear, by graft-

ing, red plums. Observe that *corna*, the fruit, is here put poetically for the tree itself; the result, however, that is here mentioned, namely, obtaining plums from cherry-trees, is pronounced impossible by modern physiologists. The great principle on which success in grafting depends is, that the tree to which the graft is to be applied must be within certain limits of physiological affinity to the other, so as to form a vital union. Hence the statements of the ancients having successfully grafted the olive on the fig, plums on pears, and the like, are not to be credited. Modern investigators explain to us that such incongruities cannot take place, and the truth of this position has been ascertained by repeated experiments.

In translating the words "*et prunis lapidosa rubescere corna*," we have followed Heyne, Voss, and Wunderlich. Martyn, however, takes a very different view of the matter, and translates as follows: "And stony cornelian cherries to glow upon plum stocks." He has been followed in this by Manso, Jahn, and others; but it is difficult to conceive why, when the object of grafting is to improve, such a process as that of grafting a much inferior fruit on a tree yielding one of far better quality and nature should ever have been attempted.

35–38. *Proprios generatim cultus.* "The proper modes of cultivating trees according to their kinds," *i. e.*, the culture proper to each kind of tree.—*Mollite.* "Tame."—*Neu segnes jaceant terræ.* "Nor let (any) lands lie idle." The meaning is this: If you have any land of inferior quality, and unfit for raising grain, do not let it lie idle on that account, but plant it with vines and olive-trees, and in this way turn it to good account.—*Juvat Ismara Baccho.* "It is delightful to plant Ismarus thickly with the vine." Observe the force of *con* in *conserere*, to plant every part of Ismarus, to leave no part idle. Ismarus (plur. *Ismara*) was a mountain of Thrace, near the mouth of the Hebrus, covered with vineyards. Its wine was of excellent quality, and with some of it Ulysses intoxicated Polyphemus. (*Od.*, i., 196.)—*Taburnum.* Taburnus, now *Taburno*, or *Tabor*, was a lofty mountain in Samnium, the southern declivities of which were covered with olive grounds.—By stating the success attending the culture of Ismarus and Taburnus, the poet means to recommend similar attempts in other hilly spots. (*Serv.*, *ad loc.*—*Valpy, ad loc.*)

39–41. *Tuque ades*, &c. The poet, having invoked Bacchus, and stated the subject of this book, now calls upon his patron Mæcenas to give him his favouring aid. Voss acutely remarks, that here,

where the subject is the rearing of trees by human art and skill, a mortal is invoked; whereas, when reference was made to trees produced by the power of nature, a deity, Bacchus, was the object of invocation.—*Inceptumque unà*, &c. "And, together with me, run down along my task begun." Observe that *decurre* here is a nautical term, and has no relation to the movements of the circus.—*Pelagoque volans*, &c. "And, moving swiftly onward, give the sails to the sea as it opens on the view," *i. e.*, animate me by thy favouring regard, and take a kind interest in these my strains, so shall my present attempt be brought to a rapid and successful close, and so will I brave, with thee for my patron, all the difficulties and dangers of this boundless theme. Burmann, Reiske, Wakefield, and Voss read *volens*, but *volans* is far preferable, and carries with it the idea of a rapid and animated career.

42–46. *Non ego opto.* "I do not aspire."—*Cuncta.* He means the whole range of so extensive a subject.—*Ferrea.* Like the Homeric σιδηρέη, and carrying with it the idea of strength and power. —*Primi lege littoris oram.* "Coast along the nearest shore." The poet invites his patron to accompany him in taking merely a brief survey of the most important parts of the subject.—*In manibus.* "Is near at hand." Compare the Greek form of expression, ἐν χερσίν. (*Apoll. Rhod.*, i., 1113.)—*Carmine ficto.* "With a fictitious strain," *i. e.*, with the fictions of epic verse. The poem is to be a didactic one, and is to deal in realities, not in the creations of the imagination.—*Ambages et longa exorsa.* "An idle circuit of words, and a tedious exordium."

47–52. *Sponte suà*, &c. He recapitulates the several modes by which wild trees are produced, viz., spontaneously, by roots, and by seed, and proceeds to show by what culture each sort may be meliorated.—*Auras.* Consult note on *Æn.*, vii., 660.—*Læta.* "Luxuriant."—*Quippe solo natura subest.* "Since a native principle lies hid beneath the soil," *i. e.*, since it is their native soil. The poet means that there is some hidden power in the earth which causes it to produce particular plants, and these, therefore, grow luxuriant and strong in that soil which is adapted to give them birth.—*Tamen hæc quoque*, &c. The way to tame these luxuriant wild trees is either to ingraft a good fruit upon them, or else to transplant them.

Mutata. "Changed in situation," *i. e.*, changed from their original position, by being thus transferred to trenches. Commentators make a great difficulty here, by supposing *mutata* to refer to a change of nature; and, as this cannot be effected by transplanta-

tion alone, they change *aut* into *at*. But the only change meant by the poet is that of place, and, that a change of place alone will meliorate wild fruits, we find expressly stated in Palladius (xii., 7, 11) and Theophrastus (*De Caus. Plant.*, iii., 23).—*Subactis.* "Dug for the purpose," *i. e.*, well dug and carefully prepared.—*Exuerint.* "Will speedily put off." Observe here the employment of the future perfect to denote a quickly-completed future action. (Compare *Zumpt, L. G.*, § 511.—*Billroth, L. G.*, § 224.)—*In quascumque voces artes.* "To whatsoever artificial modes of culture you may call them." *Artes* here has reference to human art and industry, and is opposed to *natura*, or the natural mode of propagation.

53–56. *Nec non et sterilis*, &c. "The tree, too, that arises unproductive from the bottom of the parent stem." Supply *arbos*, which is expressed soon after in verse 57. The reference is here to a tree proceeding from a sucker. The mode of ameliorating these is by setting them out in open ground. With regard to the epithet *sterilis*, as here employed, it must be remarked that two kinds of trees are actually meant by it; those, namely, that produce nothing at all, and those, also, that produce fruit, but of so inferior a quality as to be of no value whatever. (Compare note on verse 56.)—*Hoc faciet.* "Will do the same," *i. e.*, will lay aside its wild and unproductive nature.—*Nunc.* "At present," *i. e.*, in its native and wild state.—*Crescentique adimunt fœtus*, &c. "And take from it, while growing, all principle of increase, or else dry it up while bearing." *Fœtus* here is not exactly equivalent to *fructus*, as Heyne maintains, but rather, as Voss explains it, to "*das Wachsthum, den Trieb des Holzes.*"—*Uruntve.* We have given this reading instead of the common *uruntque*. Two classes of trees, as already remarked, are evidently meant, the utterly barren, and those that do yield fruit, but poor and withered. Observe that *uro* here has reference to drying up the sap, and thus spoiling the produce.

57–60. *Jam.* "Again." *Jam* is here used to mark a transition, and is equivalent to *porro*. (*Tursell., Partic. Lat.*, vol. iii., p. 137, *ed. Hand.*)—*Quæ seminibus jactis*, &c. He now comes to the third class of wild trees, those, namely, that spring up from seed which has fallen from the parent tree.—*Seminibus jactis.* "From seed scattered by the parent tree."—*Tarda venit.* "Comes on slowly."—*Seris nepotibus.* Ursinus, strangely enough, maintains that the late posterity of the tree are meant; and, what is still more surprising, he is followed by Manso.—*Pomaque degenerant*, &c. "And fruits degenerate," &c., *i. e.*, and if the tree in question be a fruit-tree, the fruit always degenerates. Observe that *poma* is here used in a gen-

eral sense for any kind of tree-fruit.—*Et turpes avibus*, &c. If it be not a fruit-tree, but the vine, the latter falls off and bears sour clusters, fit only to be a booty for birds.—*Uva.* Put poetically for *vitis.*

61–64. *Scilicet, omnibus*, &c. "Thus, you will see, labour is to be expended upon all." Observe the force of *scilicet* here, as containing a general reference to what has just gone before.—*Cogenda in sulcum.* "Are to be compelled to take up their abode in a trench."—*Sed truncis oleæ melius*, &c. "But olives succeed better by truncheons;" literally, "answer better," *i. e.*, answer or correspond to the wishes of the husbandman. The poet here speaks of the several ways of cultivating trees by human industry and skill.—*Truncis.* Truncheons are the thick branches sawn in pieces of a foot or a foot and a half in length. These are to be planted as fresh as possible. *Truncus* is properly a trunk of a tree, divested of its head; and hence these *taleæ*, or branches with their heads cut off, are called *trunci.*—*Solido de robore.* "From the solid wood," *i. e.*, by settings, or fixing the large branches like stakes into the earth.—*Paphiæ.* Myrtles are called Paphian, from Paphos, a city of Cyprus, where Venus was particularly worshipped. The myrtle was sacred to that goddess.

65–68. *Plantis.* "From young plants," *i. e.*, from suckers in some cases, and from seedlings in others. Suckers alone cannot be meant here, since the oak, palm, and fir do not produce any, and therefore seedlings, also, must be included under the term. The whole point is ably and fully discussed by Voss, and the usage in the case of *planta* very clearly defined. (*Voss, Erklärung*, &c., vol., iii., p. 280, *seqq.*)—*Et duræ.* Many MSS. have *eduræ*, but *et* is required by what follows.—*Herculeæque arbos*, &c. "And the umbrageous tree of the Herculean crown," *i. e.*, the tree that spreads forth its foliage for the crown of Hercules. The poplar is meant, a tree sacred to Hercules. (Consult note on *Eclog.*, vii., 61.)—*Chaonii patris.* The tree referred to is the oak, sacred to Jupiter, who is here called the "Chaonian father," from Chaonia, in Epirus, where his famous oracle of Dodona was situated. (Compare note on *Georg.*, i., 8.)—*Nascitur.* "Is thus produced."—*Casus visura marinos.* The *abies* is our yew-leaved fir-tree, says Martyn. Its wood was much used by the ancients in ship-building.

69–72. *Inseritur vero et*, &c. "But both the rugged arbute is ingrafted with the offspring of the walnut, and planes, in themselves unproductive of fruit, have borne (the produce of) vigorous apple-trees," *i. e.*, arbutes have been made, by grafting, to bear walnuts,

and plane-trees, apples. The truth of this assertion is utterly denied by modern physiologists. No such thing was ever done in any age or country; and we must either, as Miller remarks, suppose the trees which now pass under these same appellations to be different from those known at that time under those names, or that we have here a mere license taken by the poet to embellish his poem. (Compare note on verse 34.)—We have given verse 69 as Weichert proves it should be read. The common text has, "*Inseritur vero ex fœtu nucis arbutus horrida,*" making a very rugged hypermeter. (Consult *Weichert, Comment. de Versu poetarum epicor. hypermetro,* p. 25; and *Jahn, ad loc.*)

Castaneæ fagus, &c. "The beech has bloomed with the flower of the chestnut, and the mountain-ash has been hoary with the white blossom of the pear-tree," *i. e.*, the chestnut has been ingrafted on the beech, and the pear on the mountain-ash. Observe the zeugma in *incanuit,* which is understood, after *fagus,* in the simple sense of *floruit,* for the chestnut bears no white flower. The common text has *fagos,* making *castaneæ* the nominative to *gessere* understood; but, according to the lection which we have adopted, the clause, when completed, is *castaneæ fagus flore incanuit,* making *castaneæ* the genitive, depending on *flore.*—*Glandemque sues,* &c. The elm has borne acorns, having been ingrafted with the oak. On this whole subject of ingrafting, consult what has been said just above.—*Fregere.* "Have crunched."

73–82. *Nec modus inserere,* &c. "Neither is the manner of ingrafting and of inoculating one and the same." *Inserere* and *imponere* are poetic, for *inserendi* and *imponendi.* The poet here shows the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree and inserting the bud of another into it. There are several ways of grafting now in use, but the only one which Virgil describes is what we call cleft-grafting, which is performed by cleaving the head of the stock, and placing a scion from another tree in the cleft. (*Martyn, ad loc.*)—*Gemmæ.* "The buds."—*Tenues tunicas.* "The thin coats," *i. e.*, the thin membranes of the bark.—*Angustus in ipso,* &c. "A small slit is made in the knot itself." Observe that *nodus* and *gemma* are here, in one sense, synonymous, the *nodus* being the protuberance on the bark beneath which the *gemma* lies.—*Germen.* "A bud."—*Udo inolescere libro.* "To grow into, and become united with the moist bark."

Aut rursum. "Or, on the other hand." He now describes the process of ingrafting.—*Enodes trunci.* "Knotless stocks" *Trun-*

cus here denotes the stem or stock of a young tree after the head has been lopped off, and must not be confounded with the *trunci* mentioned in verse 63.—*Resecantur.* The reference is to the incision made in the stock.—*In solidum.* "Into the solid wood." Supply *lignum,* or *truncum.*—*Feraces plantæ.* "Fruitful scions," *i. e.,* cuttings from fruit-bearing trees.—*Nec longum tempus,* &c. "Nor does a long time elapse, when a tall tree goes forth," &c.; more literally, "nor is there a long time, and a tall tree has gone forth," &c. On this use of *et,* in connecting two clauses, when rapidity of action is intended to be expressed, consult the remarks of Hand (*ad Tursell.,* vol. ii., p. 482, *seqq.*). The same idea of celerity is implied in the perfect, *exiit.* (Compare note on *Georg.,* i., 330.)—*Ramis felicibus.* "With productive branches."—*Et non sua poma.* "And fruits not its own."

83–86. *Præterea, genus haud unum,* &c. In this passage the poet just mentions that there are several species of trees, and speaks of the boundless variety of fruits.—*Loto.* By the "lotus" is here meant, as Martyn thinks, the jujube, a native of the south of Europe. The fruit is of the shape and size of an olive, and the pulp has a sweet taste like honey.—*Idæis cyparissis.* The cypress is here called "Idæan," not from Mount Ida, in Troas, but from that in the Island of Crete, whence it came first to Tarentum, and spread thence over all Italy. (*Plin., H. N.,* xvi., 33, 60.) Observe that in *cyparissus* we have the Greek form (κυπάρισσος), instead of the regular Latin one, *cupressus.*—*Nec pingues unam,* &c. "Nor are the rich olives produced of one and the same form, the orchades, namely, and radii, and the pausia, with bitter berry." Out of the almost innumerable varieties of the olive, the poet mentions only three: the *Orchades,* of a round form; the *radii,* long, and so called from its similitude to a weaver's shuttle; and the *pausia.* The bitter berry of this last species is mentioned, because it is to be gathered before it is quite ripe, for then it has a bitter or austere taste; but when it is quite ripe, it has a very pleasant flavour.

87–88. *Pomaque et Alcinoï silvæ.* "Apples, too, and the fruits of the garden of Alcinoüs (are not produced alike in appearance)", *i. e.,* apples, and other fruits, also, are equally marked by great varieties in appearance. *Poma* is here used, in a special sense, for a particular kind of fruit, while by *Alcinoï silvæ* (literally, "the woods of Alcinoüs," *i. e.,* fruit-trees) are meant other fruits in general; and, in order to complete the clause, we are to suppose *non unam in faciem nascuntur* understood, *nec* being resolved into the negative *non* with the connecting conjunction. Alcinoüs was king of Phæacia,

another name for the Island of Corcyra, and was famous for the beauty of his gardens, of which Homer has left us a glowing description. (*Od.*, vii., 112, *seqq.*)—*Crustumiis, Syriisque piris*, &c. The "Crustumian" pears were reckoned the best sort. Columella gives them the first place in his catalogue, and Pliny says they were the best flavoured. They derived their name from Crustumium, a town of the Sabines, in the vicinity of Fidenæ. The "Syrian" pears were also called *Tarentina*, according to Columella. The "volemi" derived their name from their size, since they were said to fill the palm (*volam*) of the hand. Some translators, without any very definite authority, render the three names as follows: "*Warden*, and *Bergamot*, and *Pound* pears."

90–96. *Methymnæo.* Methymna was a city of Lesbos, an island famed as well for the abundance as the excellence of its wines.—*Sunt Thasiæ vites.* Thasus was an island in the Ægean, off the coast of Thrace, and opposite the mouth of the Nestus. The Thasian wine is mentioned by Pliny as being in high esteem.—*Mareotides albæ.* "The white Mareotic ones." These vines grew near the Lake Mareotis, in the vicinity of Alexandrea, in Egypt, and furnished a light, sweetish, white wine, with a delicate perfume, and of easy digestion.—*Habiles.* "Adapted."—*Et passo Psithia utilior.* "And the Psithian, better fitted for wine made of sun-dried grapes." With *passo* supply *vino.* The *passum* was a wine made of half-dried grapes, which were either allowed to remain on the vine until they had shrunk to nearly one half their original bulk, or else were gathered when fully ripe, and, being carefully picked, were hung to dry in the sun, upon poles or mats, six or seven feet from the ground. —*Lageos.* This was a species of vine which, according to the old commentators, produced a grape of the colour of a hare (λάγειος, from λαγώς, "a hare"), and hence Servius terms it *leporaria.* Little is known respecting it.

Preciæ. "The early ripe." Servius says these vines were called *preciæ*, quasi *præcoquæ*, because their grapes soon ripened.—*Rhætica.* The Rhætian vine came from Rhætia, a country occupying a part of the Alps, and lying to the north of Italy and east of Helvetia. Virgil here bestows high praise upon it, making it yield to the Falernian alone, partly from its intrinsic excellence, and partly out of compliment to Augustus, with whom the Rhætian was a favourite wine.—*Contende.* "Presume to vie."—*Falernis.* The Falernian was the most famous of all the Italian wines. The vineyards producing it lay on the southern declivities of the range of hills, which commenced in the neighbourhood of Sinuessa, and ex-

tended to a considerable distance inland. The best growth of the Falernian was the Massic.

97–100. *Aminææ vites.* The Aminæan vines, according to the best authorities, appear to have flourished originally at Aminæum, a place in Thessaly, and to have been subsequently brought from that quarter into Italy. (Consult *Heyne, ad loc., in Var. Lect.*)—*Firmissima vina.* "A very firm-bodied wine," *i. e.*, yielding a very firm-bodied wine. Observe the peculiar apposition between *vites* and *vina.*—*Tmolius assurgit quibus,* &c. "Unto which the Tmolian mountain, and the Phanæan king himself, do homage;" literally, "arise," *i. e.*, for the purpose of paying homage. The produce of Mount Tmolus, in Lydia, and that of the country adjacent to Phanæ, a promontory in the Island of Chios, are both here said to acknowledge their inferiority to the Aminæan wine, though that of Tmolus was famed for its quality, while the Phanæan wine was so superior as to be honoured with the title of royalty, and to be called by the poet the Phanæan king, *i. e.*, the king among wines. We have given *Tmolius assurgit,* &c., as sanctioned by the best MSS., for the common reading, *Tmolus et assurgit,* &c.; with *Tmolius* we must supply *mons.*

Argitisque minor. "And the smaller Argitis." Another kind of vine, less prized than this, was, according to Columella (iii., 2), falsely styled "the greater Argitis." The Argitis is thought to have derived its name from Argos, the capital of Argolis. More probably, however, it received its appellation from the white colour of its grape (ἀργός, "white"). Virgil here praises it for the abundance of juice which the grape affords, and for the extraordinary durability of its wine. We may discover some analogy between it and the best growths of the Rhine, which are obtained from a small white grape, and are remarkable for their permanency. (*Henderson's History of Anc and Mod. Wines,* p. 78.)—*Certaverit.* "Will feel inclined to contend." The perfect subjunctive has here the force of a softened future. (Compare *Zumpt, L. G.,* § 527.)—*Tantum fluere.* "In yielding so much juice."

101–102. *Non ego te transierim.* "I do not think I will pass thee over in silence." Observe the employment of the perfect subjunctive to denote a softened future. (*Zumpt, l. c.*)—*Dis et mensis secundis.* "To the gods and second courses." The second course consisted of fruits, and libations were accustomed to be then poured out to the gods. The poet means, therefore, that the Rhodian was a favourite wine at desserts, and much used also in libations at such a time.—*Bumaste.* The Bumastus derived its name from its bearing

large-sized grapes. The term is of Greek origin, βούμαστος (supply ἄμπελος), from βου, the intensive prefix, and μαστός, "the female breast." Another name is *bumamma*.

103–108. *Sed neque, quam multæ species*, &c. "But neither is there a number for as many species as exist, nor for the names which they have, nor, in truth, is it of any value to attempt to embrace them by number." Observe that *neque enim* is here for *neque vero*, the particle *enim* having in this combination a strong confirmatory power. (*Hand, ad Tursell.*, ii., p. 389, *seqq.*)—*Libyci æquoris.* "Of the desert plain of Libya." The reference is here to the sandy plains of the Libyan or African desert, not to the surface of the Libyan Sea.—*Zephyro.* "By the western blast."—*Navigiis violentior incidit.* "Falls with more than ordinary violence on the barks of the mariners."—*Ionii fluctus.* "Ionian billows," *i. e.*, billows of the Ionian Sea. The Ionian Sea lay between Lower Italy and Greece. At the Acroceraunian promontory in Epirus it contracts itself, and begins to form the Adriatic Gulf.

109–113. *Nec vero*, &c. The poet now informs us that different trees and plants require different soils.—*Terræ ferre omnes*, &c. "Can every sort of land bear all sorts of trees." Supply after *omnia* the words *genera arborum.*—*Fluminibus.* "About rivers." Equivalent to *ad flumina.*—*Myrtetis lætissima.* The myrtle is a tender plant, and avoids the cold mountains and other exposed places. It loves the warm sandy shores. (Compare *Georg.*, iv., 124: "*amantes litora myrtos.*")—*Apertos colles.* "The open, sunny hills."—*Aquilonem.* "A northern exposure."

114–115. *Aspice et extremis*, &c. "Behold, also, the world subdued by the most distant cultivators," *i. e.*, behold, also, the most distant parts of the cultivated globe. We are now told that different countries are distinguished from one another by the trees which they produce.—*Pictosque Gelonos.* "And the tattooed Geloni." The Geloni were a Scythian race, and accustomed, like many other barbarous tribes in their part of the world, to tattoo their persons. The Arabians and Geloni are mentioned by the poet as marking the extreme limits of the world, and his meaning, when paraphrased, will be this: Look from Arabia in the East to the far Geloni in the North, and you will find that, throughout the whole intervening tract, countries are distinguished from one another by particular trees.

116–119. *India.* The Arabians, in the poetical geography of Virgil, are ranked, as appears from the preceding verse, among the Indi. (*Voss, ad loc.*)—*Ebenum.* Virgil has been accused of a mis-

take here, in saying that India alone produces ebony, since, according to other ancient writers, this species of wood grew also in Æthiopia, and, indeed, the best kind came from the latter country. The poet, however, merely follows Theophrastus in this, who, in speaking of the trees of India, says that ebony is peculiar to that country, ἴδιον καὶ ἐβένη τῆς χώρας ταύτης. The whole difficulty arises from the loose and unsettled way in which the ancient writers were accustomed to employ the terms *India* and *Æthiopia.* Herodotus (iii., 97) mentions ebony as part of the presents brought in considerable quantities to the King of Persia by the people of Æthiopia: it formed part of the contributions, also, exacted by the monarchs of Egypt from the conquered tribes of Æthiopia and Asia, (*Wilkinson*, vol. iii., p. 169.) Dioscorides describes two kinds, one Æthiopian, which was considered the best, and the other Indian, which was intermixed with whitish stripes and spotted; and hence commentators have disputed whether there were one or two kinds of ebony. But the fact is, that several trees yield this kind of wood, and all belong to the genus Diospyrus. Owing to the known geographical division of this genus, the ancients must have derived their ebony either from the peninsula of India and the Island of Ceylon, or by the coasting trade from Madagascar, for no species of diospyrus has yet been discovered by botanists in the upper parts of Egypt, or in Abyssinia, though it is not improbable that some may be found, as the climate is well suited to their existence. Commentators, therefore, would seem to have been too hasty in condemning our poet. (*Penny Cyclopedia*, vol. ix., p. 254.)

Solis est thurea virga Sabæis. "The Sabæi alone have the frankincense-yielding bough." (Consult note on *Georg.*, i., 57.)—*Sudantia.* "Exuding."—*Balsama.* The reference is to the resin or gum of the *Amyris opobalsamum.* (*Valpy, ad loc.*)—*Et baccas semper frondentis acanthi.* "And the gum globules of the ever-blooming acanthus." The tree here meant is the Egyptian acacia, from which we obtain gum Arabic. A difficulty has arisen with regard to Virgil's use of the term "*baccæ.*" Some suppose him to have meant the pods, some the round flowers, and some the beans, or seeds, contained in the pods. The poet, however, seems evidently to have had in view the globules of gum. (*Martyn, ad loc.—Yates, in Class. Museum*, n. vii., p. 20.) The acanthus, therefore, which is here meant, must not be confounded with the one mentioned in the fourth Eclogue (*v.* 20). Sir J. E. Smith makes Virgil's acanthus to be the holly; but consult the remarks of Yates, p. 9, *seqq.*

120–121. *Nemora Æthiopum*, &c. The allusion in this line is to

the cotton-plant. The term "*Æthiopum*," however, must be taken in a very general sense, since Pliny (*H. N.*, xix., 1, 2) speaks of the cotton-plant as growing in Upper Egypt, while Herodotus and Arrian both mention it as indigenous in India.—*Velleraque ut foliis*, &c. "And how the Seres comb the fine fleeces from the leaves of trees." The Seres were a people of Upper Asia, and are supposed to have been identical with, or else closely bordering upon the Chinese. They furnished the nations of the West with silk, and the allusion here is to that product. The ancients, however, were, in general, ignorant of the manner in which it was spun by silkworms, and the popular belief among them was that the silk was a sort of down gathered from the leaves of trees. (*Plin.*, *N. H.*, vi., 17. With which compare, on the other hand, the surprisingly accurate account, considering his imperfect sources of information, that is given by Aristotle, *Hist. An.*, v., 19).

122–125. *Oceano propior.* India, according to the popular belief of the day, was the farthest country of the world to the east, and bordered directly upon the ocean. It, of course, according to this view, included Serica, or the country of the Seres.—*Extremi sinus orbis.* "The curvature of the extremity of the world (in that quarter)," *i. e.*, the extreme curvature of the world in the eastern quarter of the globe. *Sinus* here, as Voss remarks, does not denote a bay or gulf, for then the language of the text would be *sinus Oceani*, but it means the swelling out, or bending forth of the earth in this quarter, in accordance with the peculiar notions then prevailing in relation to the shape of the world: "der Bogen oder die Rundung des eiförmigen Erdkreises im Osten." (*Voss*, *ad loc.*)

Ubi aëra vincere summum, &c. "Where no arrows have ever been able to surmount in their flight the airy summit of the tree;" literally, "the highest air of the tree," *i. e.*, where no arrow has ever been able to surmount the lofty trees that grow there, so as to pass through the air at the top of the tree without touching the tree itself. The most exaggerated accounts are given by the ancient writers of the size of the trees that grew in India. Pliny makes the same statement as Virgil, that some were too high for any arrow to be shot over them. (*H. N.*, vii., 2. Compare, also, *Strabo*, xv., p. 694, *Cas.*, and *Diodorus Siculus*, xvii., 90.)—*Non tarda.* "Not unskilful." This verse has been suspected of being spurious by Heyne, Bryant, Brunck, and Manso. One reason for this opinion appears to be that the epithet *tardus* occurs again in the very next verse. In reply to this, Wagner cites the following instances of a similar repetition. *Æn.*, i., 504 (*medios—media*); *Æn.*, v., 780 (*pectore—pectus*); *Georg.*, i., 301 (*curant—curas*).

126–135. *Tristes succos*, &c. "The bitter juices and long-abiding flavour of the happy apple." The fruit here meant is the citron, or the produce of the *Citrus medica*, and belongs to the same family with the lemon and lime. It is called "*felix*," from its *happy* and successful employment as a means of cure in cases of poisoning. The "*tristes succi*" indicate, according to Fée, the bitter taste of the rind, for it is of the rind, as he thinks, that the poet here points out the medical uses: he makes no allusion to the refreshing effects of the citron, but only to its tonic action, and this latter could not refer to the juice, the properties of which were not, as yet, well known. (*Flore de Virgile*, p. 106.) Martyn, also, is of opinion that the poet either refers to the outer rind, or to the seeds, which are covered with a bitter skin. The juice of the pulp is subacid merely.

Præsentius. "More instantly efficacious."—*Miscueruntque herbas*, &c. This line is quite out of place here, and belongs to *Georg.*, iii., 283. It relates to love-potions and magic incantations, which are of course quite irrelevant here; and, besides, it separates *quo non præsentius ullum* by too wide an interval from *auxilium venit.*—*Agit.* "Expels."—*Faciem.* "In look," *i. e.*, in general appearance.—*Laurus erat.* "It would actually be a bay-tree." The indicative (*erat*) is here employed instead of the subjunctive (*esset*), to denote that, a part having already come to pass (*faciem simillima lauro*), the whole would *actually* have taken place, had not a particular obstacle been thrown in the way (*si non alium jactaret odorem*). (Compare *Zumpt, L. G.*, § 519, *b.*)

Ad prima tenax. "Tenacious to the first degree."—*Animas et olentia*, &c. "The Medes correct with this fruit their breaths and fetid mouths, and cure their asthmatic old men."—*Illo.* Supply *malo*, not *flore*.

136–139. *Sed neque Medorum, silva*, &c. The poet, having spoken of the most remarkable trees in foreign lands, takes occasion here to make a beautiful digression in praise of Italy.—*Silva ditissima.* "Most richly abounding in trees."—*Ganges.* The well-known river of India.—*Auro turbidus Hermus.* The Hermus, a Lydian river, receives the Pactolus, renowned for its golden sands, and empties into the Smyrnean Gulf.—*Bactra.* The capital of the rich region of Bactriana in Upper Asia, to the northwest of India.—*Indi.* Martyn thinks that Virgil here means Æthiopia, since he has already spoken of India, properly so called, in mentioning the Ganges. Poetic geography, however, must not be too strictly examined. In mentioning the Ganges, the poet merely intended to dwell

on the idea of a noble river watering a fair region; now, however, he refers to the whole country generally.

Totaque thuriferis, &c. "And all Panchaia, rich with its incense-bearing sands," *i. e.*, the sandy soil of which yields richest incense. Panchaia was a fabled island in the Indian Ocean, which Euhemerus pretended to have discovered. The poet borrows the name from Euhemerus, but evidently refers to Arabia Felix.

140–144. *Hæc loca*, &c. The meaning intended to be conveyed is this, that Italy is no less fertile and rich a land than Colchis, and yet wants those monstrous creations which have rendered that region so peculiarly ill-famed.—*Tauri spirantes naribus ignem.* Alluding to the story of Jason and the Argonautic expedition. Æetes, king of Colchis, agreed to give him the golden fleece, provided he could yoke the brass-footed bulls. These were the gifts of Vulcan to Æetes, in number two, and breathing flame from their nostrils. When he had yoked these, he was to plough with them a piece of land, and sow the serpent's teeth which Æetes possessed, for Minerva had given him one half of those the other half of which Cadmus sowed at Thebes. (*Keightley's Mythology*, p. 472.)—*Invertere.* "Have upturned," *i. e.*, with the plough.—*Nec galeis densisque*, &c. "Nor has a crop of men bristled on the view with helmets and thick-clustering spears." After Jason had sown the serpent's teeth, a crop of armed men sprang up and prepared to attack him. Acting by the advice of Medea, however, he flung stones among them, and while they were fighting with one another about these, he fell upon and slew them all.

Gravidæ fruges. "Loaded harvests."—*Bacchi Massicus humor.* The Massic was the best growth of the famed Falernian wine. (Consult note on verse 96.)—*Tenent.* For *possident.*

145–148. *Hinc bellator equus*, &c. "Hence the war-steed, with neck raised proudly on high, rushes into the battle-field," *i. e.*, from this land comes the war-steed that proudly rushes into the thickest of the fight. The poet here praises Italy for its fine steeds, and immediately after for its excellent cattle, &c.—*Albi greges.* "Thy white herds." The cattle on the banks of the Clitumnus, a river of Umbria, and tributary of the Tiber, were of a milk-white hue, and were selected as victims in the celebration of a Roman triumph. —*Maxima victima.* "Greatest of victims."—*Duxere.* The bulls, being led before the triumphal chariot, are here said poetically to lead the triumph itself.—*Templa deûm.* The temple of Jupiter on the Capitoline Hill, with its two additional shrines, or temples of Minerva and Juno.

149–150. *Hic ver assiduum*, &c. He describes the temperate and delightful climate of Italy by saying it enjoys a perpetual spring, and summer-warmth in such months as make winter in other lands. —*Alienis mensibus.* "In months not its own," *i. e.*, when winter reigns elsewhere.—*Bis pomis utilis arbor.* If we believe the accounts of ancient writers, there is less exaggeration in this than would at first appear. Varro (i., 7) and Pliny (*H. N.*, xvi., 27, 50) both make mention of certain fruit-trees that bore twice a year; and the latter mentions a vine that yielded grapes three times during the same period.

151–154. *At rabidæ tigres absunt*, &c. "Ay, but (what is more), the ravening tigers are far away." Observe here the peculiar force of *at.* Virgil wishes to impress upon the reader that Italy enjoys the fecundity of warm climates without their general evils, namely, tigers, lions, serpents, and poisons.—*Semina.* "Breed."—*Nec miseros fallunt*, &c. "Nor does the wolfsbane deceive the wretched beings that gather it." Virgil here, by using the plural *aconita*, would seem, in fact, to refer to poisonous herbs in general under the name merely of one kind. The *aconitum* of the poet is the *Aconitum napellus* of Linnæus (*gen.* 928). As regards the meaning intended to be conveyed by the words of the text commentators differ. Dioscorides expressly states that the *aconitum* does grow in Italy, on the mountains of the Vestini (*c.* 78), and hence Servius thinks the poet's idea to be this, that the wolfsbane is too well known in Italy to be gathered by mistake. More probably, however, Virgil merely means that the plant in question is rare in Italy compared with other countries, especially with Pontus, where it was said to be indigenous. (Compare *Pausan.*, v. 26.—*Plin.*, *H. N.*, vi., 1, 1.—*Ovid*, *Met.*, vii., 415, *seq.*)—*Tanto tractu.* "Of so great a length (as in other lands)." Wonderful accounts are given by the ancient writers of the great size of the serpent in India, Africa, &c. (*Plin.*, *H. N.*, viii., 14.)

155–160. *Operumque laborem.* "And stupendous works."—*Congesta manu.* "Built up by the hand of man."—*Præruptis saxis.* These are the early hill-cities of Italy, now generally supposed to have been of Pelasgic or Etrurian origin.—*Subterlabentia.* "Gliding beneath," *i. e.*, at the foot of.—*Mare, quod supra*, &c. The two seas here alluded to are the Adriatic, or upper, and the Tyrrhenian, or lower sea.—*Alluit.* "Laves its shores."—*Te, Lari maxime.* "Thee, Larius, greatest in length." The Lake Larius, now *Lago di Como*, lay in Cisalpine Gaul, to the north of the Po, and east of the Lake Verbanus. It is the longest of the Italian lakes, though infe-

rior to the others in breadth.—*Assurgens.* "Arising at times." The allusion is to sudden and violent storms, to which this lake is subject.—*Benace.* Lake Benacus is meant, situate in Cisalpine Gaul, and from which the Mincius flows into the Po. It is now the *Lago di Garda.*

161–166. *Lucrinoque addita claustra.* "And the barriers added to the Lucrine Lake." The allusion is to the famous Julian harbour (*Portus Julius*), so called in honour of Augustus, and constructed by Agrippa under his orders. The Lucrine was a lake in Italy, near Cumæ, on the coast of Campania. According to Dio Cassius (xlviii., 50), there were three lakes in this quarter, lying one behind the other. The outermost one, however, or Lacus Tyrrhenus, was properly only a bay. The middle one was the Lucrine, and the innermost one, the Lake Avernus. The Lucrine was separated from the outermost lake, or bay, by a natural dike, eight stadia long, and of a chariot's breadth. There was also a separation between the Lucrine and the Avernian Lakes. The outer dike, or the one between the Lucrine and the outer bay, was, according to Strabo, accustomed, in storms, to be washed by the waves, thus rendering it almost impassable on foot. Agrippa thereupon raised it higher. Dio Cassius adds, that the same commander cut through the dike at either end, where it joined the land. These two openings were then strongly fortified. Agrippa, at the same time, made an entrance through the intervening land into the Avernian Lake, thus joining it with the Lucrine, and cut down the thick forests that stood upon its banks. The whole interior space occupied by the two lakes was called the Julian harbour, the two entrances to which were in the outer dike. The object in forming this harbour was chiefly to procure a place along the coast fit for exercising and training a body of seamen previous to the contest with Sextus Pompeius. What the poet means here by *claustra*, however, is quite uncertain. Pliny speaks of the "*mare Tyrrhenum a Lucrino molibus seclusum,*" which probably means that the dike was made high enough by Agrippa to keep out the waters of the bay in time of storms, entrances being, of course, left for the harbour itself. Perhaps, too, under the term *claustra* we are to include moles, or breakwaters, constructed at each opening.

Indignatum. "Giving vent to its indignation."—*Julia qua ponto, &c.* "Where the Julian wave resounds afar, the ocean pouring in, and the Tyrrhenian tide is let into the now troubled waters of Avernus." The meaning is simply this: the sea being kept out by the increased height of the dike, over which it could no longer wash,

two powerful currents set into each opening in the dike, where entrance alone was permitted; and a similar current ran from the Lucrine Lake into the Avernian, disturbing its before quiet waters. The noise of the agitated waters forming the currents in question is ascribed by the poet to the indignation of the sea at not being allowed free ingress.—*Hæc eadem argenti*, &c. "This same land has disclosed in her bosom veins of silver, and the metal of copper, and has flowed most abundantly with gold." Observe here the peculiar employment of the past tense. The working of mines in Italy was forbidden in the poet's time, and had been so long before by an express decree of the senate (*Plin.*, *H. N.*, iii., 20, 24; xxxiii., 4, 21, &c.); still, however, there were indications enough remaining to show that mining had formerly been carried on with success.

167–168. *Genus acre virûm.* "A warlike race of inhabitants."—*Marsos.* The Marsi were a very valiant people of Italy, whose territory lay to the northeast of Latium, and southeast of the country of the Sabines.—*Pubemque Sabellam.* "And the Sabellian youth." The Samnites, in particular, are meant. In strictness, however, the epithet Sabellian belonged to all the tribes that sprang from the old Sabine stock. (Compare *Niebuhr*, *Rom. Hist.*, vol. i., p. 71, *seqq.*)—*Assuetumque malo*, &c. "And the Ligurian, accustomed to privation." The Ligurians inhabited that part of Italy which lay along the shores of the Sinus Ligusticus, or *Gulf of Genoa*, having the Varus on the west, and the Macra on the southeast, and bounded on the north by the Alps. Their soil was poor and stony, and subjected them to a life of privation and hardship.—*Volscosque verutos.* "And the Volsci, armed with spit-like spear." The *veru* was a kind of spear resembling a spit, whence its name. It was used by the Volsci and Samnites, and was adopted from them by the Roman infantry. Its shaft was three and a half feet long, its point five inches.—(*Veget.*, ii., 15.)

169–172. *Decios*, *Marios*, &c. All names memorable in the history of Rome. In the case of *Marios* and *Camillos*, where but a single individual of the name is conspicuous in history, the plural, nevertheless, is employed to denote all others who resembled them in character and exploits, and are therefore ranked with them under one and the same class and name.—*Scipiadas duros bello.* "The Scipios, inured to war." The allusion is to the elder and younger Africanus. The term properly denotes "the sons of Scipio," *i. e.*, the members of the Scipio family, tracing their descent from the founder of the line. As regards the form itself, compare the remark of Priscian: "*Virgilius secundum Græcam formam* Scipiades

dixit, ἀπὸ τοῦ Σκιπίωνος, quum Scipionides *dicere debuit.*" (*Prisc.*, ii., 6, 33, p. 582, *Putsch.*)—*Maxime.* "Greatest of all."—*Extremis Asiæ in oris.* After the fall of Antony, and the reduction of Egypt, Cæsar Octavianus, on his return by land through Syria and Asia Minor (A.U.C. 724–5), visited the Eastern frontier, and then received an embassy from Phrahates, the sovereign of Parthia. (*Dio Cass.*, li., 8.)—*Imbellem avertis*, &c. "Art turning away the humbled Indian from the towers of Rome." By "*Indum*" are here meant, according to Jahn and others, the Parthians and the other nations of the remote East, who had furnished auxiliaries to Antony for the battle of Actium. Humbled in spirit by the result of that conflict, they now sued for peace from the victor. Some think that these lines were subsequently inserted by Virgil, when an embassy, as Suetonius states, came from India to Rome. But consult Voss, *ad loc.*

173–176. *Frugum.* "Of fertility."—*Saturnia.* Alluding to the fabled residence of Saturn in Latium, after he had been driven from the skies.—*Magna virûm.* "Mighty mother of a valiant race." Supply *parens.*—*Tibi.* "For thee," *i. e.*, in honour of thee.—*Res antiquæ laudis et artis.* "Themes of by-gone praise and skill," *i. e.*, the subject of agriculture, held in high honour by our fathers, and skilfully acted upon by them.—*Sanctos recludere fontes.* "To open up the hallowed fountains," *i. e.*, to be the first Roman that has ventured to draw poetic inspiration from such a source.—*Ascræumque cano*, &c. "And (for thee) do I sing the Ascrean song throughout the Roman towns," *i. e.*, and I follow, in this, the example of Hesiod, the bard of Ascra, who went from town to town of his native land singing the song of agriculture, and teaching its precepts through the medium of verse. Hesiod was born at Ascra, in Bœotia, and hence his strain, as well as Virgil's in imitation of it, is called the Ascrean song.

177–181. *Nunc locus arvorum ingeniis.* "Now is the place for the native characters of soils," *i. e.*, now is the time to treat of the natures of different soils. Here the poet speaks of the different soils that are proper for olives, vines, pasture, and corn.—*Robora.* "Strength," *i. e.*, productive power.—*Et quæ sit rebus*, &c. "And what the natural tendency of each to yield particular products."—*Difficiles.* "Stubborn." Compare the explanation of Heyne: "*parum feraces, quasi morosæ.*"—*Collesque maligni.* "And hills that yield but scanty increase." *Malignus* is here opposed to *largus.* So the expression *solum benignum* is employed, on the other hand, to denote one yielding abundant produce.—*Tenuis argilla.* "A hun-

gry clay." *Argilla* is not our common clay, but potter's clay, which, as Columella observes, is as hungry as sand.—*Palladiâ gaudent,* &c. "Rejoice in a Palladian wood of the long-lived olive," *i. e.*, are best adapted to produce the long-lived olive, the tree of the goddess Pallas or Minerva. The olive is remarkable for being a slow grower. The kind of soil mentioned in the text does not, however, agree with the olive in all countries. Pliny tells us that a fat soil suits them in some places, and a gravelly one in others. The soil near the Po, being subject to inundations, is damp: he, therefore, recommends hilly and stony grounds for the culture of the olive.

182–187. *Oleaster.* "The wild olive." The *Elæagnus angustifolia* of Linnæus.—*Pinguis.* "Fat." Virgil here recommends a fat, moist, fruitful soil for vines, in which he is said to differ from the other writers on agriculture, who say that a very fruitful soil will make generally a bad vineyard. But Celsus, as quoted by Columella, and also Palladius, differ very little from our poet. He recommends a loose soil (*rarissima quæque Lyæo*), they say it should be rather loose than hard; he recommends a rich soil (*fertilis ubere campus*), they say it should be rather rich than poor; he recommends a rising ground (*editus austro*), and so do they; he recommends a moist soil, they say it should not be dry. (*Martyn, ad loc.*) —*Fertilis ubere.* "Abounding in fertility."—*Dispicere.* "To look down upon."—*Felicem limum.* "The fertilizing mire."

188–194. *Editus.* "Elevated."—*Filicem.* There are several kinds of fern. Martyn thinks that the one here meant is the female fern, or brake, which covers most of the uncultivated, hilly grounds in Italy. Its branching, strong roots impede the plough.—*Olim.* "In time."—*Sufficiet.* "Will supply."—*Hic fertilis uvæ.* Supply *erit.*—*Hic laticis.* "This will be rich in such liquor." The full form of expression is, *hic talis laticis fertilis erit.*—*Pateris et auro.* Hendiadys, for *pateris aureis.*—*Libamus.* "We pour forth in libation." In libations, wines of the best quality were employed.—*Inflavit quum pinguis,* &c. "When the obese Etruscan has inflated his ivory pipe at the altars." A sacrifice was commonly attended by a piper (*tibicen*), and this class of persons were generally Etrurians. They always partook of the food offered up, so that "to live like a piper" became a proverb applied to those who maintained themselves at the expense of other people. From their attachment to good fare, the Tuscan pipers, as Servius remarks, became very fat.—*Ebur.* The pipe was made of various materials, but principally of boxwood, bone, or ivory. Pipes of ivory, however, were commonly employed at rich and sumptuous sacrifices

(*Voss, ad loc.*—Compare *Propert.*, iv., 6, 8.)—*Fumantia reddimus exta.* "We offer up the smoking entrails." *Reddere exta* is the technical expression in sacrifices for offering up the entrails. At some sacrifices they were offered up roasted, at others either roasted or raw. The mode of offering was to put them upon dishes (*lances*), or pateræ, and place these on the altars. With regard to the exta themselves, consult note on *Georg.*, i., *v.* 484.—*Pandis.* "Bending." Not from any weight, but merely of bent or curved form; what Martial calls "*cavæ*" (xi., 32, 19. Compare verse 445.)

195–202. *Tueri.* "To rear."—*Urentes culta.* "That wither the young plants with their bite." The ancient agricultural writers say that the saliva of animals of the goat kind is venomous to trees, especially to the olive. (*Varro, R. R.*, i., 2, 18.—Compare *Plin., H. N.*, xv., 8, 8, and viii., 50, 76.) Varro states, moreover, that the ancient Romans, when they let a farm, were accustomed to make an express stipulation that the tenant should not breed kids, because they destroyed the trees and bushes by browsing upon them. (Compare with this the remarks of Evelyn, as quoted by Martyn: "Goats, or any other cattle, leave a drivel where they bite, which not only infects the branches, but sometimes endangers the whole.") As regards the peculiar force of *urentes* here, consult note on *Georg.*, i., 77.

Saturi Tarenti. "Of the richly-stored Tarentum." Tarentum, in Magna Græcia, in the northeastern angle of the Sinus Tarentinus, was famed for its opulence. The adjacent region was celebrated for its wool.—*Et qualem infelix*, &c. Consult note on *Eclog.*, i., 45.—*Herboso flumine.* "On its grassy river." The River Mincius is meant. (Compare *Eclog.*, vii., 12.)—*Non liquidi gregibus*, &c. "Here, nor clear springs, nor grassy pastures, will be wanting to the flocks," *i. e.*, in the regions just described, and in those others that resemble them in their peculiar features.—*Et, quantum longis*, &c. What the poet here says of the prodigious growth of the grass, in a single night's time, seems incredible, and yet we are informed by Varro (*R. R.*, i., 7, 10), that Cæsar Vopiscus affirmed that, at Rosea, near the Lake Velinus, a vine-pole, being stuck in the ground, would be lost in the grass the next day. The same thing is stated by Pliny, *H. N.*, xvii., 4. (*Martyn, ad loc.*)—*Exiguâ nocte.* "In the scanty compass of a single night."

203–209. *Nigra fere*, &c. Columella blames the ancient writers on husbandry for insisting upon a black or gray colour as a sign of rich land. Evelyn, however, as quoted by Martyn, seems to recommend a black earth, and such as is here mentioned by the

poet.—*Et presso pinguis*, &c. "And rich beneath the deeply-pressed share," *i. e.*, a rich, fat soil, into which the plough-share sinks deeply.—*Putre.* "Friable."—*Namque hoc imitamur arando.* To make the soil friable is the object sought to be effected by ploughing. A soil, therefore, which is friable, is by its very nature so much the more fit for the purpose intended, since it supersedes the necessity of employing the plough. (Compare *Wakefield, ad Lucret.*, i., 837.)—*Non ullo ex æquore.* "From no surface." (Compare *Georg.*, i., 50.)—*Tardis.* Moving slowly, not only from their very nature, but also from the pressure of the heavy load.

Aut, unde iratus, &c. "Or (that soil) from which the angry husbandman has cleared away a wood," &c., *i. e.*, that soil, also, is good for corn which has just been cleared.—*Iratus.* Expressive of the irritation of the farmer, because trees have so long occupied land that might have been under the plough. (*Valpy, ad loc.*)—*Ignava.* "Which have stood idly."—*Eruitque.* "And has laid low."—*Altum.* "The deep air on high."—*At rudis enituit*, &c. "But the hitherto unploughed field has (meanwhile) brightened on the view, with the share driven deeply into its bosom." Observe here the force of *at*, and the beautiful employment of the perfect in this and the previous clause. The birds, 'tis true, have left their nests, and sought a shelter elsewhere, *but then*, hard though their lot may be, the field itself has been a gainer, and *has already*, even before, perhaps, their flight has been finally stopped, improved under the application of the share.—*Enituit.* The verb *enitere*, like the simple *nitere*, is employed to express the improvement which land receives from cultivation. (*Valpy, ad loc.*)

212–213. *Nam jejuna quidem*, &c. "For the hungry gravel of the hilly field," &c. Virgil here condemns a sandy or gritty soil, but different from that mentioned at verse 180. The epithet *clivosi*, too, has its force, since a field of this kind would not be able to retain the rain water.—*Casias.* This is the same plant mentioned in *Eclogue* ii., 59, and of which bees are fond.—*Roremque.* "And rosemary." Another plant of which bees are fond, and which grows best in a gravelly, poor soil. Dryden takes *rorem* here to mean "dew," which the bees suck from the flowers, and this opinion is adopted also by Heyne, Schirach (p. 571), Manso, and others, principally on the ground that no other passage occurs where *ros*, without the addition of *marinus*, stands for rosemary. In this they are wrong. Such a passage does actually occur in Pliny (*H. N.*, xxiv., 11), "*Hæc quæ ex* rore *supra dicto nascitur*;" and, even if it had not, the reference to a plant in "*casias*" is sufficient every way to show a similar reference in *rorem.*

214–216. *Et tophus scaber*, &c. "And (again) the rough tufa and the whitish clay, hollowed out by the black chelydri, declare that no other soil, in an equal degree with this, yields pleasing food for serpents, and affords them crooked lurking-places." Observe the personification in *negant*. The soil itself is made to speak, instead of the agricultural writers that describe such soils. The meaning of the passage itself is this: that such land as is here described is a favourite abode of serpents, and of little value for agriculture, just like the kind previously mentioned at verse 212.—*Tophus*. Not rotten-stone, as Martyn thinks, but tufa, or the loose and porous surface-deposite from calcareous springs.—*Chelydris*. By the chelydrus is strictly meant a kind of amphibious snake, armed with a skin like the shell of a tortoise. It is more than probable, however, that Virgil meant to use it here as a general term for any snake.—*Creta*. Consult note on *Georg.*, i., v. 179.—*Cibum*. The ancients believed that serpents fed on earth and clay, and this will serve to explain the term *exesa* in verse 214. In the *Geoponica*, vii., 12, serpents and other reptiles are said to live on clay during the winter; and Silius Italicus (xvii., 449) speaks of an African snake, "*ferventi pastus arenâ*."

217–223. *Quæ tenuem exhalat nebulam*, &c. With *quæ* supply *terra*. These verses, observes Holdsworth, contain a very exact description of the nature of the Campania Felix, which has generally a thin mist hanging over it some part of the day, that preserves it from becoming dry, though continually cultivated.—*Fumosque volucres*. "And flying vapours."—*Quæque suo viridi*, &c. Referring to land that runs quickly and naturally to grass. (*Valpy, ad loc.*)—*Scabie et salsâ rubigine*. "With scurf and salt rust."—*Oleo*. For *ad oleum*.—*Experiere*. "You will find."—*Facilem*. "Well adapted."—*Patientem vomeris unci*. Meaning a soil easy to be ploughed.

224–225. *Capua*. A rich and flourishing city of Campania, and at one time the capital of the country.—*Vicina Vesevo*, &c. "The regions adjacent to Mount Vesevus." This is the same with Vesuvius, in Campania, about six miles southeast of Neapolis, or *Naples*. It appears to have been known also by the names of Vesvius and Vesbius. In Virgil's days it was remarkable for the fertility of the country at its base, but was not in a state of volcanic activity, although it possessed numerous indications of having once been so. The poet, therefore, alludes merely to the fertility of the surrounding country. The first great eruption on record took place on the 24th of August, A.D. 79, when Herculaneum, Pompeii, and Stabiæ were buried under showers of volcanic sand, stones, and scoriæ.

Ora. Aulus Gellius informs us that he had met with an account that Virgil originally wrote *Nola* here, but that being afterward not allowed by the people of that city to bring down some water to his farm in the neighbourhood, he altered *Nola* to *ora.* Gellius himself seems to give no great credit to this story. (*Noct. Att.*, vii., 20.) "It is not probable," observes Holdsworth, "that Virgil ever thought of Nola in this place. The coast from Naples is very fruitful, and as Virgil is supposed have written this at or near Naples, and had this coast every day in his view, is it likely that he should pay this compliment to a distant town, and forget his favourite country? I doubt whether the land about Nola merits the praises here given; but if it does, it is comprehended under Clanius, near the banks of which it stands."

Et vacuis Clanius, &c. "And the Clanius, unjust to depopulated Acerræ." Clanius was a river of Campania, rising in the Apennines near Nola, and flowing at no great distance from Acerræ, which town at no period had many inhabitants, from the frequent and destructive inundations of this river.

226–232. *Quamque.* "Each kind of soil." Supply *terram.*—*Rara sit, an supra*, &c. "If you seek to ascertain whether it be loose or unusually hard." According to Julius Græcinus, as quoted by Columella, *densa* signifies such a soil as admits the rain with difficulty, is easily cracked and apt to gape, and so let in the sun to the roots of the vines, and, in a manner, to strangle the young plants. This, therefore, must be a hard or stiff soil. *Rara*, on the other hand, lets the showers quite through, and is apt to be dried up by the sun. This, therefore, must be a loose soil. (*Martyn, ad loc.*)—*Ante.* "First."—*In solido.* "Where the ground is solid." Supply *loco.*—*Demitti.* "To be sunk."—*Et pedibus summas*, &c. "And will level with your feet the topmost portion of the soil." Observe that *arena* is often taken poetically for soil of any kind. (Compare *Georg.*, i., 105.)

233–237. *Si deerunt, rarum*, &c. "If soil shall be wanting (to fill the pit), the ground will be loose." With *deerunt* supply *arenæ*, and observe the employment of *uber* in the simple sense of *humus*, or *solum.*—*In sua ire loca.* "To go back to its former place," *i. e.*, to fill the space previously occupied by it.—*Superabit.* "Shall remain over," with the additional idea of rising above the surface or level of the adjacent ground.—*Glebas cunctantes*, &c. "Expect sluggish clods and stiff ridges," *i. e.*, a hard soil, difficult to pulverize, and, when ploughed, rising in stiff ridges. (*Valpy, ad loc.*)—*Terram proscinde.* "Give the land its first ploughing." The first

ploughing in the case of such land must be a deep one, "*validis juvencis*." The term *proscindere* was a technical one with the Roman farmers, and meant to plough ground for the first time. Thus Varro remarks, "*terram cum primum arant*, proscindere *appellant*." (*R. R.*, i., 29, 2.)

238–240. *Salsa autem tellus*, &c. "Salt" and "bitter" were two epithets applied by the ancient farmers to two different kinds of earth. (*Pallad.*, ii., 13.) Diophanes, in the *Geoponica* (*v.* 7), employs, in like manner, the terms πικρά and ἁλμυρά. The taste of the earth was supposed to be communicated to the wine made from the grapes produced by it. (*Geopon.*, *l. c.*)—*Perhibetur.* "Is commonly called."—*Frugibus.* "For grain," especially corn.—*Mansuescit.* "Is meliorated;" literally, "grows mild."—*Nec Baccho genus*, &c. "Nor preserves the fame of its lineage unto the juice of the grape, nor their former reputation unto fruits," *i. e.*, in a soil thus abounding with salt both vines and fruit-trees degenerate.—*Specimen.* "An indication of its nature."

241–247. *Spisso vimine qualos.* "Baskets of thickly-woven osiers." —*Colaque prælorum.* "And the strainers of the wine-presses." These were also a kind of closely-woven baskets, made, as Columella informs us, of Spanish broom, and through which the must was percolated. (*Colum.*, xii., 19.) After having been used, they were hung up in the smoke to preserve them from the effects of moisture.—*Huc.* "Into these."—*Ad plenum.* "Brim full."—*Eluctabitur.* "Will struggle out."—*Sapor.* Referring to the taste of the expressed water.—*Manifestus.* We have given here the punctuation adopted by Reiske, Wakefield, Jahn, and Wagner, by which *manifestus* is connected in construction with *amaror*. The common text places a comma after *manifestus*, and thus joins it to *sapor*.—*Ora tristia tentantum*, &c. "Will, by the sensation it produces, distort into wry faces the countenances of those who taste it;" literally, "will twist the wry faces," &c. In expressing an action, epithets are often applied to objects which belong to them properly only while that action lasts.

249–258. *Haud unquam*, &c. "It never crumbles when thrown about from one hand into the other." Compare the version of Voss: "Aus einer Hande in die andere."—*Lentescit.* "Adheres."—*Habendo.* "While held." Equivalent to *dum manibus habetur.*—*Majores.* "Of a larger size than ordinary."—*Justo lætior.* "Prolific beyond due measure."—*Ah! nimium ne sit mihi*, &c. "Ah! let not that too fertile soil belong to me."—*Primis aristis.* "At the first springing of the grain;" literally, "in the first ears."—*Tacitam.*

"Though silent," *i. e.*, silently—*Sceleratum.* "Hurtful." Equivalent here to *noxium.*

Piceæ. "The spruce firs." The *picea* is our common fir, or pitch-tree, observes Martyn.—*Taxique nocentes.* "And the noxious yews." The leaves of the yews are extremely poisonous both to men and cattle.—*Hederæ nigra.* The common ivy is meant. The epithet *nigræ* has reference merely to the colour of the berries, which are black, and perhaps, also, to its dark-green foliage. (*Fée, Flore de Virgile*, p. 63.)—*Pandunt vestigia.* "Disclose indications of it," *i. e.*, afford proof of this chilly nature of the soil by being found growing in it.

259–261. *His animadversis*, &c. Having explained the several sorts of soil, he proceeds to give some instructions concerning the planting of vines; and speaks of the trenches which are to be made to receive the plants out of the nursery; of taking care that the nursery and vineyard should have a like soil; and that the plants should be set with the same aspect which they had in the nursery.—*Multo ante.* He means long before the spring, the time for planting vines.—*Excoquère.* "To prepare," *i. e.*, by exposure not only to the heat of the sun, but also to the cold and frosts. (Compare Columella, xi., 3, 13: "*Sicut calor aestatis, ita vis frigoris excoquit terram.*")—*Magnos scrobibus*, &c. "And to cut the large hills all over with trenches." Observe the force of the preposition in composition. Martyn conjectures *magnis*, of which Heyne approves, though he does not admit it into the text. But the true reading is *magnos.* The poet directs that the trenches be cut over the whole face of the hills, no matter how large these latter may be, and that no labour be spared.—*Aquiloni ostendere.* "To expose to the northern wind," *i. e.*, in order that they may become pervious to it, and be dried out and rendered friable. (Compare verse 262, *Optima putri*, &c., and verse 263, *id venti curant*, &c.)

262–268. *Optima putri*, &c. "Those fields are best (for the vine) with a crumbling soil."—*Id.* The rendering the soil, namely, crumbling and friable.—*Labefacta jugera.* "The loosened acres," *i. e.*, the soil loosened by his spade.—*Robustus.* Observe the peculiar idea implied by this epithet, namely, that of deep digging. (Compare *Georg.*, i., 65.)—*Ante locum similem*, &c. "Choose out the same sort of soil (as that of the parent vineyard), in which a young growth may first be prepared for the vines, and unto which they may afterward be removed for the purpose of being set out." The words *locum similem* refer, it must be borne in mind, to two separate spots; the first of these is the nursery where the cuttings of

the vines are first planted (*ubi prima paretur arboribus seges*); and the second is the new vineyard into which the young vines are to be removed from the nursery, and where they are to continue. This latter place is alluded to in the words *et quo mox digesta feratur.*

Arboribus. Used here in a general sense for *vitibus.—Digesta feratur.* These words have occasioned some trouble. Voss, mistaking the meaning of the poet, reads *seratur.* Jahn, following Weichert, explains them correctly by "*transferatur ut digeratur, ut digesta sit.*"—*Mutatam ignorent,* &c. "Lest the young plants be ignorant of their (new) mother (thus) suddenly changed," *i. e.*, lest they do not take kindly to her; or, in other words, in order that the young plants may not, at first, distinguish the change of soil. *Matrem* is here used to express the earth of the two spots indicated by *locum similem.*

269–272. *Cœli regionem.* "The quarter of the sky." The aspect of the young plants, as to the north, east, &c., should also be regarded, that the same may be preserved when transplanted to the nursery or the vineyard.—*Quæque.* "Each slip."—*Axi.* "To the north pole."—*Adeo in teneris,* &c. "Of so much force is habit in tender years." Supply *annis.*—This notion of the necessity to replant trees in exactly the same position, according to the points of the compass in which they had stood, appears to be of great antiquity. Theophrastus says, the position of trees must be regarded, as to north, east, or south (ii., 7). Columella also advises that all trees should be marked before they are taken out of the nursery, and adds, that it is of great consequence to preserve the same aspect to which they have been accustomed (v., 6). Pliny, on the other hand, thinks this care not to be requisite, because the mention of it has been omitted by Cato, and adds, that some affect the very contrary position in vines and figs, thinking that by this means the leaves grow thicker, to defend the fruit, and that it will not be so ready to drop off. (*H. N.*, xvii., 11.) Miller avows that he could not discover the least difference in the growth of trees so placed and others reversed. The most adventurous, as well as the most successful and intelligent of modern planters, Sir H. Stewart, declares that, after long experience, he not only coincides in opinion with Miller, but, in certain cases, recommends loosening the roots, and wheeling round trees in the spots where they stand. (*Planter's Guide*, 2d ed., 138, *note* 7, *Edinb.*, 1828, quoted by Valpy, *ad loc.*)

273–275. *Collibus, an plano,* &c. Here the poet shows the different way of planting a plain or a hill. In a plain the vines are to be planted close, but on a hill they are to be kept at greater dis-

tances.—*Melius sit.* The question to be considered is not whether, as a general rule, the vine will flourish better on hills or on the plain, but it is to be taken under one or the other of two aspects: first, whether, considering the nature of your land, the intended vineyard is likely to answer better on the acclivities or on the plain; and, secondly, whether, according to the nature of the vine which you mean to plant, hilly or level land best suits it. (*Valpy, ad loc.*)—*Si pinguis agros,* &c. "If you shall lay out the fields of a rich plain," *i. e.*, for a vineyard.—*In denso non segnior,* &c. "The vine is not the less productive in a closely-planted soil." *Denso ubere* is equivalent merely to *denso solo.*

276–278. *Sin.* Supply *metabere.*—*Tumulis acclive.* "Gently ascending with rising grounds," *i. e.*, rising in hillocks.—*Supinos.* "Sloping."—*Indulge ordinibus.* "Make the rows wider." (Compare the explanation of Servius: "*Ordines effice largiores.*")—*Nec secius omnis,* &c. "Nor less (in either case), your vines being set out, let the path between each row be exactly even, a line being cut in the ground for that purpose," *i. e.*, whether you plant wide or thick, observe always to plant at equal distances, for the reasons given afterward. The usual mode of arranging vines, young trees, &c., was the quincunx, the form of which is here given:

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The testimony of Pliny is express on this subject: "*In disponendis arboribus, arbustisque ac vineis, quincuncialis ordinum ratio vulgata et necessaria, non perflatu modo utilis, verum et adspectu grata, quoque modo intueare, in ordinem se porrigente versu.*" (*H. N.*, xvii., 11, 15.) The reference, also, to the arrangement of the Roman cohorts in battle, made by the poet immediately after, clearly points to the quincunx order. It is singular, therefore, that some commentators suppose Virgil to be here referring to a square, and, what is more, to be actually describing such an arrangement of trees. The poet, on the contrary, taking it for granted that the quincunx order in the case of vines, &c., was well known, merely calls the attention of the reader to the importance of equal spaces or distances between them; and in this lies the point of comparison with the Roman cohorts.

In unguem. A metaphor borrowed from the custom of statuaries and other workers in marble, who draw the edge of the nail over

the surface of their work, in order to detect any flaw in the joining. It thus comes to signify "accurately," "exactly," &c.

279–287. *Cohortes explicuit.* "Has deployed its cohorts," *i. e.*, has extended or drawn them out in battle array. A Roman legion contained ten cohorts, which were usually drawn up in a quincunx order.—*Stetit.* "Has taken its station."—*Directæque acies.* "And the lines have been marshalled."—*Dubius errat.* While it is as yet uncertain from what point and when the battle will begin.—*Omnia sint paribus*, &c. "In this same way let all parts of your vineyard be measured off into avenues of equal size." With *omnia* supply *loca.*—*Animum pascat inanem.* "May idly gratify the mind."—*In vacuum.* "Into free and open space."

288–297. *Forsitan et, scrobibus*, &c. The subject of this paragraph is the depth of the trenches. The poet says the vine may even be planted in a shallow trench; but great trees require a considerable depth, and of these he cites the æsculus as an example, and takes the opportunity of giving a noble description of that tree. —*Fastigia.* "Their depths." The term properly refers to the elevation of their sides from the bottom. Compare the analogous usage of *altus.*—*Ausim.* "For my own part, I would venture." The Roman husbandmen seem not to have been well agreed about the depth of their trenches for planting vines. Virgil seems to approve of a shallow trench, but he speaks of it with caution. He does not lay it down as an absolute rule, in which all were agreed, but only says that he himself would venture to do so; in which he seems to hint that the common practice of his time was different. —*Altior ac penitus*, &c. "A tree, (on the other hand), fixes itself deeper and far into the earth." *Defigitur* is here equivalent to *defigit se.*

Æsculus. Consult note on verse 16.—*Quæ, quantum vertice*, &c. Repeated of the oak, at *Æn.*, iv., 445, *seq.* Mr. T. A. Knight observes, remarks Valpy, that the oak in few soils roots more than four or five feet. — *Multosque nepotes*, &c. "And outlasts many descents of men, rolling onward, as it continues to exist, many a generation," *i. e.*, surviving while many generations roll by. Observe the poetic construction in *volvens sæcula*, for *dum sæcula volvuntur.*—*Media ipsa.* "Itself in the midst."

298–300. *Neve tibi ad solem*, &c. In this passage are several short precepts relating to vineyards, with a beautiful account of the danger of intermixing wild olives with the vines, lest a fire should kindle among them and destroy the vineyards. — *Vergant vineta.* Columella, speaking of the aspect of a vineyard, tells us that the

ancients were greatly divided about it. He recommends a southern aspect in cold places, and an eastern aspect in warm places, if they be not subject to be infested with the east and south winds, as on the seacoast of Bætica; in which case, he says, they are better opposed to the north or west. (*Colum.*, iii., 12, 5.)—*Corulum.* The hazel has a large, spreading root, which, together with its shade, would injure the vines. This seems to be the reason of roasting the entrails of the goat on hazel spits. (*Martyn, ad loc.*)

Neve flagella summa pete, &c. "Neither seek after the extremities of the shoots, nor gather your cuttings from the highest part of the vine." Two precepts are here given, to the following effect: 1st. You must not make use of the upper part of the shoot of the vine; and, 2d. You must not take the shoots themselves from the top. Columella says that the best cuttings are those which are taken from the body; the next, from the branches; and the third, from the top of the vine, which soonest take, and are most fruitful, but soonest grow old. Miller observes, you should always make choice of such shoots as are strong and well ripened, of the last year's growth; and you should always cut off the upper part of the shoot itself, so as to leave the cutting about sixteen inches long. The upper part of the shoot, according to this same authority, is never so well ripened as the lower part, which was produced early in the spring, so that, if it does take root, it never makes so good a plant as otherwise, for its wood, being spongy and soft, admits the moisture too freely, whereby the plant will be luxuriant in growth, but (differing in this from Columella) never so fruitful as those whose wood is closer and more compact.

301–302. *Tantus amor terræ!* The meaning is, that those shoots which grow towards the middle, and are, therefore, nearer the earth, contract such a liking to it, that they take better in it. — *Semina.* "The shoots," whence other vines are to spring. A blunt knife not only increases the labour of the husbandman, but also tears the vines, and makes wounds that are not apt to heal. — *Neve oleæ silvestres insere*, &c. "Nor plant among your vines stems of the wild olive," *i. e.*, as supports for the vines. We have followed here the explanation of Voss, Heyne, and others. Wagner, on the contrary, maintains that the poet refers to the grafting of domesticated olives on wild ones, and, in accordance with this view, reads *oleæ silvestris insere truncos.* Nothing, however, appears more erroneous than this. The poet refers throughout to vines and vineyards.

305–314. *Robora.* "The solid wood." — *Totum nemus.* "The whole vineyard." The vineyard is called in poetic language *nemus*,

because resembling a grove in the numerous trees that cover it, and along which the vines are twining.—*Ruit.* "Sends rapidly upward."—*A vertice.* "From on high." Voss very strangely renders this, "from the summit of the hill which the vineyard has to the north."—*Silvis.* Equivalent here to *arboribus*, and referring to the trees in the vineyard.—*Hoc ubi.* Supply *accidit.* — *Non a stirpe valent*, &c. They are without strength in the lower part of the stem, nor can they, even when cut, recover, and spring up again from the bosom of the earth, like unto their former selves." The stem of the vine, burned off near the ground, has no strength remaining, nor, when the stem is cut away, can new sprouts come forth from the roots. The wild olive, on the other hand, the cause of all the mischief, survives the disaster, and again puts forth its bitter leaves. — *Infelix.* "Unproductive." — *Superat.* "Survives (the disaster)."

315–320. *Tam prudens persuadeat auctor.* "Appear so sagacious an adviser as to persuade thee."—*Rigidam.* "Stiffened."—*Claudit.* "Binds up."—*Semine jacto.* "If the young cuttings be then planted out." — *Concretam patitur radicem*, &c. "Suffers the frozen root to attach itself closely to the ground." With *affigere* supply *se.*—*Candida venit avis*, &c. A poetic circumlocution for the stork, a bird of passage, which comes into Italy in the spring, or, according to Pliny, in the summer, meaning, probably, the commencement of that season.—*Invisa colubris.* Pliny says that storks were held in such esteem in Thessaly, on account of their destroying serpents, that it was a capital crime to kill one of these birds, and the punishment was the same as for murder.

323–335. *Adeo.* "Too," or "still farther." Equivalent here to *etiam*, though with somewhat more of force. (*Wagner*, *Quæst. Virg.*, xxvi., 6.)—*Genitalia.* "Genial."—*Tum pater omnipotens*, &c. "Then Æther, omnipotent father, descends in fertilizing showers," &c. Æther, or the upper air, was poetically typified by Jupiter; the earth, by Juno; the fecundation of the earth by rain is therefore represented as a marriage.—*Et omnes magnus alit*, &c. "And vast in himself, commingled with her vast frame, nourishes all her offspring."

Avia virgulta. "The retired thickets."—*Parturit almus ager.* "The benignant earth teems with being."—*Superat.* "Abounds." —*Germina.* This reading (supported by MSS. authority) is far preferable to *gramina*, the common lection. The context relates to the fruits of trees, &c., not to grain.—*Trudit gemmas.* "Puts forth its buds."

336–339. *Crescentis.* Bentley (*ad Manil.*, ii., 428) conjectures *nascentis*, which is certainly more poetical.—*Aliumve habuisse tenorem.* The poet means that at the creation, and for a long time afterward, there was a continuation of spring, in order that the different races might have time to grow hardy before a more inclement season should begin.—*Crediderim.* "For my part, I believe." Observe the force of the subjunctive in modifying an assertion.—*Ver agebat.* "Enjoyed continuous spring." Observe the employment of the imperfect to denote continuous action; and as regards the phrase itself, compare the well-known expression, *diem festum agere.*—*Quum primæ pecudes*, &c. "What time the first-created herds drank in the light of day." Voss, with less correctness, makes *primæ* equivalent here, in poetic idiom, to *primum*, "first."—*Terrea progenies.* "The earth-born race." The common text has *ferrea*, but this neither harmonizes with the context, nor with the ancient legends respecting the earliest race of men. The iron age came long after. Besides, Lactantius (*Inst.*, ii., 10) and Philargyrius read *terrea*; and the latter remarks, in explanation of it, "*Quia creditum est primo homines* e terrâ *natos, a quâ humo homines existimabant dictos.*" This same reading meets with the approbation of Bentley (*ad Horat.*, *Epod.*, ii., 18), and has been admitted into the text by Voss, Jahn, and Wagner.—*Duris.* "Rugged," *i. e.*, not as yet softened down by culture.—*Sidera.* The stars were regarded by the earlier Greeks as animated and divine in their natures. They were supposed to have been created after the earth, and to be nourished by exhalations from the earth, the sea, and the world-encircling Oceanus. (*Voss, ad loc.*)

343–345. *Nec res hunc teneræ*, &c. "Nor could the (as yet) tender productions of earth endure this toil," *i. e.*, the toil and risk of growing up to maturity. These lines do not belong to the clause immediately preceding, namely, from verse 336 to 342 inclusive, but to the passage before this. They have no reference, therefore, to the infancy of the world, and the newly-created plants, as some suppose, but contain merely a general allusion to spring, and its grateful intervention, as a period of comparative repose, between the storms of winter and the scorching heats of summer. The meaning, therefore, is simply this, that the young plants could not grow up and become gradually hardy, did not spring intervene, as a season of quiet repose between winter and summer. There is no need, therefore, of our regarding *possent*, *iret*, and *exciperet*, as put respectively for *potuissent*, *ivisset*, and *excepisset*.

Si non tanta quies, &c. "Did not so long a period of repose in-

tervene, and the indulgence of the sky foster (during its continuance) the earth," *i. e.*, and a mild and indulgent sky, as is that of spring.—*Exciperet.* The idea of fostering is borrowed here from the taking up and fostering of a new-born infant.

346–348. *Quod superest.* "As to what remains," *i. e.*, to pursue the subject to its close. A form of expression borrowed from Lucretius (iii., 351; v., 770).—*Quæcumque premes*, &c. "Whatever cuttings you shall put down throughout your grounds." Martyn makes the poet refer here merely to layers; but *premere* may be used of planting in general, and it is to be so understood here. (Compare *Columella*, iii., 15, 4; and *Georg.*, iv., 131.)—*Sparge fimo pingui*, &c. Columella informs us, that these directions about burying stones and shells are taken from Mago the Carthaginian, who also advises dunging, but adds that grape-stones ought to be mixed with the dung. (*Colum.*, iii., 15, 4.)—*Lapidem bibulum.* "Bibulous stones," *i. e.*, pumice or sandstone.—*Squalentes conchas.* "Rough shells," *i. e.*, such as would not lie closely together, but would allow of small openings between them, through which the air and water may come to the roots. Evelyn says, however, that such things as these ought to be removed after a competent time, else the vermin, snails, and insects, which they produce and shelter, will gnaw and greatly injure the bark.

349–353. *Tenuisque subibit halitus.* "And a fine vapour will penetrate them." This remark arises, probably, from the impression that a circulation of air is requisite for the root.—*Atque animos tollent sata.* "And the plants will take courage," *i. e.*, will become fresh and vigorous.—*Jamque reperti, qui.* "Some, too, have been found before this, who."—*Ingentis pondere testa.* "And with the weight of a great potsherd," *i. e.*, and with a large and heavy potsherd.—*Hoc effusos munimen*, &c. "This is a protection against heavy showers." Observe that *hoc* in this line, and *hoc* in the next, both refer to one and the same thing, and are not analogous to the Greek τοῦτο μὲν and τοῦτο δὲ. The stone and the potsherd both serve as a species of defence against heavy rains, and, besides this (a circumstance not mentioned by the poet), the potsherd being retentive of warmth, the young vine will escape any chilling by night. —*Hoc, ubi hiulca*, &c. "This (is a protection) when the heat-bringing dog-star cleaves with thirst the gaping fields."

354–357. *Seminibus positis*, &c. "After the cuttings are planted, it remains to loosen the earth often at the roots, and to ply vigorously the hard two-pronged drags." The meaning of this passage is generally misunderstood. The common text has *deducere*, which

is rendered "to draw up," or "gather." Such, however, is by no means the idea which the poet intends to express, and the true reading is undoubtedly *diducere*, which gives a very good sense. The earth must often be loosened and broken up around the bottom of the cutting, but then this must be done gently, and without any instrument, lest injury be done thereby to the tender stem. No verb expresses better than *diduco* the meaning here alluded to, namely, that of breaking up and loosening gently. On the other hand, the ground at a distance from the cutting is to be broken up by drags, or the plough, where force can do no harm. With regard to covering up the lower part of the stem with earth, the meaning assigned to *deducere terram*, &c., this, it may be observed, ought never to be done; nay, even the trenches in which the cuttings are placed ought never to be filled with earth to the top, in order that the cuttings may send their roots downward.

Capita. The term *caput* means the bottom no less than the top of anything. (Compare Cato, *R. R.*, 38: "*circum capita addito stercus; circum capita sanito;*" and compare *Æn.*, vi., 360.)—*Bidentes.* By *bidens* appears to be meant an instrument with two hooked iron teeth, called by farmers a drag.—*Luctantes juvencos.* "The oxen struggling with their work." This expression, and *presso sub vomere*, in the previous line, are meant to imply deep ploughing in vineyards.

358–361. *Rasæ hastilia virgæ.* "Spears of peeled rods," *i. e.*, poles resembling spear handles, and from which the bark has been stripped off.—*Furcasque valentes.* We have given *valentes*, with Brunck, Voss, Jahn, and Wagner, on the authority of the best MSS. The common reading is *furcasque bicornes.*—*Summasque sequi*, &c. "And follow the stages to the tops of the elms." *Tabulata* properly means stories in a house, but is here applied to the boughs projecting laterally, and trimmed into stages, on which the vine branches were trained. (*Valpy, ad loc.*)

363–366. *Et.* "And also."—*Se agit.* "Spreads itself."—*Laxis per purum*, &c. "Being sent onward through the open air, with slackened reins." A metaphor taken from horse-racing, but censured by some as a little harsh when applied to the growth of a tree. Lucretius, however, had used the same metaphor before our poet (*v.* 785).—*Per purum.* Supply *aëra.*—*Ipsa.* Supply *vitis*, which may be easily inferred from "*prima ætas*," &c., in verse 362.—*Sed uncis carpendæ*, &c. "But the leaves are to be nipped by the thumb and finger;" literally, "by the bent hands." —*Interque legendæ.* "And are to be culled here and there." This

is no instance of tmesis for *interlegendæ*, but *inter* is used adverbially, as Wunderlich correctly remarks (*ad vers.* 351).

368–370. *Stringe comas.* "Cut off the upper twigs." (*Voss, ad loc.*)—*Brachia tonde.* "Lop off the side branches."—*Ante.* "Before this."—*Dura imperia.* "A harsh empire."

371–380. *Texendæ sepes etiam*, &c. Here the poet speaks of making hedges to keep out cattle, and especially goats, whence the he takes occasion to digress into an account of the sacrifices to Bacchus, the origin of the drama, &c.—*Et pecus omne tenendum.* "And all sorts of cattle to be kept out;" literally, "to be restrained." *Tenendum*, for *continendum.*—*Frons.* The leaf taken for the vine itself.—*Imprudensque laborum.* "And unaware of coming toils." By *laborum* are here meant the toils and hardships that are to be encountered by the young plant in coming to maturity, among which are particularly to be included the injuries it is liable to receive from cattle.—*Super indignas hiemes.* "Besides winters of unmerited severity," *i. e.*, merciless or cruel ones. (Compare the explanation of Heyne: "*quibus digna non est; quas immerito patitur.*")

Silvestres uri. "The wild bulls." Not to be confounded with either the bison or the buffalo. (Consult *Dictionary of Antiquities, Anthon's ed.*, s. v. *Bison, Bubalis.*)—*Capreæque sequaces.* "And the persecuting goats."—*Illudunt.* "Do wanton injury."—*Pascuntur.* For *quam pascuntur.* "On which browse."—*Canâ concreta pruinâ.* "Stiff with hoary frost." The poet means that neither frost, nor extreme heat, striking an arid soil on a rocky bottom, is so injurious. By *scopulis arentibus* we must understand vineyards planted on a rocky soil, which, therefore, suffer most in dry weather. (*Martyn, ad loc.*)—*Aut gravis incumbens*, &c. "Or the burning heat beating upon the thirsting rocks."—*Durique venenum dentis.* Consult note on verse 196.

381–384. *Et veteres ineunt*, &c. "And the ancient plays enter on the stage," *i. e.*, and the early drama takes its rise. The sacrifice of the goat (τράγος) to Bacchus was intimately connected with the origin of tragedy (τραγῳδία) and other dramatic performances. (*Dict. Antiq.*, s. v. *Tragœdia*, &c.)—*Proscenia.* In the ancient theatres, the whole space from the *scena*, or rear wall of the stage, to the *orchestra* was termed the *proscenium*, forming what we should call the real stage.—*Præmiaque ingeniis*, &c. "(From this same cause), moreover, the Athenians proposed rewards for genius throughout the villages and the cross-roads." The allusion is still to the early history of the drama, when a goat was the prize given to the successful competitor, and the celebration took place at the

rural Dionysia.—*Theseidæ.* The Athenians, so called, as the descendants of Theseus, their ancient king.—*Atque inter pocula,* &c. The allusion is now to the *Ascolia* (ἀσκώλια), or the leaping upon the leathern bag, one of the many kinds of amusements in which the Athenians indulged during the festivals in honour of Bacchus. They sacrificed a goat to the god, made a wine-bag out of the skin, smeared it with oil, and then tried to dance upon it. The various accidents accompanying this attempt afforded great amusement to the spectators. He who succeeded was victor, and received the skin of wine as his reward.—*Unctos per utres.* "On the wine-skins smeared with oil."

385–387. *Ausonii coloni.* The inhabitants of Italy are now meant, more particularly the Latins, who had become united into one people with the Trojan followers of Æneas. The poets use the term Ausonia as an appellation for all Italy. Strictly speaking, however, the name belonged to the southern part of Italy, through which the Ausones, one of the ancient races of Italy, had spread themselves. Niebuhr makes the Ausones a portion of the great Oscan nation.—*Versibus incomtis ludunt,* &c. The Italian communities, too, remarks the poet, have festivals in honour of Bacchus, accompanied with song and drollery.—*Oraque corticibus sumunt,* &c. "And put on hideous masks made of hollow bark." Amid their mummeries on these occasions, they wore bark masks, of a hideous expression, for the purpose of scaring.

388–392. *Tibique oscilla,* &c. "And in honour of thee hang up the mild oscilla on the tall pine." *Oscillum,* a diminutive through *osculum,* from *os,* means, properly, "a little face," and was the term applied to faces or heads of Bacchus, which were suspended in the vineyards to be turned in every direction by the wind. Whichsoever way they looked, they were supposed to make the vines and other things in that quarter fruitful. The left-hand figure in the annexed wood-cut is taken from an oscillum of white marble in the



British Museum. The back of the head is wanting, and it is concave within. It represents the countenance of Bacchus with a mild and propitious expression (*molle, honestum*). The metallic ring by which the marble was suspended still remains. The other figure is from an ancient gem, representing a tree with four oscilla hung upon its branches. From this noun came the verb *oscillo*, meaning "to swing." Swinging (*oscillatio*) was among the bodily exercises practised by the Romans.

Vallesque cavæ, saltusque profundi. Not only the vineyards, but the valleys and the fields in general, feel the propitious influence of the god.—*Et quocumque.* "And every other quarter unto which." —*Circum caput egit honestum.* "Has swung around his propitious visage."

393–396. *Dicemus.* "Will we ascribe."—*Suum honorem.* "The honour that is his due," *i. e.*, that belongs of right to him for all his favours unto man.—*Carminibus patriis.* "In ancient strains," *i. e.*, in strains that have come down to us from our fathers. The worship of Bacchus was of early origin in both Greece and Italy.—*Lancesque et liba.* "Both dishes (of first fruits) and sacred cakes." Not, as Heyne says, dishes containing sacred cakes, but each distinct from the other. The dishes contained fruits of all kinds; the cakes were made of meal, milk, eggs, and oil, and, when done, were covered over with honey while yet warm. (*Voss, ad loc.*)—*Ductus cornu.* The victim was always led with a slack rope to the altar, for if it was reluctant to approach, this was deemed a bad omen.—*Stabit.* Another favourable omen was the victim's standing quietly at the altar.—*Sacer.* Because selected for the occasion.—*In veribus colurnis.* "On hazel spits." Consult note on verse 299.

397–402. *Est etiam ille labor*, &c. He now returns to the vineyards, and shows what labour farther attends the culture of them, in frequent digging, dressing, and pruning.—*Cui nunquam exhausti*, &c. "Which can never be sufficiently gone through with."—*Æternum.* "Continually." For *in æternum.*—*Omne levandum*, &c. "The whole vineyard is to be lightened of its leaves," *i. e.*, the leaves of the vines throughout the entire vineyard must be thinned. This is done in order to give the sun a greater power in ripening the fruit. Observe the employment of *nemus* for *vinea*, and consult note on verse 308.—*Redit actus in orbem.* "Returns in circling course."—*Sua per vestigia.* "Along her former footsteps."

403–407. *Ac jam olim.* "And now at length."—*Decussit honorem.* "Has shaken down their leafy honours."—*Jam tum.* "Even then." —*Acer rusticus.* "The diligent husbandman." The vine-dresser

(*vinitor*) is, in fact, meant.—*Et curva Saturni dente*, &c. "And, removing the useless roots, pursues with the curved hook of Saturn the vine now stripped of fruit and leaves, and forms it by pruning." *Attendens* means cutting off the roots which grow near the surface of the ground, or day roots, an operation which the Romans termed *ablaqueatio*.—*Curvo Saturni dente*. Saturn was represented holding a pruning-hook, for the form of which, consult note on verse 421.

408–411. *Primus humum fodito*. "Be the first to dig the ground (of the vineyard)." The poet here lays down certain precepts somewhat in the manner of Hesiod and Cato. The substance of his advice is, be the first of your neighbours to enter on the work of the vineyard, be the last to gather in the produce.—*Devecta cremato sarmenta*. "To bear away and burn the shoots that have been cut off."—*Vallos*. Those of the stakes that are no longer needed as props for the vines are to be carried away and put under cover, lest the rains rot them. (*Varro, R. R.*, i., 8, 6.)—*Postremus metito*. "Be the last to gather in the produce of your vines." The grapes are better the longer time they have to ripen. *Meto* and its derivatives are used to denote the gathering in of any kind of produce. Virgil applies *messis* in the fourth Georgic (*v.* 231) to the taking of the honey.

Bis vitibus ingruit umbra. The vines are twice overloaded with leaves, and therefore must be pruned twice a year. One of these periods is what is termed the summer dressing, when the young shoots are to be nipped with the fingers; the other is the autumnal pruning.—*Bis segetem densis*, &c. "Twice do weeds overspread the ground with thick bushes." Observe here the employment of *segetem* for *arvum*, *i. e.*, *vineam*. There are two periods for weeding the vineyard, as there are two for pruning.

412–415. *Laudato ingentia rura*, &c. "Praise a large vineyard, cultivate a small one." Virgil here imitates the sententious tone of Hesiod (*Op. et D.*, 643), where the latter says, νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι, "Praise a small ship, but place your lading in a large one." In the present instance, where the rule appears reversed, the meaning is, that, in consequence of the care and trouble attendant upon the management of a vineyard, it is better to cultivate a small than a large one. The term *laudato*, therefore, is to be regarded as a species of euphemism, when we decline a thing courteously, or, in other words, praise while we reject it. Admire, then, the splendour of a large vineyard, but do not wish to be the owner of one, since the possessor cannot extend his care

over a very large spot of ground. (Compare the explanation of Heyne: "laudato, *valere jube, aliis relinque, habeant illi sibi.*" Consult, also, *Columella*, i., 3, 8; iv., 3, 4.)

Nec non etiam. The poet now, in order to show what constant care the vineyard requires, proceeds to mention other things still that must be performed by the cultivator.—*Aspera rusci vimina.* "The rough twigs of butcher's broom." Martyn supposes that this plant was used in Virgil's time to bind the vines.—*Per silvam.* The plant in question grows in woods and bushy places.—*Fluvialis.* "That loves the rivers."—*Inculti salicti.* "Of the uncultivated willow," *i. e.*, that springs up without the fostering care of man. Observe, again, the use of *salictum* for *salix.* The twigs of the willow would be needed to bind the vines, and serve as materials for hedges.

416–419. *Jam vinctæ vites.* He concludes this passage with showing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the summer and autumn pruning; and the tying of the vines. Now he observes, that, when all this is performed, and the labour might seem to be ended with the vintage, yet the ground is still to be stirred and broken to dust; and that storms are to be feared, even when the grapes are ripe.—*Jam falcem arbusta reponunt.* "Now the (vine-clad) trees no longer require the pruning-hook;" literally, "lay aside the pruning-hook," *i. e.*, cause it to be laid aside, and no longer needed. *Arbusta* may either mean here the trees along which the vines are trained, or the vines themselves.

Jam canit extremos, &c. "Now the worn-out vine-dresser sings of farthest rows," *i. e.*, sings of labours ended by his having reached the last rows in the vineyard, or expresses in song his joy at having reached the last rows. The reading here is extremely doubtful. We have adhered to the ordinary text, with considerable hesitation, however, on account of the meaning required to be given to *effœtus*. Wagner, on the other hand, reads *Jam canit effœtos extremus vinitor antes;* but here, again, *extremus*, in the sense of *qui ad finem laborum pervenit*, is still harsher than *effoetus vinitor.*—*Sollicitanda.* Equivalent to *fodienda.*—*Movendus.* "To be stirred up." This operation was termed *pulveratio*, and was thought to assist in ripening the grape. (*Plin.*, *H. N.*, xvii., 9, 5, and 22, 35.) In the Geoponica (iii., 10, *seq.*) it is likewise stated, that the dust of July and August ripens the grape, and makes it large of size.—*Jupiter.* The lord of the air, and, therefore, the parent of storms.

420–421. *Contra, non ulla*, &c. "On the other hand, there is no

culture (required) for the olives." Having shown the great labour which attends the care of the vineyard, he now opposes the olive to this, which requires hardly any culture. He says the same of the fruit-trees, &c., which are produced abundantly; and thence he infers that, if nature affords us so many useful plants, we ought not to be backward in turning our attention unto the culture of these.—*Procurvam falcem.* "The pruning-hook curved in front." The lower figure in the annexed wood-cut is taken from the MSS. of Columella, and represents the pruning-hook of the vine-dresser. The curvature in the fore part of the blade is expressed by Virgil in the phrase *procurva falx.*



422–425. *Aurasque tulerunt.* "And have stood the blasts."—*Ipsa.* "Of itself." Equivalent to *sponte suâ.* — *Satis.* "Unto the young plants." Not the adverb, but the dative plural (*sata, -orum*), and referring to the young olive plants, the verb *sero* referring as well to planting as to sowing. (Compare verses 275, 299.)—*Dente unco.* "By the crooked tooth of the drag."—*Et gravidas, cum vomere, fruges.* "And (yields) a heavy crop of olives when (it is opened) by the share." With *cum* supply *recluditur* from the previous clause. According to Columella (v., 9, 12), the olive grounds required ploughing twice a year.—*Hoc nutritor.* "On this account, nurture." *Nutritor* is said to be an old form for *nutri.* Thus, Priscian remarks that the early Romans used *bellor* for *bello, comperior* for *comperio, copulor* for *copulo,* &c., and so, also, *nutrior* for *nutrio* (viii., 5, 26; p. 798, *Putsch.*). It is more than probable, however,

that these are all to be regarded as instances of the existence at one time of a middle voice in Latin. Hence *nutritor* will properly signify "nurture for thyself."—*Placitam Paci.* "Dear to Peace." The olive was the emblem of peace, whence its epithet of *pacifera.* (*Æn.*, viii., 116.) Observe that *Paci* is written with a capital letter, because a personification.

426–428. *Poma.* "Fruit-trees." The reference is to fruit-trees in general. Observe, also, that the fruit, *pomum*, is here put for the tree itself, *pomus*. Columella, in his chapter "*de arboribus pomiferis*" (v., 10), speaks of figs, pomegranates, apples, pears, mulberries, and several other sorts of fruit. (*Martyn, ad loc.*) So, again, *Pomona*, as already remarked, was the goddess of fruits in general (*pomorum*).—*Ut primum truncos*, &c. "As soon as they have felt their trunks to be vigorous." There is no reference to grafting here, as some suppose. The words of the text are equivalent merely to "*ubi semel adoleverunt.*"—*Habuere.* "Have acquired."—*Raptim nituntur.* "Shoot upward."

429–432. *Nec minus interea*, &c. Here he speaks of wild trees, which grow in the woods.—*Fœtu.* "With its (wild) fruits;" literally, "with produce."—*Inculta aviaria.* "And the uncultivated haunts of birds." *Aviarium* is here used in a different sense from its ordinary one. (Compare Servius: "Aviaria; *secreta nemorum quæ aves frequentant.*")—*Cytisi.* The cytisus has been already referred to. (Consult note on *Eclog.*, i., 79.) Goats are said to be very fond of it. Columella also speaks of it as an excellent fodder, causing abundance of milk, and as being useful also to hens and bees.—*Tædas.* Torches were made of any combustible wood. Pliny mentions a sort of pine or fir, under the name of *tæda*, which was chiefly made use of at sacrifices. (Compare *Eclog.*, vii., 49.)

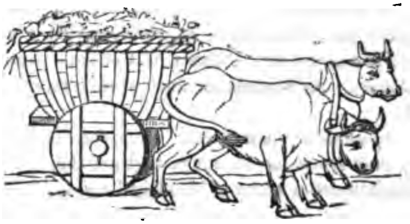
433–436. *Serere, atque impendere curam?* "To plant (such as these), and to bestow care (upon them also)?" As regards the meaning of *serere* here, consult note on verse 299.—*Quid majora sequar?* &c. "Why need I go on and treat of greater things? the willows and the humble broom, these afford," &c. Observe the force imparted to the sentence by the insertion of *illæ*, which thus renders *salices* and *genistæ* nominatives absolute. The meaning intended to be conveyed by the whole passage is this: Why go on and relate the advantages to be derived from the larger kind of trees, when even willows and the broom are not without their utility?—*Aut illæ.* Servius states that many were accustomed to read *et tiliæ*, thus bringing in the "lindens" as a third instance.

437–439. *Et juvat undantem*, &c. "It is delightful, too, to behold

Cytorus waving with the box." Cytorus was a mountain of Paphlagonia, on the coast, famous for its groves of box, and hence the language of Catullus in alluding to it, "*Cytore buxifer.*" (iv., 13.) Near it stood a city of the same name, but also called Cytorum.—*Naryciæque picis lucos.* "And the groves of Narycian pitch." Naryx, or Narycium, was a city of the Locri Opuntii, in Greece, and the birthplace of Ajax, the son of Oïleus. A colony sent out from this place migrated to Italy, and founded the city of Locri, near the promontory of Zephyrium, and in the lower extremity of Bruttium. In the vicinity of this latter city stood the great forest of Sila, consisting chiefly of fir-trees, and celebrated for the quantity of pitch which it yielded. It is to this woody region that Virgil refers in the text, and the pitch-trees, or firs, are called "Narycian," in allusion to the Narycian origin of the adjacent city of Locri.—*Arva.* "Productive fields."—*Obnoxia.* "Indebted."

440–445. *Steriles.* "Though barren of aught that may nurture." Observe here the force of *sterilis*, meaning merely devoid of edible fruit, or, as Heyne expresses it, *sine fructu eduli.* The *steriles silvæ*, therefore, are opposed to the *arbores frugiferæ.*—*Silvæ.* "Forest-trees."—*Feruntque.* "And bear away," *i. e.*, upon the blast.—*Dant alios aliæ fœtus.* "Yield each their different produce."—*Cedrumque.* "And the Juniper." The tree here meant is not what we know by the name of cedar, but a species of juniper, the *Juniperus oxycedrus* of Parkinson. (Consult *Martyn, ad loc.*)

Hinc radios trivere rotis, &c. "From trees such as these the husbandmen have rounded spokes for wheels, from these (they have formed) solid wheels for wagons, and have laid the bending keels for ships." Observe that *hinc* contains a reference to forest-trees generally, the lighter kind being used for one purpose, the heavier for another. There is no immediate connexion, therefore, between *cupressosque* and *Hinc radios trivere*, &c., since Servius expressly states that spokes were not made out of cypress wood. *Tympana.* By *tympanum* is meant a solid wheel, without spokes, as appears in the following wood-cut, taken from a bas-relief at Rome.



Trivere. Observe the peculiar force of this tense, which brings it here into close connexion with an aoristic meaning, "have rounded off, (and are still accustomed to do so)." The same remark will apply to *posuere.*

446–450. *Viminibus salices,* &c. The twigs of the willow, as before remarked, were used to bind the vines, form hedges, or enclosures, and make all sorts of wicker-work.—*Frondibus ulmi.* The cattle were fed in part on the leaves of the elm. (*Colum.*, v., 6, 3.) —*At myrtus validis hastilibus,* &c. The myrtle and the cornel were both used for the shafts of spears, darts, &c.—*Ituræos.* The Ituræi were an Arab race in Cœlesyria, beyond the Jordan, famed for their skill with the bow, to which Cicero also alludes. (*Phil.*, ii., 44.) Hence "Iturean" becomes merely an ornamental epithet here.—*Torno rasile buxum.* "The box-wood easily polished by means of the turning lathe." Box-wood is well known to be turned into a variety of utensils.

451–457. *Alnus.* The wood of the alder, which is lighter than that of many other kinds of trees, was the first, according to the poets, that was employed for the purposes of navigation. (Consult *Georg.*, i., 136.)—*Missa Pado.* "Sent onward by the Po," *i. e.*, by the rapid current of that stream. (*Voss, ad loc.*) Heyne and others, less correctly, make the meaning to be "launched on the Po." The alder abounded on the banks of this stream.—*Corticibusque cavis.* The allusion is to hives made of bark. (Compare *Georg.*, iv., 33.)—*Vitiosæque ilicis alveo.* "And in the body of the decayed holm oak." The reference is now to a natural hive. (Compare *Georg.*, iv., 44.)

Quid memorandum æque, &c. "What have the gifts of Bacchus produced equally deserving of mention?" *i. e.*, what are the advantages connected with the vine that deserve equal mention with these?—*Et ad culpam caussas dedit.* "Has even given occasions for crime," *i. e.*, supplied the promptings unto lawlessness and crime. The poet now proceeds to give a memorable instance of this, in the quarrel between the Centaurs and Lapithæ, brought about by intoxication, at the nuptials of Pirithoüs and Hippodamia.—*Furentes.* "Raging under his influence," *i. e.*, maddened by intoxication.—*Rhœtumque, Pholumque,* &c. Names of Centaurs who fell in the conflict.—*Cratere.* As regards the ancient mixers, consult note on *Æn.*, i., 724.

458–460. *O fortunatos nimium,* &c. "Ah, the too happy husbandmen, if they only know the blessings that are theirs!" The poet, having just mentioned a scene of bloodshed and confusion, changes

the subject suddenly to a beautiful description of the innocent and peaceful pleasures of a country life.—*Fundit humo.* "Pours forth from her bosom;" literally, "from the ground." Observe that *humus* is here connected with *tellus*, just as we have *solum terræ* in Lucretius, v., 1188.—*Facilem victum.* "The easy sustenance of life."—*Justissima tellus.* "The most just earth." The earth is here called "most just," because making a most fair and liberal return for the labours bestowed upon her by the husbandman.

461–465. *Si non.* Opposed to *at* in verse 467.—*Mane salutantum,* &c. "Pours forth from every part of the structure a vast tide of morning visitants." It was customary with the Romans for clients to attend the levees of their patrons at an early hour in the morning.—*Totis ædibus.* Showing the large number that had attended. —*Nec varios inhiant,* &c. "If they gape not in silent wonder at door-posts diversified with beauteous tortoise-shell," *i. e.*, at splendid portals inlaid with tortoise-shell. The Romans were accustomed to adorn not only the entrances, but the interior of their dwellings with tortoise-shell, procured principally from India (*Plin.*, *H. N.*, ix., 11, 13), ivory, coloured horn, and various kinds of beautifully-grained and high-priced woods. (Compare *Ovid*, *Met.*, ii., 737. —*Lucan.*, x., 119.)—*Illusasque auro vestes.* "And couch-coverings profusely adorned with gold." These were the *vestes stragulæ*, a species of tapestry spread upon couches, chairs, &c., and richly embroidered with gold. They were generally of splendid colours, being dyed either with the kermes or the murex. Sometimes the figures were woven into them with threads of gold.—*Illusas.* Observe the peculiar force of this term; the gold is added in such profusion as to look like a very mockery of riches.

Ephyreïaque æra. "And vessels of Corinthian bronze;" literally, "of Ephyreïan bronze," Ephyra having been an old name of Corinth. (*Plin.*, *H. N.*, iv., 4, 5.) The common story of the accidental origin of this compound metal at the burning of Corinth by Mummius is not true, as some of the artists who wrought in it lived a long time before the event alluded to. Pliny particularizes three kinds of Corinthian bronze. The first, he says, was white (*candidum*), the greater proportion of *silver* that was employed in its composition giving it a light colour. In the second sort, or quality, *gold* was introduced, in sufficient quantity to impart to the mixture a strong yellow or gold tint. The third was composed of equal proportions of the different metals. (*Plin.*, *H. N.*, xxxiv., 3.)—*Assyrio veneno.* "With Assyrian dye." The Tyrian purple is meant. Tyre was in Syria, but the Roman poets frequently confound Syria with

Assyria.—*Casiâ.* The cassia here meant is that obtained from the cinnamon-tree, and must not be confounded with the plant of the same name mentioned in *Eclog.*, ii., 49.—*Usus olivi.* "The use of the pure oil," *i. e.*, the pure oil itself. Observe the peculiar phraseology of *usus olivi*, instead of *oleum quo utuntur*, and compare Orelli, *ad Horat.*, *Od.*, iii., 1, 42.

467–474. *At secura quies*, &c. "But, then, security and quiet." Observe the opposition expressed by *at*, which is here equivalent to *attamen*, and with how much effect it is repeated lower down. Observe, too, that *quies*, and all the nominatives that follow, refer to *absunt* in verse 471.—*Nescia fallere.* "Ignorant of guile," *i. e.*, free from all deceit, marked by purity of principle, and a total absence of fraud and deception. For other, but far inferior explanations, consult Forbiger, *ad loc.*—*Opum.* "Resources."—*Latis otia fundis.* "Calm repose amid open fields." This is meant to be in opposition to the confinement of a city life. There is no propriety whatever in the translation which some give to *latis fundis*, namely, "broad or large farms." The poet has already cautioned against extensive possessions in verse 412. The reference is merely to open fields affording a wide and pleasing prospect.—*Vivique lacus.* "And living lakes," *i. e.*, with water constantly fresh and running, or, as Heyne expresses it, "*aquâ perenni*," *i. e.*, fed by perennial springs; not artificial.

Frigida Tempe. "Cool vales." Tempe properly denotes the beautiful vale in Thessaly, between Ossa and Olympus, through which flowed the river Peneus. Here, however, it is taken for secluded and shady vales in general. — *Molles somni.* "Gentle slumbers," *i. e.*, sweet and tranquil. — *Saltus ac lustra ferarum.* "The woodland haunts of wild beasts." Hendiadys for "woodlands and the haunts of wild beasts." The allusion is now to the pleasures of the chase.—*Sacra deûm, sanctique patres.* "The sacred rites of the gods, and parents held in reverence," *i. e.*, there the rites of religion are observed, and obedience and respect are paid to parents and old age.—*Extrema vestigia.* "The last prints of her footsteps." Astræa, the goddess of justice, came down to earth in the Golden Age, and took up her abode among men. When the wickedness of the Brazen Age compelled her to retire, she fled first, according to Aratus, from the cities into the country, and went finally from the latter back again to the skies. (*Arat.*, *Phæn.*, 100, *seqq.*)

475–482. *Me vero primum*, &c. The poet here declares his natural inclination to be towards philosophy and poetry. He states

himself to be the priest of the Muses; and prays them to instruct him in astronomy; to teach him the causes that dim the light of the sun and moon, of earthquakes, of the flux and reflux of the sea, and of the unequal length of days and nights. The next wish is, that, if he cannot obtain this, he may enjoy the calm pleasures of a country life.—*Dulces ante omnia.* We have followed here the punctuation of Voss, by which these words are referred to the Muses. Heyne, however, takes *ante omnia* in connexion with *accipiant*, construing as follows: *primum ante omnia accipiant me*; but he is sufficiently answered by Wagner.—*Quarum sacra fero.* "Whose sacred things I am bearing," *i. e.*, whose priest I am. This is properly said of a priest proceeding to sacrifice, and then of a priest generally.—*Cælique vias et sidera.* "The pathways of the stars in the sky." Hendiadys for "the pathways and stars of the sky."

Defectus solis varios. "The various causes that dim the light of the sun." This is commonly rendered, "the various eclipses of the sun," but such a version is too limited. The poet refers to all the causes that may in any way serve to dim the brightness of that luminary. (*Voss, ad loc.*)—*Lunæque labores.* "And the eclipses of the moon."—*Quâ vi.* "By what motive power."—*Tumescant.* Referring to the tides.—*Quid tantum Oceano*, &c. Why the days are so short in winter and so long in summer.—*Vel quæ tardis*, &c. "Or what hinderance retards the late-coming nights of summer."

483–485. *Sin, has ne possim*, &c. "If, however, the chill blood around my heart shall have prevented me from drawing near to these parts of nature," *i. e.*, if, however, the want of proper talent to grapple with them shall have debarred me from examining into these loftier themes. The poet here follows an earlier and popular article of belief, that the vital principle of man was in the breath (*anima*), but that the thinking and perceptive power, or, in other words, the soul, was in the blood. Hence, by the expression "the chill blood around his heart," he means a dullness or partial torpor of the intellectual faculties, or, in other words, a want of talent.—*Rigui in vallibus amnes.* "The streams that irrigate in the valleys," *i. e.*, the cool mountain-streams that descend into and refresh the shady valleys.—*Inglorius.* "Inglorious," *i. e.*, without any of the fame arising from the successful culture of philosophy.

486–489. *O, ubi campi*, &c. "Oh (to be) where are the plains, and the Spercheus, and Taÿgetus, revelled upon by the virgins of Sparta! O (for him) who shall place me in the cool vales of Hæmus, and shelter me by the deep shade of many a bough!" Com-

mentators generally regard this passage as interrogative, and, in so doing, deprive it of more than half its beauty. The whole is a deeply-breathed wish on the part of the poet to be, in reality, where his fancy has so often wandered. Oh how longs my heart, he exclaims, for some fair retreat wherein I may dwell during the rest of my days, either for the plains of Thessaly or the verdant summits of Taÿgetus, or the cool and shady vales of Thrace!—*Campi, Spercheosque.* This may be rendered more freely by hendiadys, "the plains laved by the Spercheus." The allusion is to a river of Thessaly, flowing from a part of the chain of Pindus, and entering the sea to the north of Mount Œta.—*Taÿgeta.* Taÿgetus (in the plural *Taÿgeta,* Ταΰγετα, sc. ὄρη) was a range of mountains running from Arcadia into and through Laconia, and terminating in the sea at the promontory of Tænarus. Travellers pronounce the plain of Lacedæmon, and Mount Taÿgetus, in its immediate vicinity, as forming the finest locality in Greece. (*Dodwell's Tour,* vol. ii., p. 410.)

Hæmi. Mount Hæmus formed the northern boundary of Thrace. The modern name is *Balcan.* It was covered with forests, and contained many beautiful and shady vales. (Compare *Georg.*, i., 492.)

490–492. *Felix, qui potuit,* &c. "Happy is the man who has been able to learn the causes of things." Observe that *potuit* is not used here aoristically, as some maintain, for *potest,* but is the regular perfect, denoting an action now past, but the result of which is here described. The same remark will apply to *subjecit,* &c. The meaning of the whole passage, of which this line forms the commencement, is simply as follows: Happy, in the first place, is the philosopher; in the second, the husbandman. Under the notion of a philosopher, Virgil describes an Epicurean, having been himself bred in the tenets of that sect; and in three lines he has summarily expressed the cold and gloomy doctrines which characterized that school in relation to a future state: that there is no Divine providence, no destiny nor divination, and no immortality of the soul. (*Bentley, Phil. Lips.*, § 20.—*Works, ed. Dyce,* vol. iii., p. 327.)

Rerum caussas. Referring to the causes of meteors, thunder, lightning, &c., and of such things on earth as are seemingly portentous and miraculous. In the Epicurean scheme, the ignorance of causes was regarded as the sole cause of religious fears. (*Bentley, l. c.*)—*Inexorabile fatum.* The poet means, in fact, that the Epicurean doctrine had trampled down the whole notion of destiny and divination (εἱμαρμένην καὶ μαντικήν).—*Strepitumque Acherontis avari.* "And the roar of greedy Acheron." Acheron, one of the

rivers of the lower world, is here put for that lower world itself, never satiated, but always greedy for the souls of the departed. Divested of its poetic dress, we have here another article of Epicurean belief, namely, that the soul dies with the body. (*Bentley, loc. cit.*)

493–494. *Fortunatus et ille*, &c. The next lower degree of happiness, in the eyes of the Epicurean poet, is that enjoyed by the pious husbandman, who worships the rural divinities. This, also, to the eye of the philosopher, is only superstition under another aspect, but then it is superstition of the most innocent kind, since the deities in question are invoked merely to protect his flocks and herds, and foster his crops, &c. — *Silvanumque.* Consult note on *Georg.*, i., 20. — *Nymphasque sorores.* "And the sister-Nymphs." The nymphs all formed one sisterhood. With regard to their several subdivisions, consult note on *Eclog.*, ii., 46.

495–497. *Flexit.* "Has moved," *i. e.*, has induced to abandon his calm and peaceful mode of life.—*Fratres.* Alluding to Tiridates and Phrahates, the rival claimants for the Parthian throne. They both appealed to Augustus, in A.U.C. 724. — *Aut conjurato*, &c. "Or the Dacian, descending from the conspiring Ister," *i. e.*, from the banks of the Danube, ever the seat of conspiracy against the Roman power. The term *Ister* is here used to designate the Danube in general; strictly speaking, however, *Ister* was the name merely of the eastern part of the Danube, after its junction with the Savus or *Saave.*—*Conjurato.* The Dacians, Getæ, and other barbarous tribes, ceased not, whenever the Danube was frozen over, to cross and devastate the Roman territories, until they were effectually checked in the consulship of Q. Tubero and Paullus Fabius, A.U.C. 742, and in the following year, and fortifications were thrown up along the banks of the stream. (*Suet.*, *Aug.*, 21.)

498–503. *Non res Romanæ*, &c. "Not the Roman power, and kingdoms destined to fall beneath it." (Compare the explanation of Wagner: "*bella Romanorum cum exteris gesta, et his exitiosa.*")—*Neque ille aut doluit*, &c. "Nor has he ever had occasion either to commiserate and grieve for the needy one, or to envy the rich." Virgil does not mean, that his occupant of the country is wrapped up in stoical indifference to the weal or wo of his fellow-men, but that, dwelling far away from the scenes of a city-life, he neither has his feelings harrowed by a view of the miseries connected with it, nor his envy excited by its luxuries and magnificence.—*Habenti.* Literally, "him that has." (Compare *Cic.*, *Ep. ad Fam.*, vii., 29, and *Euripides*, *Herc. Fur.*, 636, ἔχουσιν, οἱ δ' οὔ.)

Ferrea jura, &c. "The iron-hearted laws, and the forum maddened by noisy litigation, or the record-offices of the people." By *ferrea jura* the poet means the rigid and unbending exercise of justice, that knows neither friend nor foe; and, by *insanumque forum*, litigations in general. From scenes such as these the husbandman is far away. So, again, he has not undertaken to farm any portion of the public revenues, nor has he at all connected himself with any other branch of the public receipts or expenditures. He has never seen, therefore, the "*populi tabularia*." These were places where the public records were kept, especially the *tabulæ censoriæ*, or agreements made by the censors with the farmers of the public revenue, &c. There were various *tabularia* in Rome, all of which were in temples.

503–504. *Sollicitant alii*, &c. In this passage the poet shows the superiority of agriculture over many other employments of men; and, first, he exhibits three classes of individuals to our view, the trader, the warrior, and the flatterer of the great and powerful.—*Freta cæca*. "Seas full of hidden dangers," *i. e.*, rocks, shoals, sudden storms, &c. (*Voss, ad loc.*) Some, less correctly, render *cæca* "unknown," "hitherto unexplored."—*Ruuntque in ferrum*. "And rush to arms;" more freely, "and others, again, rush to arms." Observe that a second class are here meant, and not those referred to in "*sollicitant alii*," &c.—*Penetrant aulas*, &c. "They penetrate the courts," &c., *i. e.*, a third class make their way into the dwellings of the rich and powerful, through the crowds of flatterers who besiege, like them, the mansions of the great.

505–506. *Hic petit excidiis*, &c. "This one seeks (to involve) in utter ruin his native city, and her wretched Penates," *i. e.*, his country and all her most sacred rites and institutions. Mark Antony is supposed by some to be here alluded to, who had, in conjunction with Cleopatra, sought the overthrow of Augustus and of Rome.—*Gemmâ*. "From a gem-formed cup." The luxurious Romans used cups made of onyx, beryl, crystal, amber, and other costly materials, to all of which the term *gemma*, taken in a more extended sense, may be made to apply. (Compare *Voss, ad loc.*)—*Sarrano*. "Tyrian." *Sarra* was the earlier Latin name for the city of Tyre. The Oriental form was *Tsor*, or *Sor*, for which the Carthaginians said *Tsar*, or *Sar*, and the Romans, receiving the name from these, converted it into *Sarra*, whence they also formed the adjective *Sarranus*, equivalent to *Tyrius*. Servius erroneously deduces *Sarranus* from *Sar*, which, according to him, was the Phœnician name for the *murex*, or shell-fish that yielded the purple.

508–510. *Hic stupet attonitus rostris*, &c. "This one stands lost in stupid amazement at the eloquence of the rostra," *i. e.*, is seized with an eager desire for oratorical fame, while he listens with amazement to the powerful eloquence of some individual who is haranguing the people from the rostra.—*Rostris*. The stage in the forum, from which the orators addressed the people, was called *Rostra*, or "the Beaks." It was originally called *templum*, because consecrated by the augurs, but obtained its name of *rostra* at the conclusion of the great Latin war, when it was adorned with the beaks (*rostra*) of the ships of the Antiates. (*Liv.*, viii., 14.—*Flor.*, i., 11.—*Plin.*, *H. N.*, xxxiv., 5, 11.)

Hunc plausus hiantem, &c. "This one, his lips parted in silent wonder, the applause (that rolls) along the seats of the theatre, (for it is the redoubled applause of both the commons and the fathers) has aroused," *i. e.*, this other, on hearing the loud burst of applause with which all classes greet the entrance into the theatre of some popular favourite, is seized himself with a strong desire of conciliating the favour of the people.—*Hiantem*. Literally, "gaping (with wonder)."—*Cuneos*. The term *cuneus* was applied to the compartment of seats in circular or semicircular theatres, which were so arranged as to converge to the centre of the theatre, and diverge towards the external walls of the building, with passages between each compartment. Hence the name *cuneus*, applied to each of these compartments, from its wedge-like form.—*Geminatus enim*. For *geminatus enim plausus est*.

510–515. *Gaudent perfusi sanguine fratrum*. "Others, again, take delight in being bedewed with their brothers' blood," *i. e.*, delight in civil conflicts, and in shedding fraternal blood. The participle is here employed, according to the grammarians, for the infinitive mood, in imitation of the Greek idiom. The literal construction, however, is, in reality, as follows: "Being bedewed, &c., rejoice thereat."—*Agricola incurvo*, &c. "The husbandman (meanwhile) has been turning up the earth with the bending plough." Observe here the beautiful use of the perfect. While all these scenes of violence, and bloodshed, and misdirected energies are passing without, the husbandman, within the precincts of his little farm, has been calmly pursuing the peaceful employments of rural life, and discharging the duties which he owes to his country and to those around him.—*Hinc anni labor*. "With this commences the labour of the year." Heyne, less correctly, regards *anni labor* as referring to the annual products of agricultural labour.

Hinc patriam, &c. "From this he sustains," &c. Heyne ob-

jects to *patriam*, and would prefer *parentem*, but he is well answered by Wagner: "*Quidni autem* patriam? *nonne agrorum proventu omnes cives aluntur?*" There is also, as the same critic remarks, a pleasing opposition between the infatuated citizens who seek to ruin their country, and the husbandman whose labours sustain it.—*Meritosque juvencos.* "And well-deserving steers," *i. e.*, who have merited all his care by their faithful participation in his labours.

516–518. *Nec requies, quin*, &c. "Neither is there any intermission, but the season of the year is either exuberant in fruits," &c.; literally, "neither is there any intermission, so that the year be not either exuberant," &c., *i. e.*, there is no intermission to the year's being either exuberant, &c. Observe that *quin*, in a literal translation, is equivalent here to *ut non*. (*Zumpt*, *L. G.*, § 539.)—*Cerealis mergite culmi.* "With the sheaf of Ceres' stalk," *i. e.*, with sheaves of corn.—*Proventu.* "With increase."—*Vincat.* "More than fills," *i. e.*, proves too large for.

519–522. *Venit hiems.* "Winter has come." Here, again, observe the beautiful change of tense, by which the change of season is brought at once before the view. Voss makes *venit* here for *ubi venit*, and the clause to be uttered, as it were, interrogatively, which quite destroys all its spirit.—*Sicyonia bacca.* By "the Sicyonian berry" the olive is meant. Sicyon, an old city of the Peloponnesus, not far from Corinth, towards the northwest, was famed for the olives produced in its vicinity.—*Trapetis.* "In the oil-mills." For a description of these, consult Cato, *R. R.*, 20. (Compare, also, Varro, *L. L.*, v., 31, and *R. R.*, i., 55, 5.)—*Glande sues*, &c. Wunderlich (*ad Tibull.*, i., 3, 40) connects *glande* in construction with *redeunt*, incorrectly, however; the order is *glande læti.*—*Arbuta.* Consult note on *Eclog.*, vii., 46.—*Ponit.* "Lays down," *i. e.*, supplies.—*Coquitur.* "Ripens."

523–526. *Circum oscula.* "Around his lips put forth to kiss." A beautifully expressive term. *Oscula* is here equivalent to *ora ad osculandum porrecta.*—*Casta pudicitiam*, &c. "The chaste abode preserves all its purity," *i. e.*, purity of principle reigns unimpaired throughout the chaste abode.—*Demittunt.* "Hang down."

527–531. *Ipse dies agitat festos.* "The farmer himself celebrates festal days."—*Ignis ubi in medio.* "Where there is a fire burning in the midst," *i. e.*, on a rustic altar in the centre of the group.—*Cratera coronant.* "Crown the wine," *i. e.*, deck with garlands the mixer containing the diluted liquor. Buttmann, in his Lexilogus (page 293, *seq.*, *ed. Fishl.*), has very satisfactorily shown, that we are not, in rendering these words, to think of the Homeric ἐπιστέ-

φεσθαι ποτοῖο, "to fill high with wine," since Virgil, in that case, would have written *vinoque coronant.*—*Lenae.* "Oh! god of the wine-press." Consult note on verse 7.—*Pecorisque magistris,* &c. "And sets on foot, for the keepers of his herd, trials of skill with the fleet javelin (against a mark) placed on an elm." Heyne makes *certamina* equivalent here to *certaminis præmia,* according to which explanation the farmer places the "prizes of the contest" on the elm; but Wunderlich is more correct in regarding *certamen pono* as precisely analogous to the Greek *ἀγῶνα προτίθημι,* "I institute a contest."—*Agresti palæstræ.* "For the rustic wrestling-match." We have adopted *palæstræ* with Wagner, as far superior to the common reading *palæstrâ.* The dative is required here, not the ablative.

532–535. *Sabini.* The old Sabine race were remarkable for gravity of character and purity of morals.—*Crevit.* "Grew in power." This result was effected, according to the poet, by the fostering care bestowed upon agriculture.—*Scilicet et Roma,* &c. "Ay, and Rome has become (by this means) the fairest of created things," *i. e.*, the mistress of the world. (Compare the Greek, *χρῆμα κάλλιστον.*) As regards the force of *scilicet* here, compare note on *Georg.*, i., 282.—*Septemque una sibi,* &c. "And though a single city has encircled seven heights for herself with a wall." The reference is to the seven hills of Rome.

536–542. *Sceptrum Dictæi regis.* Alluding to the reign of Jove, who is here called the Dictæan monarch, because concealed and nurtured during infancy in a cave of Mount Dicte in Crete, in order to escape the hands of Saturn, who wished to swallow him.—*Ante impia quam,* &c. The eating of flesh came in with the Brazen Age. Mankind, up to that period, lived upon the productions of the earth. —*In terris.* In Latium, during the Golden Age. Hence Saturn is here called "golden" (*aureus*), in allusion to that age.—*Necdum etiam audierant,* &c. Nor had they heard, as yet, of wars and bloodshed. These came in with the Brazen Age.—*Sed nos immensum spatiis,* &c. "But we have traversed in our course a field of vast extent." A figurative allusion to the races of the circus. The whole course was called *spatia,* because the match included more than one circuit. (Consult note on *Georg.*, i., 513.)—*Tempus.* Supply *est.*

BOOK III.

Analysis of the Subject.

I. GENERAL statement of the contents of the book, namely, the management of cattle and of domestic animals. (v. 1–2.)

II. Novelty of the subject, as contrasted with the trite and fabulous topics that have occupied the attention of previous bards. (v. 3–9.)

III. On completing this theme, the poet promises to celebrate the victories of the Romans, under the auspices of Augustus, in an epic production. (v. 10–39.)

IV. Invocation of Mæcenas. (v. 40–48.)

V. The poet now enters on his subject, and treats of horses and cattle. (v. 49–285.)

(A.) The cow: her form. (v. 51–59.)—Her age. (v. 60–71.)

(B.) The horse, and its characteristics. (v. 72–74.)—Considered as a colt. (v. 75–82.)—As now grown up. (v. 83–94.)—The age and spirit of a horse to be diligently considered. (v. 95–101.)—And also his fitness for the chariot-race. (v. 102–114.)—And for riding. (v. 115–122.)

(C.) The preparing of steeds for the propagation of their species: Of the sire. (v. 123–128.)—Of the dam. (v. 129–137.)

(D.) Care of the female after conception. (v. 138–145.)—Care to be especially taken in guarding against the gad-fly, or asilus. (v. 146–156.)

E.) Care to be taken of calves. (v. 157–178.)—Of colts. (v. 179–208.)

(F.) Of preserving the strength of horses and bulls. (v. 209–216.)—Description of a combat between two steers. (v. 217–241.)

(G.) Violent effects of love in animals and in men. (v. 242–265.)—Especially in mares. (v. 266–270.)—Wind-conception. (v. 271–285.)

VI. Of sheep and goats. (v. 286–473.)—Introduction. (v. 286–293.)

(A.) Care of sheep in the winter season. (v. 294–299.)—Care of goats during the same season. (v. 300–305.)—Goats of no less value than sheep. (v. 306–321.)

(B.) How sheep and goats are to be managed when the weather grows warm. (v. 322–338.)

(C.) Pastoral life of the Africans. (v. 339–348.)—Of the Scythians. (v. 349–383.)

(D.) Directions about taking care of the wool. (v. 384–393.)—Care of the milk. (v. 394–403.)

(E.) Protection afforded by dogs, and care to be taken of them. (v. 404–413.)

(F.) Precautions to be taken against serpents. (v. 414–439.)

(G.) Diseases to which sheep and cattle are subject: The scab. (v. 440–463.)—The pestilence. (v. 464–473.)

VII. Description of the great pestilence which attacked the flocks and herds in Noricum, &c. (v. 474–566.)

(A.) Origin and general nature of this disease. (v. 478–485.)

(B.) Infection of particular classes of animals: 1. The weaker kind, such as sheep, calves, dogs, swine. (v. 486–497.)—2. The stronger animals, such as horses (v. 498–514); cattle (v. 515–536).—3. Wild animals. (v. 537–540.)—4. And, finally, fishes, serpents, and birds. (v. 541–547.)

(C.) Inutility of the remedies employed. (v. 548–550.)—Increasing violence of the distemper. (v. 551–558.)—The skin of the dead animals useless, and the wool possessed of poisonous properties. (v. 559–566.)

BOOK III.

1–2. *Te, quoque, magna Pales*, &c. The poet, intending to make the management of cattle and domestic animals the subject of his third book, unfolds his design by saying that he will sing of Pales, the goddess presiding over cattle and pastures; of Apollo, who fed the herds of Admetus, on the banks of the Amphrysus; and of the woods and streams of Lycæus, a mountain of Arcadia, famous for its sheep. He then expresses his contempt for the fabulous poems, the subjects of which, he says, are all trite and vulgar, and hopes by his theme to soar above all other bards.—*Pales.* Pales was the goddess presiding over cattle and pastures. Her festival, called the Palilia, was celebrated on the 21st of April, and was regarded as the day on which Rome had been founded.—*Et te, memorande*, &c. "And of thee, deserving of every mention, O shepherd from the Amphrysus." The allusion is to Apollo, who, when banished for a period from the skies, for killing the Cyclopes, and ordered by Jupiter to become a servant to a mortal man, chose for that pur-

pose Admetus, king of Pheræ, in Thessaly, and served him for a whole year, tending this prince's flocks and herds on the banks of the Amphrysus.—*Ab Amphryso.* An imitation of the Greek idiom, *νομεὺς 'Αμφρύσηθεν.* The ordinary Latin form of expression would be *Pastor Amphrysie,* "Amphrysian shepherd."—*Lycæi.* Consult note on *Eclog.*, x., 15.

3–6. *Cetera.* "The other themes."—*Omnia jam vulgata.* "Are all by this time become common," *i. e.*, trite or threadbare.—*Eurysthea durum.* "Eurystheus, severe in his exactions." Referring to the legend of Hercules, and Eurystheus, who imposed upon him his memorable labours.—*Aut illaudati Busiridis aras.* "Or the altars of Busiris, in whom there is naught deserving of praise," *i. e.*, of the in every way execrable Busiris. Compare the explanation of Voss: "an welchem man nichts zu loben weiss." The true force of *illaudatus* here is well expressed by Aulus Gellius (ii., 6): "*qui neque mentione aut memoriâ ullâ dignus, neque unquam memorandus est.*" Busiris, who is represented in Greek legends as an execrable tyrant, was king of Egypt, and, in consequence of an oracle, offered up all strangers on the altar of Jove. He was destroyed by Hercules, whom he had attempted to immolate in this same way.

Cui. "By whom." Græcism for *a quo.*—*Hylas.* He was the favourite of Hercules, and accompanied that hero on the Argonautic expedition. Having gone, however, to a fountain on the coast of Mysia, for the purpose of drawing water, he was laid hold of and kept by the nymphs of the spring, into which he had dipped his urn.—*Latonia Delos.* Delos, an island in the Ægean Sea, and one of the group of the Cyclades, was fabled to have floated about under water, until Neptune ordered it to appear and stand firm, for the purpose of receiving Latona, who was delivered on it of Apollo and Diana. Hence the epithet "Latonian."

7–9. *Hippodameque.* Hippodame, or Hippodamea, was daughter of Œnomaus, king of Pisa, and famed for her beauty. Her father promised her in marriage to the one who should conquer him in the chariot-race, but all who failed to so conquer were to lose their lives. Pelops won the race.—*Humero insignis eburno.* "Distinguished for his ivory shoulder." This was the shoulder, according to the legend, which Jupiter gave to Pelops, to replace the one that had been eaten by Ceres in a fit of abstraction, at the well-known banquet given by Tantalus, the father of Pelops, to the gods.—*Acer equis.* "Spirited in the management of steeds." Referring to his skill in managing the four-horse chariot in the race with Œnomaus.

Tentanda via est, &c. The poet means, that some theme must also be selected by him, in the management of which he may distance all preceding poets.—*Victorque virûm*, &c. "And hover, victorious, o'er the lips of men." Imitated from Ennius, "*Volito vivus per ora virûm.*"

10–12. *Primus ego in patriam*, &c. As the first Roman poet that has sung of rural themes, he will lead the Muses, if his life be spared, from the summit of Helicon into Italy, his native land; and, as the first Mantuan that has cultivated poetry, he will bring glory, also, on his native province.—*Aonio vertice.* "From the Aonian summit;" *i. e.*, from the summit of Helicon, one of the favourite abodes of the Muses. Helicon was in Bœotia, and the epithet "Aonian" is here applied to it, because Aonia was the earlier name of Bœotia, from the Aones, its inhabitants after the Ectenes, which last were the first dwellers in the land.—*Deducam Musas.* To lead down the Muses into one's native land is equivalent to being the first, in one's own country, conspicuous for success in the poetic art generally, or in some particular department of it.—*Primus Idumæas referam*, &c. "I will be the first to bear away for thee, O Mantua, the Idumean palm," *i. e.*, I will be the first of thy sons, O Mantua, to reflect glory upon thee by success in the poetic art. The palm was the symbol of victory, and hence to bear away the palm is the same as to bear away victory itself. The epithet "Idumean," moreover, is simply an ornamental one, the palm-trees of Idumea, on the confines of Palestine and Arabia, being particularly celebrated. Indeed, the palms of Judea generally were in high repute, and hence Pliny says, "*Judæa inclyta palmis.*" (*H. N.*, xiii., 4, 6.)

13–18. *Templum de marmore ponam.* The conquering poet will erect a temple near his native place to Cæsar Octavianus, as his tutelary deity. This temple is to be, in fact, none other than the noble poem of the Æneid, in which Augustus is to stand enshrined for the admiration of coming ages. (*Voss, ad loc.*)—*Propter.* Old idiom for *prope.* (Compare *Eclog.*, viii., 87.)—*Prætexit.* "Fringes." —*Mihi Cæsar erit.* "Shall my Cæsar be." The *dativus ethicus* may here be rendered by the possessive pronoun.—*Templumque tenebit.* "And shall hold the temple as his own," *i. e.*, no other divinity shall share it with him.—*Illi.* "In honour of him." The consecration of this temple is to be accompanied by splendid games. —*Conspectus.* "Conspicuous." Those who presided over public games wore the prætexta, a white robe bordered with purple.—*Centum quadrijugos*, &c. "Will urge onward in the race a hundred four-horse chariots by the river's banks," *i. e.*, will urge onward as

institutor of the games, or, in other words, will cause to be driven. The poet's games are modelled after those of the Roman circus. In these last, the usual number that started for each race was four, and twenty-five races were run in each day. Hence his hundred chariots.

19–20. *Cuncta mihi*, &c. The meaning of the allegory now begins to be more apparent. All Greece is to come and contend at the poet's games, acknowledging them by this very act to be superior to her own Olympian and Nemean contests. The poet's games, then, are nothing more than the heroic deeds of the Romans from Æneas to Augustus, as intended to be sung by Virgil in his Æneid, and which even Greece herself will confess to be far before the most brilliant achievements of any of her own sons.—*Alpheum.* The Olympic games were celebrated on the banks of the Alpheus, and are, therefore, here referred to. The Alpheus flowed through Arcadia and Elis.—*Lucosque Molorchi.* Molorchus was a shepherd who lived near Cleonæ, in Argolis, and hospitably entertained Hercules when the latter was going after the Nemean lion. It was in commemoration of the destruction of this animal that the Nemean games were either instituted or revived. They are, therefore, meant here. Observe, also, that the other Grecian games are meant to be comprehended under the two that are mentioned by the poet.

Crudo cestu. "With the ox-hide cestus." *Cestus* signified the thongs, or bands, of ox-hide, which were tied round the hands of boxers, in order to render their blows more powerful. As *raw* oxhide was originally used for this purpose, we see the propriety of the epithet *crudus* here employed by the poet. Leather was afterward substituted. The cestus became most formidable, when, as was the case in later times, it was covered with knots and nails, and loaded with lead and iron. The following wood-cut represents figures of the cestus.



21–25. *Tonsæ olivæ.* "Of the shorn olive." The *corona tonsa*,

or *tonsilis*, was made of leaves only, stripped or shorn from the bough, and was so called in contradistinction to the *corona nexilis*, in which the whole branch was inserted.—*Dona.* "Offerings."—*Jam nunc.* "Now, even now." The poet, under the influence of his ardent feelings, fancies the intended games already begun, and speaks of the movements connected with them as actually going on.—*Sollemnes ducere pompas.* "To lead the solemn procession." The poet's intended games are here again modelled after those in the circus. The Circensian games always commenced with a grand procession (*pompa*), in which all those who were about to exhibit in the circus, as well as persons of distinction, bore a part. The statues of the gods formed the most conspicuous feature in the show, and were paraded upon wooden platforms and carriages.

Vel scena ut versis, &c. "Or how the scene shifts with changing front." Scenic exhibitions are also to form part of the ceremonies at the consecration of the poet's temple. The reference here is to what was technically called *scena versatilis*, when by means of machines, termed in the Greek theatres *περίακτοι*, and which resembled in form a prism, a total change of scenery was produced by a single turn. Opposed to this was the *scena ductilis*, when the scenery parted, and disclosed behind it the interior of a dwelling, &c.—*Utque purpurea*, &c. "And how the inwoven Britons raise the purple curtain." On the *aulæa*, or curtain of Virgil's intended stage, are to be represented Britons, forming part of the texture, and which appear to rise from the ground and raise the curtain as it ascends. The curtain was raised at the *end* of the ancient performances, and lowered at the *beginning*. When lowered, it was rolled up on a roller under the stage.—*Britanni.* The Britons had sent ambassadors to Cæsar Octavianus, when in Gaul, and preparing an expedition against them (A.U.C. 727), and had sued for peace. Roman pride, therefore, regarded them from that period as a conquered race. They are here represented, then, on the *aulæa*, partly to gratify national pride by this allusion to a recently subjugated race, and partly on account of the great stature which common report ascribed to them and the Germans.

26–29. *Elephanto.* The term *elephantus* is used here, in imitation of the Greek, for *ebur.*—*Gangaridûm.* The Gangaridæ were an Indian nation, dwelling near the mouth of the Ganges, and, in poetic language, said to dwell on the farthest confines of the Eastern world. Being regarded as subject to the Parthian rule, and the Parthians having acknowledged the power of Augustus by delivering up the Roman standards taken from Crassus, the poet may here

be allowed, in the ardour of the moment, to speak of a contest with this distant people, which had no existence whatever in sober reality.—*Quirini.* Under the name of Quirinus (an appellation properly of Romulus) Augustus is, in fact, meant.—*Atque hic.* Referring to another part of the temple-gateway, so that one of the *valvæ*, or sides of the folding-door, would represent the conflict with the Gangaridæ, the other the Nile.—*Undantem bello,* &c. "Swelling with the waves of war, and flowing onward with a copious tide of waters." An allusion to Marc Antony, and the great preparations made by him in Egypt and throughout the East, but which had been brought to naught by the battle of Actium.—*Navali surgentes,* &c. Servius states, that Augustus constructed four columns from the beaks of the ships captured at Actium, which Domitian afterward placed in the Capitol, and which were remaining when Servius wrote, in the age of Arcadius and Honorius. (*Voss, ad loc.*)

30–33. *Urbes Asiæ domitas.* Voss thinks that certain cities of Asia Minor are here meant, which had been punished by Augustus for withstanding his authority.—*Pulsumque Niphaten.* "And the vanquished Niphates." Niphates, a mountain of Armenia, is here put for that country itself, and the poet is supposed to refer to the establishment of Tigranes on the Armenian throne, by the Roman forces under Tiberius, while Augustus himself was present in Lower Asia.—*Fidentemque fugâ Parthum,* &c. The Parthians were famed for their skill in discharging the bow while flying from an enemy. —*Duo tropæa.* One for the victory over Cleopatra (A.U.C. 723), and the other for the reduction of the Cantabri in Spain (A.U.C. 729.)

Bisque triumphatas, &c. "And the nations twice triumphed over on either shore." The nations here meant are the Eastern communities on the one hand, and the Cantabrians on the other. The two triumphs in the former case are, first, that over Cleopatra; and, secondly (what to a Roman was equivalent to a triumph), the recovery of the standards from the Parthians. So in the case of the Cantabrians, they had been first overcome A.U.C. 729, and, becoming again tumultuous, were punished a second time by Carisius and Turnius, A.U.C. 732.

34–36. *Parii lapides,* &c. "Parian marble, breathing statues," *i. e.*, breathing statues of Parian marble. Paros, one of the Cyclades, was famed for its statuary marble. The statues on this occasion are to be those of the progenitors of the Julian line.—*Assaraci proles.* "The descendants of Assaracus," *i. e.*, the progenitors of the Julian line. This family claimed descent from Iulus, son of

Æneas. Anchises, father of Æneas, was son of Capys, and Capys was son of Assaracus. Assaracus, again, was son of Tros, Tros of Erichthonius, Erichthonius of Dardanus, and Dardanus of Jupiter.

Trojæ Cynthius auctor. A statue of Apollo is to be added to the group. This god was called Cynthius, from Mount Cynthus in Delos, where he was born. Together with Neptune he built the walls of Troy, and is hence styled by the poet "*Trojæ auctor.*" This is all done to flatter Augustus, who had Apollo for his tutelary deity, and was even believed by the ignorant multitude to be his son. (*Voss, ad loc.*)

37–39. *Invidia infelix.* Alluding to those who envied the glory of Augustus, of whom there must have been many at Rome, the former partisans of the opposite side.—*Metuet.* This verb is equivalent here, in fact, to "*terrebitur adspectu,*" *i. e.*, "*videbit.*" Envy shall be driven down to Tartarus, and there tremble at the punishment that is to come upon it.—*Tortosque Ixionis angues.* Ixion was fastened to a wheel beset with serpents: "*religatus ad rotam circumfusam serpentibus.*" (*Serv. ad Æn.*, vi., 601.)—*Et non exsuperabile saxum.* "And the not-to-be-conquered stone (of Sisyphus)," *i. e.*, the ever-rolling stone.

40–45. *Interea.* "Meanwhile," *i. e.*, before the temple is reared. *Intactos.* "Untouched." Because no Roman poet had as yet attempted such a theme as the management of cattle, &c.—*Tua, haud mollia jussa.* "Thy by no means easy commands," *i. e.*, a difficult task, which thy commands have enjoined upon me.—*Nil altum inchoat.* "Enters upon nothing lofty," *i. e.*, undertakes no lofty theme.—*En! age, segnes,* &c. Not addressed to Mæcenas, as Heyne thinks, but, as Cerda, Ruæus, Voss, and Wagner maintain, by the poet to himself.—*Vocat ingenti clamore Cithæron,* &c. The meaning of the figure is, that the true interests of this branch of husbandry earnestly demand the poet's attention.—*Cithæron.* A mountain of Bœotia, midway between Thebes and Corinth, and feeding numerous herds of cattle.—*Taÿgetique canes.* Mount Taÿgetus, in Laconia, was famed for its hunting grounds and its hounds. The reputation of the Spartan hunting dogs generally was very high among the ancients.—*Epidaurus.* Epidaurus, in Argolis, and, indeed, all Argolis itself, enjoyed a great name for fine breeds of horses. (Compare Horace, *Od.*, i., 7, 9: "*Aptum dicit equis Argos.*")—*Et vox assensu nemorum,* &c. "And the cry, redoubled by the conspiring assent of the groves, rolls echoing along."

46–48. *Mox tamen ardentes,* &c. Hurd regards these three lines as spurious (*ad Horat., Ep. ad Aug.*, 18). Watson, too, thinks the

expression "*ardentes pugnas*" unworthy of the Augustan age. The objections of both, however, are clearly hypercritical. — *Accingar dicere.* Observe the unusual construction of *accingar* with the infinitive, instead of *ad* with the gerund (*ad dicendum*). — *Tot per annos, Tithoni,* &c. "Through as many years as Cæsar is distant from the first origin of Tithonus," *i. e.*, from Tithonus, simply. Tithonus, son of Laomedon, was among the most distinguished of that family, from which Æneas was descended. The poet, therefore, names him, though not one of the direct ancestors of Augustus. (*Valpy, ad loc.*)

49–53. *Seu quis, Olympiacæ,* &c. Here the poet enters upon the subject of this book, and, in the first place, describes the marks of a good cow.—*Olympiacæ palmæ.* "Of the Olympian prize." The Olympic games, as the most celebrated, are here made to represent the ancient games generally. The palm was a general symbol of victory, and the victors, besides wearing the crown peculiar to the games in which they had contended, carried a branch of palm in their hands. Hence *palmæ* here for *victoriæ.*—*Fortes.* "Sturdy." —*Præcipue.* "With especial care."

Optima torvæ forma bovis, &c. "The form of the stern-eyed cow is best," &c. Though the poet here does not directly say so, yet he evidently means the expression of the eye, or, as we would term it, the look to be taken into account; and therefore the meaning of the passage, when given freely, will be this: "the best kind of cow is that which has a stern and lowering look," &c. (Compare the description of a good cow given by Varro, where he speaks of the "*oculis magnis et nigris.*" *R. R.*, ii., 5, 7.) —*Turpe.* "Disproportionately large." We have here expressed by a single term the blended idea conveyed by the Greek βοῦς εὐρυμέτωπος, and the language of Columella, "*nec ab aspectu decoros*" (vi., 1, 2).—*Plurima cervix.* "A fleshy, strong neck;" literally, "a very large neck." As cattle were at this period bred principally for the purpose of draught, strength was the first requisite. The description of a good cow here given is not to be understood, therefore, as of a good milker, or of a breed disposed to fat. (*Valpy, ad loc.*)

54–59. *Tum longo nullus,* &c. "And then, again, (there should be) no ordinary limit to her long side," *i. e.*, her side should be unusually long. Compare the Greek βαθύπλευρος, "deep-flanked." —*Pes etiam.* *Etiam* is here emphatic, as an extraordinary case, because, in other creatures, generally, a large foot is far from being a beauty.—*Maculis insignis et albo.* "If she be marked with spots of white." Hendiadys for *maculis albis.*—*Aspera cornu.* "Threat-

ening with her horn," *i. e.*, showing the vigour of her frame by her threatening movements.—*Faciem*. "In general appearance." Observe that *facies* is not merely indicative here of the look, but of shape, frame, form, &c. Hence Voss renders the clause, "Nicht unähnlich dem Stier an *Gestalt*;" whereas, in verse 51 above, he translates the words "*Optima torvæ forma bovis*" as follows: "Trotziges *Ansehns* sei die Kuh."—*Ardua*. "Tall."

60–65. *Ætas Lucinam*, &c. "The age for breeding and proper union."—*Cetera*. "The rest of their time," *i. e.*, either before the fourth year, or subsequent to the tenth. With *cetera* supply *ætas*.—*Feturæ*. "For bearing."—*Fortis*. "Strong enough."—*Gregibus*. The number of females in a herd, or flock, exceeding that of males; this term is to be applied to the cows. (*Valpy, ad loc.*)—*Læta juventas*. The period referred to is from the fourth to the tenth year.—*Primus*. Compare *Georg.*, ii., 408.—*Pecuaria*. The pastures put poetically for the herd.—*Suffice*. "Secure."

66–71. *Optima quæque dies*, &c. "Each best time of life flees first away from wretched mortals." A sentiment applying properly to the human race is here extended to cattle also.—*Rapit*. "Hurries them away."—*Quarum mutari*, &c. Columella says, the best breeders are to be selected every year.—*Semper enim refice*. "Therefore continually replace;" literally, "refit," *i. e.*, the herd. Supply *armentum*. *Enim* is here regarded as equivalent to *igitur*, and may be so rendered conveniently enough. In truth, however, it is the very term to be employed here; since in the words *semper erunt quarum*, &c., there lurks some such an idea as this, "*semper inquire, quæ boves rejiciendæ sint.*" (*Wunderlich, ad loc.*)

Ac, ne post amissa requiras. "And, that you may not afterward seek (when it is too late) for those that you have lost," *i. e.*, seek to supply their place.—*Anteveni, et sobolem*, &c. "Be beforehand, and choose for the herd young accessions every year." Observe that *sortior* is here taken in the general sense of choosing and substituting.—*Sobolem*. Referring to the young females brought into the herd of cows every year, to supply the places of those that have been removed. Compare the version of Voss: "und *verjünge die* Heerd' in jährlichem *Anwachs*."—*Armento*. The herd is still considered as consisting of females. Compare note on verse 63.

72–74. *Nec non et pecori*, &c. "The same discrimination is also to be exercised for a breed of horses."—*Quos in spem statues*, &c. "On those whom you shall determine to bring up for the hope of the race," *i. e.*, those on whom you are to depend for the increase of their species. Observe that *quos* is here for *iis quos*.—*Submit-*

tere. Consult the remarks of Heyne on this verb.—*Continuo pecoris generosi,* &c. "In earliest youth the colt of a generous breed walks high on his pasterns throughout the fields." There is no reference here to loftiness or pride of carriage, but merely to peculiarity of gait. Compare Varro, "*Cruribus rectis et æqualibus*" (*R. R.*, ii., 7), and Columella, "*Æqualibus atque altis rectisque cruribus*" (vi., 29)—*Et mollia crura reponit.* "And places flexile limbs in alternate succession on the ground." By *mollia crura* are meant *crura non rigide protenta; flexibilia.* Compare Voss: "und setzt die *geschmeidigen* Schenkel." It is the same, moreover, as the ὑγρῶς κάμπτειν γόνατα, and the ὑγρῶς τοῖς σκέλεσι χρῆσθαι of Xenophon, *Eq.*, i., 6; x., 15.

77–83. *Primus et ire viam,* &c. Servius understands this of the colt's walking before his dam; but it seems a better interpretation, that he is the first among other colts to lead the way.—*Ignoto ponti.* "To some unknown bridge." Some MSS. have *ponto,* but the common reading is sufficiently defended by two passages from Columella cited by Heinsius. (*Colum.*, vi., 2; vi., 29.)—*Nec vanos horret strepitus.* Observe here the force of *vanos:* unmeaning, empty sounds he heeds not, but he is delighted with the din of arms.—*Argutumque.* "Neatly formed and quick in moving." (*Voss, ad loc.*)—*Obesaque terga.* "And brawny back," *i. e.*, broad and brawny.—*Luxuriatque toris animosum pectus.* "And his spirited breast swells luxuriantly with prominent muscles."—*Honesti spadices, glaucique.* "Those held in most esteem are of a bright bay and gray colour." *Spadix* is from the Greek σπάδιξ, which signifies, first, a branch of a palm plucked off with the fruit; and then, the fruit of the palm being of a shining red, σπάδιξ is employed as an adjective, to denote that colour. *Spadix,* therefore, in the present case, may be rendered "bright bay."

Glaucique. Servius explains very clearly the colour that is here meant, by comparing it to that of a cat's eyes: "*Glauci autem sunt felineis oculis, id est, quodam splendore perfusis.*" He means a bright gray.—*Gilvo.* "Sorrel." Servius calls this "a honey colour" (*melinus color*); but as there are different shades in the colour of honey, the matter is left quite uncertain. Martyn translates it "dun;" but Valpy's opinion appears the more correct one, who thinks that *gilvus* was more probably a shade of the colour termed sorrel. (Compare *gilvus* with the German *gelb,* "yellow.")

84–88. *Stare loco.* "To stand still."—*Tremit artus.* "Quivers in every limb."—*Ignem.* Beautifully applied to the ardent breathing or smoke of his nostrils.—*Densa juba,* &c. So Columella,

"*Densa juba, et per dextram partem profusa.*"—*At duplex agitur*, &c. "But a double spine runs along his loins;" literally, "is driven." A double spine is mentioned by all the ancient writers on the subject as the sure mark of a good horse. (*Varro, R. R.*, ii., 7, 5.—*Columell.*, vi., 29, 2.—*Geopon.*, xvi., 1.) In a horse that is in good case, the back is broad, and a fullness of flesh near the spine is indicated, by which two ridges are formed, one at each side of the bone. This is what the ancients mean by a double spine. (*Valpy, ad loc.*)—*Solido cornu.* The poet means that he must have hard hoofs.

89–94. *Talis, Cyllarus.* Supply *erat.* The celebrated steed Cyllarus, one of those given to the two brothers by Juno, is commonly spoken of in connexion with the name of Castor, since he was, it seems, the horseman, whereas Pollux was famed for his skill with the cestus. Sometimes, however, each of the brothers is represented sitting on horseback.—*Amyclæi.* Castor and Pollux were born, or, according to another account, brought up at Amyclæ, in Laconia, whence the epithet "Amyclean," bestowed on each of them.—*Et magni currus Achilli.* "And those that drew the chariot of the mighty Achilles." *Currus* is here put for the steeds that drew it. A similar usage prevails in Greek, in the case of ἅρμα.

Talis et ipse, &c. "Such, too, was Saturn himself, when he poured forth the horse's mane along his neck, swift of movement at the coming of his spouse;" more literally, "poured (*i. e.*, spread) a mane along his equine neck." Saturn having become enamoured of the ocean-nymph Philyra, and dreading the jealousy of his wife Rhea, changed the former into a mare, and himself into a horse, and thus became the father of Chiron the centaur.—*Conjugis.* Rhea. —*Pelion.* Consult note on *Georg.*, i., *v.* 281.

95–96. *Hunc quoque*, &c. Having given this spirited description of the characteristics of a good horse, the poet now observes that, if the animal happens to be sick, or if he grows old, he is to be confined at home, and restrained from keeping company with others of his species. The age, therefore, and spirit of the horse are to be diligently considered. From this the poet passes gracefully into a fine description of a chariot race, and an account of the inventors of chariots, and of the art of riding on horseback.—*Gravis.* "Enfeebled."—*Abde domo.* "Hide at home," *i. e.*, remove from the pastures and the stud, and keep him at home, in the stable, for domestic purposes. With *domo* supply *in*, so that *in domo* becomes equivalent to *in stabulo.* The verb *abde*, moreover, is intended to mark the change from a life of freedom and enjoyment to one of

comparative obscurity. (Compare *Voss, ad loc.*)—*Nec turpi ignosce senectæ.* "Nor be indulgent to inglorious age," *i. e.*, do not, through a mistaken kindness, allow him, now that his powers are enfeebled, and inglorious old age has come upon him, to continue to roam in the pastures where he can be no longer of any service. We have given here the explanation of Voss and others, which is far more natural than the one recommended by Gronovius, Ouwens, &c., and advocated, also, by Hand (*ad Stat., Silv.*, p. 59), namely: "Spare his not inglorious age."

97-102. *Laborem ingratum trahit.* Consult *Heyne, ad loc.*—*Prælia.* Compare *Æn.*, xi., 736.—*Quondam.* "At times."—*Incassum.* "Impotently."—*Animos ævumque.* "Their spirit and age." Aristotle says, that the best age of a horse is from three years old to twenty. Varro says it should not be younger than three, nor older than ten.—*Hinc alias artes*, &c. "And then their other qualities, and the (other) offspring of their parents," *i. e.*, and what description of colts may have proceeded from the same sire. Some commentators understand the words *prolem parentum* in a different sense, as equivalent to "*prolem quam procreant*," or "*pullos, quorum parentes jam fasti sunt.*" But this, though sanctioned by great names, is decidedly inferior.—*Et quis cuique dolor*, &c. "And what degree of dejection there is to each on being conquered, what glorying from victory," *i. e.*, and how they bear defeat or victory.

103-112. *Campum corripuere.* "They hasten over the plain." The aorist here implies what is accustomed to be done, and is therefore rendered as a present. (Compare *Æn.*, v., 145, where this is repeated.)—*Carcere.* "From the barrier," *i. e.*, the starting-place. (Consult note on *Georg.*, i., 512.)—*Exsultantiaque haurit*, &c. "And agitating excitement causes their throbbing hearts to heave." *Haurit* beautifully describes their heavy breathing, *exhausting*, as it were, the air from their lungs.—*Pavor.* In its primitive and genuine meaning, this term indicates a palpitation common either to fear or joy, or any violent emotion. (*Crombie, Gymnas.*, vol. i., p. 220.)—*Verbere torto.* "With the twisted lash."—*Proni.* "Bending forward."—*Vi.* To be joined in construction with *volat.* Wakefield, however (*ad Lucret.*, v., 434), connects it with *fervidus.*—*Fulvæ nimbus arenæ.* "A storm-cloud of yellow dust." Imitated from Homer: ὑπὸ δὲ στέρνοισι κονίη Ἵσταт' ἀειρομένη ὥστε νέφος ἠὲ θύελλα. (*Il.*, xxiii., 365.)—*Spumis flatuque.* "With the foam and the breath."

113-117. *Erichthonius.* King of Attica, and, according to one account, the son of Vulcan and Atthis, the daughter of Cranaus.

Fable made the lower part of his body to have terminated in a snake. He is said to have been the first that used the four-horsed chariot.—*Rapidusque rotis insistere,* &c. "And to stand victorious upon the rapid wheels;" more freely, "and to tread victorious the rapid car."—*Pelethronii Lapithæ.* The Lapithæ are called "Pelethronian," either from Mount Pelethronium, in Thessaly, a branch of Pelion, near which they dwelt; or from Pelethronium, a city of Thessaly, where the art of breaking horses was invented (*Serv., ad loc.*); or from Pelethronius, one of the Lapithæ who invented bridles and housings for steeds. (*Plin., H. N.*, vii., 56, 57.—*Hygin., Fab.*, 274.)—*Gyrosque.* "And the wheelings of steeds," *i. e.*, the art of riding round in a circling course, and thus, by dint of frequent wheelings, rendering the horse perfectly obedient to the rein.—*Dedere.* "Invented."

Insultare solo. "To spurn the ground," *i. e.*, to bound prancing along.—*Et gressus glomerare superbos.* "And move proudly onward at a full, round pace." We have given here the explanation of Valpy. Compare that of Lemaire: "Gressus glomerare, *i. e., colligere reductis et in arcum replicatis cruribus anterioribus, dum posteriora tenduntur.*"

118–122. *Æquus uterque labor.* The meaning commonly, and we conceive correctly, assigned to these words is this, that, whether the horse be broken to the saddle or to draw, the labour is alike. For a different explanation, however, consult Heyne, *ad loc.*—*Æque.* "With equal care."—*Juvenemque.* "A horse young in years." Supply *equum.*—*Magistri.* "They who have the care of steeds." For some remarks on the *magistri* of flocks and herds, consult note on verse 549.—*Calidumque animis.* "And ardent in spirit," *i. e.*, full of mettle.—*Acrem.* "Eager."—*Quamvis.* The connexion in the train of ideas is as follows: these qualities are all important, and, if a steed do not possess them, he is accounted of no value, *although* he may often have put to flight the foe, &c.

Et patriam Epirum referat. "And may tell of Epirus as his native country," *i. e.*, may boast of being from the country of Epirus. The horses of Epirus were in high repute.—*Fortesque Mycenas.* The steeds of Mycenæ, and, indeed, of all Argolis, enjoyed a high character. (Compare note on verse 44.)—*Neptunique ipsá*, &c. "And may deduce his pedigree from the very original of Neptune," *i. e.*, from Neptune himself, as its original source. The allusion is to the legend of Neptune and Ceres. In order to avoid him, the goddess changed herself into a mare, whereupon the god also assumed the equine form, and the famous steed Arion was produced.

123–129. *His animadversis*, &c. What here follows has reference, according to the best commentators, to the bull as well as the horse.—*Instant sub tempus.* "They are very diligent about the time (of generation)."—*Denso pingui.* "With firm fat." Observe that *pingui* is here put for *pinguedine*.—*Pubentesque herbas.* "Full-grown herbs," *i. e.*, herbs covered with the *down* of maturity, and full of juices. Many editors read *florentes*, on MSS. authority; in defence of which lection, consult the remarks of Wagner.—*Fluviosque ministrant.* "And supply him with plenty of water."—*Farraque.* Consult note on *Georg.*, i., 73.—*Superesse.* "To prove adequate to."—*Invalidique patrum*, &c. "And lest the puny offspring plainly declare the feebleness of their sires." *Jejunia* properly refers here to feebleness resulting from want of sufficient feeding.—*Ipsa autem macie*, &c. "On the other hand, they purposely attenuate the females, by means of a scanty diet." Observe that *armenta* here refers to both the mares and cows, and compare note on verse 63.

132–137. *Quatiunt.* "They shake them," *i. e.*, work them hard.—*Sole.* "In the sun."—*Tunsis frugibus.* "With the threshed grain." The beginning of the Roman harvest was about the latter end of their June, and the threshing time will fall in the month of July.—*Paleæ jactantur inanes.* "The empty chaff is tossed to and fro."

138–142. *Rursus cura patrum cadere*, &c. After conception, the whole care is to be transferred to the female. The asilus, a terrible plague to the cows in Italy, is then mentioned by the poet.—*Cura patrum.* "The care (hitherto) bestowed on the sires."—*Rursus succedere.* "In its turn to succeed."—*Saltu superare viam.* "To clear the path with a leap." We have here a caution against allowing the pregnant animals to leap.—*Et acri carpere*, &c. "And to gallop over the meadows;" more literally, "and to traverse the meadows in rapid flight."—*Saltibus in vacuis pascunt.* "Their keepers feed them (at such times) in lonely and quiet pastures." Compare, as regards the force of *vacuis* here, the explanation of Heyne: "Saltus vacui, *in quibus solæ, quietæ, otiosæ pascantur.*" We have preferred, therefore, to render it by a double epithet.—*Pascunt.* In the sense of *pascere solent*, and referring to the *armentarii*, or keepers of the herd. The common text has *pascant*, which is objectionable on the score of Latinity, whether it be taken in an intransitive sense, or be referred, as Voss maintains, to the keepers. (Consult *Wagner, ad loc.*, and *Wakefield, ad Lucret.*, ii, 995.)

146–148. *Est lucos Silari circa*, &c. "About the groves of the

Silarus, and (Mount) Alburnus blooming with holm oaks, there is in very great abundance a flying insect, the Roman name of which is *asilus*, (while) the Greeks have turned it (into their language) by calling it *oestrus*."—*Silari*. The Silarus was a river of Lucania, in Italy, dividing that province from Campania. The modern name is the *Silaro*. Its banks were greatly infested by the gad-fly.—*Alburnum*. Alburnus was a ridge of mountains in Lucania, near the junction of the Silarus and Tanager.—*Volitans*. More literally, "a flying thing." Taken here as a kind of substantive.—*asilo*. Observe that *asilo* is here in the dative, in imitation of the Greek idiom, instead of the nominative. The *asilus* is called by Varro the *tabanus*. It appears to be identical with the modern *Breeze*. This winged insect still retains in Italy the name of *Asillo*, and occasions intolerable pain to the cattle, by perforating their hides with its sting, and depositing in the wound an egg, which is there hatched. (*Martyn, ad loc.*)—*Œstrum*. The Greeks called it *οἶστρος*, in the accusative *οἶστρον*, whence, in Latin, *œstrus* and *œstrum*.

149–151. *Asper*. "Wrathful," *i. e.*, of angry sting. What the poet ascribes, in popular language, to the angry feelings of the insect, is, in fact, an instinct of nature, which prompts it to this mode of depositing its *ova*. The sting is composed of a tube, through which the egg is emitted, and of two "augers," which make way for the tube to penetrate into the skin of the cattle. These augers are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal that is wounded by them. At the end of the sting, moreover, as at the end of that of wasps, bees, and hornets, there exudes a venomous liquor, which irritates and inflames the fibres of the wounded nerves, and causes the wound to become fistulous. This fistula seems to be kept open by the egg, after the manner of an issue. The egg is hatched within the fistula, and the worm continues there till it is ready to turn to a chrysalis, receiving its nourishment from the liquid that flows from the wounded fibres. These worms remain nine or ten months under the skin, and then, being arrived almost to maturity, they come out of their own accord, and creep into some hole, or under some stone, and there enter into the state of a chrysalis, in which condition they lie quiet for some time, and at last come forth in the form of the parent fly. (*Martyn, ad loc.*)

Acerba sonans. "Making a sharp, whizzing noise;" more literally, "sounding sharply." *Acerba*, for *acerbe*. The insect has two membranaceous wings, with which it makes a sharp whizzing.—*Diffugiunt armenta*. Homer represents the suitors when fighting with

Ulysses, dispersed on the raising of Minerva's ægis, as cattle are on hearing the gad-fly. (*Od.*, xxii., 300.)—*Furit mugitibus æther.* Poetic, for *furit mugitus per ætherem.*—*Sicci ripa Tanagri.* "The bank of the dry Tanagrus." The Tanagrus, or Tanager, was a river of Lucania, rising in the central chain of the Apennines, and emptying into the Silarus. It is now the *Negro.* The epithet *sicci* marks the period of the midsummer heats, when the waters are low in the river, and afford no protection to the cattle, the gad-fly not attacking them when in the water.

152–156. *Hoc monstro.* "By means of this monster." Alluding to the legend of Io, daughter of Inachus, whom Jupiter, in order to conceal her from the jealousy of his spouse, changed into a heifer. Juno, however, discovering the deceit, sent a gad-fly to torment her.—*Exercuit.* "Wreaked."—*Inachiæ pestem meditata,* &c. "Having meditated a cruel plague against the Inachian heifer," *i. e.*, against the transformed Io, the daughter of Inachus, king of Argos.—*Mediis fervoribus.* "In the noonday heat."—*Gravido pecori.* More elegant than *a gravido pecore.*—*Ducentibus.* For *adducentibus.*

157–161. *Vitulos.* The poet begins with the calves. The young horses are mentioned at verse 179. (Compare note on verse 123.)—*Continuo.* "In the first place."—*Notas.* "Marks," *i. e.*, showing their several destinations.—*Gentis.* "Of their breed."—*Et quos aut pecori,* &c. "And (distinguish in this way those) which they may prefer to employ for the having of cattle," *i. e.*, for the increase of the herd. With *et* supply *signant,* from what is implied in *notas inurunt.* Hence the construction is, *et signant eos, quos,* &c.—*Submittere.* Consult Heyne's note on verse 73.—*Scindere.* "For cleaving." The prose form of expression would be *ad scindendum.*—*Horrentem.* "Rugged." An epithet properly of a new and unbroken field.

162–165. *Pascantur.* We have adopted this form with Voss, on the authority of two MSS. The common text has *pascuntur,* which is far inferior, since the precepts commence here, and *cetera* refers to the following line, all the calves being meant by it with the exception of those destined for the yoke.—*Ad studium, atque usum agrestem.* "For the design and use of agriculture."—*Jam vitulos hortare.* "Teach while they are yet but calves," *i. e.*, accustom to labour even while young.—*Viamque insiste domandi.* "And enter on the path of breaking them," *i. e.*, and proceed in the due manner of breaking them.—*Faciles.* "Tractable."—*Mobilis.* "Governable," *i. e.*, easy to be moved or influenced.

166–169. *Laxos circlos.* "Loose collars."—*Ipsis e torquibus,* &c. "Join together bullocks of equal strength, fastened to one another

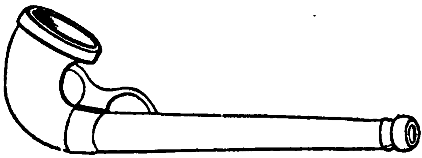
by the very collars, and make them step together." This particular instruction, of fastening the bullocks by the collars, may seem superfluous to those who are not informed, that it was customary, also, among the ancients to yoke the bullocks together by the horns. This is mentioned by Columella as being in use in his days in some of the provinces, though he says it was justly condemned by most writers on agriculture.—*Aptos*. Used here in its earlier signification. The obsolete *apere*, whence it comes, is etymologically connected with *ἅπτω*, *necto*. Compare the remark of Festus: "*Comprehendere antiqui vinculo* apere *dicebant; unde* aptus *is, qui convenienter alicui junctus est.*" (*Döderlein, Lat. Syn.*, iii., 274.)

170–178. *Rotæ inanes*. "Empty wagons."—*Summo vestigia*, &c. These words are employed for the purpose of denoting the lightness of the carriage, which the young bullocks are first put to draw. The weight is to be so inconsiderable, that it will not cause them to make deep impressions in the dust.—*Nitens*. "Labouring." After they have been tried with empty vehicles, they are to be put to draw such as are heavy.—*Temo æreus*. "The brass-bound pole;" more correctly, "bronze-bound."—*Pubi indomitæ*. "For the untamed bullocks."—*Vescas*. "Slender." Philargyrius explains it by "*teneras et exiles*."—*Ulvamque palustrem*. "And marshy sedge." (*Martyn, ad loc.*)—*Frumenta sata*. "Corn in the blade." Equivalent to *herbas novellæ segetis*. (Compare *Varro, R. R.*, ii., 5, 17.)

Fœtæ. "Which have calved."—*More patrum*. They who lived in the earlier ages subsisted much upon milk, and therefore defrauded their calves of great part of their natural nourishment. This practice Virgil condemns, and advises those who breed calves to let them suck their fill. Compare *Varro, R. R.*, ii., 2, 17; *Colum.*, vii., 4, 3; and the *Geoponica*, xviii., 3, where a similar rule is laid down.—*Consument ubera tota*. "Will expend the entire contents of their udders."

179–186. *Sin magis studium*. "But if inclination prompt you rather."—*Turmasque*. "And troops of horse." Each *turma* consisted of thirty men, and was divided into three *decuriæ*.—*Alphea flumina Pisæ*. "The Alphean streams of Pisa." The Alpheus flowed by the city of Pisa, and the Olympic games were celebrated on its banks.—*Jovis in luco*. Alluding to the sacred grove Altis, at Olympia, planted, as legends tell, by Hercules, and which he dedicated to Jupiter. In a part of this grove was the race-course.—*Primus equi labor*. "The first labour of the steed," *i. e.*, the first thing to be learned by the steed.—*Animos*. "The fierceness."—*Lituosque*. The *lituus*, or "clarion," was peculiar to cavalry; the *tuba*, to infan-

try. The *tuba* was straight; the *lituus* was slightly curved at the extremity, as in the following wood-cut from Fabretti.



Tractuque gementem, &c. "And to bear with the wheel that rattles as it is dragged along."—*Et stabulo frenos*, &c. Varro, also, says that colts should be accustomed to the sight of bridles hanging in their stalls, and also to the sound of them when rattled.—*Blandis laudibus.* "The coaxing praises."—*Plausæ cervicis.* "Of his patted neck."

187–189. *Atque hæc jam primo*, &c. "And these things let him venture to do, when now first weaned," &c., *i. e.*, as soon as weaned. Observe here the peculiar force of *jam primo*, equivalent, in fact, to *statim ac.*—*Audeat.* We have given this reading with Heyne and Voss. The common text has *audiat.* — *Inque vicem det mollibus*, &c. "And let him yield his mouth by turns to the soft halter," *i. e.*, and let him change about, and become accustomed, also, to the halter.—*Inscius ævi.* "Not confident in his strength." When the horse has attained the age which imparts vigour, he may be termed *conscius ætatis:* before he has attained that age, he is *inscius ætatis* or *ævi*, not confident in his strength. (*Valpy, ad loc.*)

190–195. *At, tribus exactis*, &c. Varro says, some would break a horse at a year and a half old, but he thinks it better to wait till he is three years of age. Columella makes a distinction between those which are reared for domestic labour and those which are bred for races. He says the former should be tamed at two years, and the latter not till they are past three.—*Carpere mox gyrum incipiat.* "Let him straightway begin to wheel in circular course." Compare note on verse 115.—*Gradibusque sonare compositis.* "And to advance to the sound of measured steps," *i. e.*, with sounding hoofs and regular steps; literally, "to sound forth with regulated steps." —*Sinuetque alterna volumina crurum.* "And let him arch the alternate flexures of his legs," *i. e.*, let him bend his legs alternately in trotting, or, in other words, let him trot. When a horse trots he makes semicircles with his legs, first on one side of the body, and then on the other, so that the hind and fore feet on the same side occasionally touch. To this Virgil here alludes; and that he is here

talking of the trot, is farther obvious from his allusion to the gallop, which immediately follows, namely, *tum cursibus auras*, &c. The Greek word for "to trot" is διατροχάζειν, "to make two wheels." (*Donaldson, New Cratylus*, p. 225.)

193–201. *Tum cursibus auras*, &c. "Then, then let him challenge the winds in swiftness," *i. e.*, then let him learn to gallop. Observe the force imparted to the clause by the repetition of *tum*. The common text has *Provocet* for *Tum vocet*, but *vocet* of itself has the meaning here of *provocet*.—*Per aperta æquora.* "Over the open plains."—*Hyperboreis.* Used here merely in the sense of *Borealibus*, "Northern." The Hyperborean regions, strictly speaking, are those "beyond the northern wind," and which were fabled, therefore, to enjoy always a mild climate. Here, however, the poet is speaking of a wind-storm from the north, comparing with the rapid march of this the fleetness of the young steed.—*Densus.* "Exerting all its energies." Compare the explanation of Heyne: "*qui magnâ cum vi et impetu late fertur.*"—*Scythiæque hiemis*, &c. "And scatters before it the storms of Scythia and the rainless clouds." The poet here describes a violent storm of wind from northern regions, driving before it and breaking up the wintry clouds, but unaccompanied by rain.

Campique natantes. "And the waving fields of corn." A beautiful image, the undulating motion of the ears of corn being compared to the waves of the sea.—*Horrescunt lenibus flabris.* The expression "*lenibus flabris*" appears to be somewhat inconsistent with the idea of a powerful blast. Heyne seeks to explain it by the remark that on the surface of the ground the blast would be less violent. Wagner ingeniously refers it to the whispering sound emitted by the waving grain, whereas the lofty tree tops send forth a louder noise. (*Quæst. Virg.*, xxxv., 3.)—*Longique urguent*, &c. "And the waves come pressing on from afar to the shores." Observe here the peculiar force of *longi*, equivalent to "*qui e longinquo veniunt.*" —*Ille.* Referring to the wind.—*Fugâ.* "In its rapid course."

202–204. *Hic.* "Such a steed as this."—*Ad Elei metas*, &c. "Will either sweat at the goals and the long courses of the Elean plain," *i. e.*, will either take part with spirit in the Olympic contests. These games, celebrated in Elis, on the banks of the Alpheus, are here put for games generally.—*Metas.* Consult note on *Georg.*, i., v. 510–14.—*Spatia.* Consult note on *Georg.*, ii., verse 541.—*Belgica vel molli*, &c. "Or will, better (than any other), bear the Belgic war-car with obedient neck," *i. e.*, he is such a steed as the Belgæ would employ to drag the war-chariot. There is no refer-

ence here to Roman customs. The Romans, it is true, adopted the Gallic *essedum*, but this was done for convenience and luxury, not for war. The *essedum* is here called "Belgic;" it was used, however, by the Gauls generally, and also by the Britons and the Germans.—*Molli.* Equivalent here to *domito.*

205–208. *Crassâ farragine.* "With the fattening mixed provender." By *farrago* was meant a mixed provender of wheat, bran, and barley-meal. The epithet *crassâ* is explained by Heyne, whom we have followed, as equivalent to "*quæ crassos reddit.*"—*Jam domitis.* "When they are now broken in."—*Ante domandum.* "Before breaking them in," *i. e.*, if you give them this mixed provender before they are broken. The gerund is supposed by some to be taken here in a passive sense, but without any necessity.—*Lupatis. Lupatum* was the name applied to a species of curb, or bit, which had unequal iron teeth, like those of wolves. When the horse was unruly, they taught it submission by the use of such a bit. The poet, therefore, means to depict a very headstrong steed, which could not be governed even by means such as these.

210–223. *Cæci amoris.* Compare, as regards *cæci*, the explanation of Heyne: "*non, oculis capti, sed occulti, clam per venas et ossa sævientis.*"—*Oppositum.* Compare the remark of Burmann: "oppositum, *quia impedit conspectum vaccarum.*"—*Satura ad præsepia.* "At the full stalls," *i. e.*, the satisfying stalls.—*Videndo.* "By their beholding her." Another imaginary instance of the gerund used in a passive sense.—*Dulcibus illa quidem*, &c. "She indeed, too, by her sweet allurements, often drives," &c. There must be no comma after *illecebris*, since the words all form a continuous clause. —*Pascitur in magnâ silvâ.* "There feeds, (for example), in some extensive forest," &c. We have retained the common reading *silvâ*, for which Brunck, Voss, Heyne, Jahn, and Wagner give *Silâ*, against the express authority of all the MSS., and relying merely on a remark of Servius, who states that some read *Silâ* for *silvâ*. By *Silâ* is meant a forest of vast extent, in the country of the Bruttii, to the south of Consentia. It is more than probable, however, that the whole line is spurious. The similarity of termination that prevails throughout gives it a very awkward sound, and, besides this, it comes in quite unnecessarily, since the leading idea has already been implied. In *Æn.*, xii., 715, however, the case is quite different, on account of the presence of *taburno* in the line.—*Alternantes.* Compare the version of Voss: "*Wunde mit Wund' abwechselnd.*"—*In obnixos.* "Against one another fiercely struggling."—*Longus Olympus.* "The distant heavens."

224–228. *Una stabulare.* "To dwell together in the same stall." Observe here the employment of *stabulare* in an intransitive sense, for the more usual *stabulari*, the deponent verb. During the winter season the ancient husbandmen kept their cattle in covered stalls, but during the summer in uncovered ones: the latter are here meant.—*Multa gemens.* "Groaning much and often." The plural *multa* carries with it the idea of repetition, which would not have been the case if the singular *multum* had been used. (Consult *Kritz, ad Sall. Cat.*, xxvii., 4.—*Bremi, ad Nep. Epam.*, vi., 1.)—*Adspectans.* "Often gazing at," *i. e.*, often turning to gaze at. Observe the force of the frequentative, implying that the animal keeps turning again and again to look at his former abode, as he slowly retires.—*Excessit.* "He has left at last." This beautiful use of the perfect is in good keeping with the idea implied in *adspectans.*

229–231. *Et inter dura jacet pernix,* &c. "And obstinately lies amid the hard stones, on an unspread couch," *i. e.*, on the bare ground. *Instrato* is here equivalent to *non strato*, and *instrato cubili* is the same, in fact, as *nudo solo.*—*Pernix.* The greater number of, and the best MSS., and nearly all the early editions, read *pernix*, which has been adopted in consequence by Voss, Jahn, and others. The old grammarians, too, recognise it, and derive it from *pernitor* (*pernixus* or *pernisus*), giving it the force of *perseverans.* (*Serv., ad loc.*) The common reading is *pernox.* (Consult *Wagner, ad loc.*, and also *Döderlein, Lat. Syn.*, vol. ii., p. 126.)—*Frondibus hirsutis,* &c. The poorest kind of nourishment is here denoted, which the animal consumes without exerting himself to procure better.—*Carice acutâ.* "Sharp rushes." The *carex* appears to be the same with the common hard rush. The soft rush was called *juncus.* (*Martyn, ad loc.*)

232–234. *Et tentat sese,* &c. "And makes frequent trial of his strength, and, pushing against the trunk of some tree, learns to collect his wrath into his horns."—*Irasci in cornua.* We have given here the explanation of Voss, which is approved of by Wagner. For a different view of the phrase in question, consult Donaldson (*New Crat.*, p. 217), who thinks it explicable from the idea of "looking towards." Compare, also, *Elmsley, ad Eurip., Bacch.*, 742, and the passages there cited in relation to the Greek form of expression, εἰς κέρας, which Virgil appears to have copied here.—*Ventosque lacessit ictibus.* "And dares the winds with many a blow." Lemaire thinks, that the poet means here to express the same idea that is contained in the gladiatorial term *ventilare*, namely, to make a flourish of arms before entering on the actual

contest.—*Sparsâ arenâ.* Referring to the habit of the animal of throwing up the sand with its feet before engaging.

236–241. *Signa movet.* "It begins the march." A military phrase. When the army took up its line of march, it was said to move forward the standards.—*Longius.* "Afar." We have placed a comma after this word, with Voss, thus connecting it with what precedes, and making it an imitation of the Homeric or Epic idiom. —*Ex altoque sinum trahit.* "And draws its hollow bosom from the deep." A beautifully accurate description of a surge swelling upward.—*Subjectat.* "Raises up."

242–249. *Adeo.* "Indeed."—*Æquoreum.* "Inhabiting the ocean plains."—*Picta.* "Of painted plumage."—*In furias ignemque.* "Into maddening fires." Observe the hendiadys.—*Idem.* "Has the same power." Supply *est.*—*Informes.* "Unshapely."—*Sævus aper.* Compare note on verse 255.—*Libya.* Africa was regarded by the ancients as abounding in the fiercest wild beasts, the heat of the climate increasing their savage nature.

250–257. *Pertentet.* "Thrills through."—*Si tantum notas,* &c. The prose form of expression would be, *si tantum auræ notum attulerunt odorem.*—*Jam.* "Any longer now."—*Montes.* "Immense stones," *i. e.*, fragments of mountain rocks. Schrader rashly conjectures *pontes*, which Wakefield as rashly receives into the text. —*Sabellicus sus.* "The Sabine boar," *i. e.*, the boar from the Sabine mountains. Servius says, that Virgil here means the tame boar, having already spoken of the wild one in verse 248, and that he wishes to show, that, on occasions such as those alluded to in the text, even domestic animals may be roused to fury. Wagner, on the other hand, maintains that Virgil here nods. (*Quæst. Virg.*, xxxx., 2.) Voss agrees, in effect, with Servius, and supposes that a boar from a forest-herd is meant, as distinguished from a wild one.

Prosubigit. "Tears up." Compare Servius: "*fodit et pedibus impellit alternis.*"—*Humeros.* The common text has *humerosque*, which Heyne, among others, adopts. It is rejected, however, by Wagner and others. (*Quæst. Virg.*, xxxv., 23.)—*Durat.* For *indurat.*

258–265. *Quid juvenis,* &c. Supply *facit.* Lest it should be objected that these are merely animals, not governed by reason, the poet now refers to the effect of this same passion upon man; and he instances the case of Leander. (*Valpy, ad loc.*)—*Nempe.* "Why, to be sure."—*Abruptis procellis.* "By bursting storms."—*Freta.* Alluding to the Hellespont.—*Ingens porta cœli.* "The vast portal

of the sky." Poetic, for *cœlum ipsum*.—*Reclamant.* "Resound."—*Nec moritura super*, &c. "Nor the maiden, too, about to perish by a cruel death." Observe here the force of *super*, "too," "besides." Voss construes it with *crudeli funere*, but incorrectly. (Compare *Æn.*, iv., 308.)—*Virgo.* Alluding to Hero, the loved one of Leander, who, in despair at his death, threw herself down from her tower, and perished in the sea.

Lynces variæ Bacchi. "The spotted ounces of Bacchus." The ounce, the tiger, and the leopard are said to have been the animals by which the chariot of Bacchus was drawn on his triumphal return from India. (Consult note on *Eclog.*, viii., 3.)—*Quid, quæ imbelles*, &c. "Why tell what conflicts the unwarlike stags wage (at times such as these)," *i. e.*, when under this influence.

266-268. *Scilicet ante omnes*, &c. "The fury of the mares, indeed, is conspicuous above that of all (other animals)." Observe here the force of *scilicet*. Why mention other instances, when the most remarkable of all, *indeed*, is that of the mares.—*Mentem.* "That same madness."—*Quo tempore Glauci*, &c. "What time his Potnian mares tore Glaucus limb from limb with their jaws." Alluding to the legend of Glaucus, son of Sisyphus, and a native of Potniæ, in Bœotia, to the southwest of Thebes. He was torn in pieces by the four mares that drew his chariot.—*Quadrigæ.* Equivalent here to *equæ*, with a reference, at the same time, to number.

269-273. *Gargara.* Consult note on *Georg.*, i., 102.—*Ascanium.* Ascanius is properly the name of a lake in the western part of Bithynia, near the head waters of the Sinus Cianus. Here, however, a river of the same name, and issuing from it, is supposed to be meant. Of such a river mention appears to have been made by the poet Euphorion, from whom Virgil is thought to have copied on this occasion. (Compare *Strab.*, xiv., p. 999, C.)—*Flumina tranant.* Imitated from Lucretius (i., 15).—*Continuoque.* "And straightway."—*Ore omnes versæ*, &c. Consult Martyn's note on the whole of this subject.

278-286. *In Borean Caurumque.* "(But) towards the north and the northwest." Compare Aristotle, *Hist. An.*, vi., 18: *θέουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμάς, ἀλλὰ πρὸς ἄρκτον ἢ νότον.*—*Pluvio frigore.* Compare *Georg.*, iv., 261.—*Frigidus Auster.* In the Vatican MS. *sidere* appears for *frigore*, of which Heinsius and Burmann do not disapprove; but *sidere* certainly appears out of place, when the allusion is merely to the effects of the southern blast.—*Hippomanes.* Consult *Martyn*, *ad loc.*, and *Bayle*, *Dict.*, vol. x., p. 356, *Eng. ed.*—*Miscueruntque herbas*, &c. "And have mingled herbs

therewith, and not innoxious charms." Alluding to filters and incantations, for the purpose of exciting an impure passion in the breasts of others. Heyne instances the case of Phædra and Hippolytus, which, however, is hardly in point. (Consult, as regards the line itself, the note on *Georg.*, ii., 128.)

Singula dum capti, &c. "While enamoured (of our theme), we are borne around (and examine minutely into) each particular (connected with it)." Compare the explanation of Heyne: "*Dum omnia hæc de armentorum curâ sigillatim pertractamus, singula perlustramus, capti harum rerum studio.*"

286–288. *Hoc satis armentis.* The poet now proceeds to treat of sheep and goats. He states, how well aware he is of the difficulty of managing properly in verse so humble and undignified a theme; still, such is his ardour in the cause of poesy, that he is willing to encounter the risk of failure, being animated, besides, by the consciousness that he is the first Roman bard that has attempted to clothe such a subject in verse.—*Agitare.* "To manage;" *i. e.*, to treat of the management of.—*Hinc laudem*, &c. "Hence hope for praise, ye active husbandmen;" *i. e.*, for such praise as a prudent and attentive master of a farm ought to aspire to.—*Fortes.* Not merely ornamental here, as Heyne maintains, but equivalent, rather, to *strenui*, or *laboriosi*.

289–293. *Nec sum animi dubius.* "Nor am I at all ignorant;" literally, "doubtful in mind."—*Verbis ea vincere.* "To master these things in (poetic) language," *i. e.*, to express them in language that may comport with the true dignity of verse.—*Angustis rebus.* "To lowly subjects."—*Parnassi deserta per ardua.* "Along the lonely heights of Parnassus." Virgil here speaks of himself as pursuing a course untravelled by any Roman poet before him, and therefore to a Roman a lonely and an arduous one.—*Juvat ire jugis*, &c. "It delights me to roam over the mountain tops, where no beaten track of earlier bards turns away by a gentle descent to Castalia," *i. e.*, where all is wild and lonely, and no path, travelled by earlier bards, leads gently downward to the fountain of Castalia. The poet, acknowledging the difficulty of his subject, expresses, at the same time, his delight in handling it. It is one that will lead him along the rugged heights of Parnassus, far away from the paths of other bards, and far away, too, from the Castalian fount, the source of poetic inspiration, the descent to which will be for him a new and a difficult one; that is, it will cost him much time and labour to adapt so novel a theme as the present one to the requirements of song, and draw from it poetic inspiration.

Castaliam. The Castalian fount, on Parnassus, was sacred to the Muses, and to poetic inspiration. Above the city of Delphi were two lofty rocks called Phædriades. Between these rocks the Castalian spring flowed from the upper part of the mountain, and the water was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the priests of the Oracle of Apollo. Virgil, it will be perceived, talks of *descending* to this fount, his rugged theme having carried him away, in the first instance, among the higher and more rugged regions of the mountain.

294–299. *Pales.* Consult note on verse 1.—*Magno nunc ore*, &c. "Now must I sound forth in elevated strain," *i. e.*, now must I raise my strain. The allusion is to what has just been stated in verse 289, &c. He now resolves to clothe his humble theme, if possible, in elevated language.—*Stabulis in mollibus*, &c. "To feed in soft folds," *i. e.*, to be foddered in soft sheepfolds. The *stabula* here meant are covered ones, for the winter. They were to be built facing the south, low, the length exceeding the breadth, and the ground strewed with plenty of straw, &c. (*Columella*, vii., 3.—*Varro*, ii., 2.—*Geopon.*, xviii., 2.)—*Æstas.* The farmer must wait for the settled weather of summer, when the sheep can pasture securely in the open air.—*Multâ stipulâ*, &c. "With plenty of straw, and bundles of ferns." The agricultural writers are particularly careful to give instructions about keeping the sheep clean and dry in their folds. Varro says, the pavement should be laid sloping, that it may easily be swept clean, because wet spoils the wool and breeds disorders among the sheep. He adds, that fresh litter should be often given them, that they may lie soft and clean. (*Varro, l. c.*)

Molle pecus. Columella says, that sheep, though they are the best clothed of all animals, are nevertheless the most impatient of cold. (*Colum.*, *l. c.*)—*Scabiem.* "The scab." Columella observes, that no animal is so subject to the scab as sheep. He adds, that it usually arises on their being injured by cold rain or frost; or after shearing, if they are not well washed, or if they are permitted to feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horses, or asses have stabled; or if they are lean for want of sufficient pasture, than which nothing sooner brings the scab. (*Colum.*, vii., 5, 5.)—*Turpesque podagras.* "And the offensive foot-rot." By *podagræ* appear to be here meant what Columella has described under the name of *clavi*. He says there are two sorts: one, when there is

filth and galling in the parting of the hoof; the other, when there is a tubercle in the same place, with a hair in the middle and a worm under it. (*Colum.*, vii., 2, 11.)

300–304. *Hinc digressus.* "Having left these," *i. e.*, leaving the sheep.—*Frondentia arbuta.* "Arbute leaves." These form a favourite food for goats. Strictly speaking, *arbutus* is the arbute-tree, and *arbutum* is its fruit: here, however, as in many previous instances, the fruit is taken for the tree itself. (Consult, as regards the arbute, the note on *Eclog.*, vii., 46.)—*A ventis.* "Away from the winds." The cold northern blasts are especially meant.—*Dum olim jam.* "Until at length now." The common text has *quum*, for which we have given *dum*, with Voss, on the authority of one of the MSS. The sense clearly requires the change. The goats are to be foddered and protected, not *when* Aquarius sets, but during the whole winter, *until* he sets. Aquarius rises about the middle of January, and sets about the middle of February, which would be near the close of the agricultural year, that commenced in the spring. This would also be near the end of the old Roman year, which began with March.—*Irrorat.* "Pour forth his waters." Alluding to the representation of Aquarius on the zodiac, as emptying a water-urn, as well as to the circumstance of its being a rainy sign.

305–307. *Hæ quoque*, &c. Goats are to be tended with no less care than sheep, and will be found to be of no less value. The advantages arising from goats are then enumerated at verse 308, &c.—*Quamvis Milesia magno*, &c. "Although the fleeces of Miletus, on having been dyed with the crimson hues of Tyre, are exchanged for a large sum," *i. e.*, goats are no less valuable than sheep, even though the fleece of the latter command so high a price on being stained with the Tyrian dye.—*Milesia.* Miletus, the most celebrated of the Ionian cities, was situate on the southern shore of the bay into which the River Latmus emptied, and about eighty stadia south of the embouchure of the Mæander. It was famed for its fine fleeces, and its woollen cloths and carpets were especially esteemed.—*Mutentur.* There is no reference here to mere barter, but to actual purchase. Compare Columella, vii., 9: "*Lacteus porcus ære mutandus est.*"—*Incocta rubores.* A Hellenism for *incocta ruboribus.*

308–313. *Hinc.* Referring to goats. The advantages connected with these animals now begin to be enumerated.—*Largi copia lactis.* The milk of the goat is excellent, and has been thought peculiarly serviceable for consumptive persons.—*Læta magis pressis*

&c. "So much the more will copious streams flow from their compressed udders." Supply *tam* before *magis*.—*Nec minus interea*, &c. "Nor less, meanwhile, do the shepherds shear the beards and hoary chins, and the long waving hair of the Cinyphian goat." The Cinyps, or Cinyphus (Κίνυψ, *Herod.*; Κίνυφος, *Ptol.*, *Strab.*), was a small river of Africa, below Tripolis, falling into the sea southwest of the promontory of Cephalæ. The country around this stream was famous for a breed of long-haired goats, perhaps of the same species with the Angola goats of modern days.—*Tondent.* Supply *pastores.*

Usum in castrorum, &c. The hair of goats was employed to make coverings for military engines against the fire-arrows of the foe, ropes of various kinds, cloaks for travellers, clothing for mariners, &c.

314–321. *Pascuntur silvas.* Observe the Greek construction of the accusative, and compare *Georg.*, iv., 181: "*pascuntur arbuta.*" The she-goats are specially referred to here, as appears from *ipsæ* in verse 316.—*Lycæi.* Consult note on *Eclog.*, x., 15.—*Rubos.* According to Martyn, the *rubus* is the bramble, or blackberry bush. —*Ipsæ.* "They, of their own accord," *i. e.*, not driven as sheep are.—*Suos.* "Their kids."—*Quo minus est illis*, &c. The sense of the whole passage appears to be this: that, as goats give us so little trouble, browsing upon any wild bushes, which sheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a shepherd, we ought, in justice, to take care of them, and allow them a sufficient quantity of food in winter, and strive, at the same time, to shelter them against the cold.

Lætus. "Cheerfully."—*Fœnilia.* "Your stores of hay;" more literally, "your hay-lofts." The poet thus far speaks of winter treatment. He begins in the next verse to lay down rules for the management of both sheep and goats during the warm season.

322–326. *Zephyris quum læta vocantibus*, &c. "When the warm weather, rejoicing in the zephyrs that invite it, shall send each flock," &c., *i. e.*, shall send both your sheep and your goats.—*Æstas.* Not the summer, but the warm weather generally, and including, of course, the mild springtide. The zephyrs, or western breezes, began to blow as early as February, and the warm weather set in about the rising of the Pleiades, or the middle of April.—*Mittet.* A far better reading than *mittes*, which would require a comma after *æstas*, and an ellipsis of *erit*, or *est*, after *læta.*

Luciferi primo cum sidere. "At the first rising of the morning

star." The planet Venus, when it appears in the evening, is called Vesper, or Hesperus; but when in the morning, Lucifer, or Phosphorus. The latter of these two is from the Greek Φωςφόρος, and means the same as Lucifer, namely, "the light-bringer."—*Frigida rura carpamus.* "Let us take to the cool fields." The common form of expression is *carpere viam, carpere iter;* here, however, the local substantive *rura* takes the place of the ordinary one, and *carpamus rura* becomes the same as *carpamus viam ad rura.* (*Heyne, ad loc.*—*Freund, Wörterb.*, vol. i., p. 679, § 4.) The explanation given by Servius, and which some adopt, makes *carpamus* equivalent here to *carpere cogamus animalia.* This, however, is extremely harsh.—*Canent.* "Is hoary to the view." Alluding to the whitish or silvery appearance of the grass, as the drops of dew still rest upon it.

327–330. *Ubi quarta sitim*, &c. "When the fourth hour of the sky shall have brought on thirst;" literally, "shall have collected or accumulated thirst." The Romans did not reckon the day, according to our mode, from midnight to midnight, but from sunrise to sunset. Each day, whether long or short, was divided into twelve hours. At the equinox, therefore, the fourth hour would correspond to our ten in the morning; but at the solstice it would be at half an hour after nine in Italy, where the day is then, according to Pliny, fifteen hours long.—*Rumpent arbusta.* "Shall rend the vine-clad trees." A figurative allusion to the loud and shrill note of the *cicadæ*, an insect that begins its song as soon as the sun grows hot. (Consult note on *Eclog.*, ii., 13.)—*Arbusta.* The vine grounds are meant. (Consult note on *Eclog.*, v., 64.)—*Ilignis canalibus.* "In oaken troughs." The construction is *currentem ilignis canalibus.*

331–335. *Æstibus mediis.* "In the heat of noon."—*Exquirere.* Depending, like *potare*, on *jubeto.*—*Jovis quercus.* Compare *Georg.*, ii., 16.—*Antiquo robore.* "With aged strength."—*Sacrâ accubet umbrâ.* "Lie near, with its sacred shade," *i. e.*, stand near, and with bending branches, cast a deep shade over the ground. Observe the beautiful personification in *accubet.*—*Tum tenues dare rursus aquas*, &c. "Then (order the keepers) to give them again the limpid water." Supply, before *dare*, the words *jubeto custodes.* This will save any necessity of regarding *dare* and *pascere* as infinitives put for imperatives, as Wunderlich maintains.

337–338. *Roscida luna.* "The dewy moon," *i. e.*, the dew that falls while the moon is shining. This was ascribed to the moon herself, as the producing cause. Other poets, however, ascribe the

dew to the influence of the stars. Thus we have, in the Pervigilium Veneris, v. 20, "*Humor ille quem serenis astra rorant noctibus.*" —*Alcyonen.* Consult note on *Georg.*, i., 398.—*Acalanthida.* "With the goldfinch." The Acalanthis (Ἀκαλανθίς) is the same with the Acanthis (Ἀκανθίς), a name which seems to be derived from ἄκανθα, "a prickle," because it lives among thorns, and eats the seeds of thistles. Hence, in Latin, it is called *carduelis*, from *carduus*, "a thistle," whence some call it the *thistle finch*, while others, from a beautiful yellow stripe across its wing, term it the *goldfinch.* (*Martyn, ad loc.*)

339–341. *Quid tibi*, &c. Having just mentioned the care of keeping sheep and goats within doors, the poet now takes occasion to digress into an account of the African shepherds, who wander with their flocks over the vast deserts of that country, without any settled habitation.—*Et raris habitata*, &c. "And the portable huts inhabited by them, with their roofs appearing here and there," *i. e.*, and their portable huts, few and straggling. These were a kind of hut, or cabin, with a round top, which were conveyed to and fro on wheels, and accompanied the flocks. In the *Æneid* (i., 421, and iv., 259), the term employed to denote these structures is *māgalia*, with the initial syllable long. Here, however, we have *măpalia*, with the first syllable short. Both words are Punic, and both, according to Servius, mean the same thing. (*Ad Æn.*, iv., 259.) Gesenius, however, considers *magalia* to be the original term, and *mapalia* to have been formed from it by a species of corruption. (*Phœn. Mon*, p 392) The *magalia*, or *mapalia*, are commonly supposed to have been peculiar to the Numidians. It would seem, however, that they were employed by the nomadic tribes of Africa generally.

342–348. *Sine ullis hospitiis.* "Without any fixed abode." Compare the explanation of Heyne: "Hospitia *suaviter certæ sedes ac domus, quo se recipiant.*"—*Jacet.* "Lies all around."—*Tectumque.* Alluding to the portable hut mentioned above.—*Amyclæum.* Amyclæ was a city of Laconia, the whole of which country was famed for its dogs. The term "Amyclæan," therefore, is here employed to designate merely a dog of excellent breed.—*Cressamque pharetram.* By a "Cretan quiver" is here, of course, meant one excellent of its kind, as in the case of the "Amyclæan hound" just mentioned. The Cretans were famed for their skill in archery.

Injusto sub fasce. "Beneath an oppressive load." The weight of baggage, &c., borne by a Roman soldier on the march was sixty pounds, without including their armour. (*Veget.*, i., 19.—*Cic.*, *Tusc.*,

ii., 16.)—*Ante exspectatum.* "Before he is expected." Compare *Ovid, Met.*, iv., 790: "*Ante expectatum tacuit tamen,*" and again (viii., 5), "*Ante expectatum, portus tenuere petitos.*"—*Stat hosti.* "Takes his station against the foe."

349–351. *At non, quâ,* &c. "Not so, however, where are the Scythian nations," &c.; *i. e.*, not, however, in this way are the flocks tended in Scythia, &c. The custom of the northern shepherds, says the poet, is quite different from that of the African ones, in consequence of the total difference of climate. The full expression would be, *At non ita pascitur, itque pecus.*—*Mæotia unda.* The Palus Mæotis, or *Sea of Azof*, is meant.—*Ister.* The ordinary text has *Hister.* (Consult note on *Georg.*, ii., 497.)—*Quâque redit medium,* &c. "And where Rhodope returns, stretched out beneath the very pole." Observe here the force of *redit.* Rhodope was a mountain range of Thrace, forming, in a great degree, its western boundary. It then turns off to the east, and is there joined with the range of Hæmus, and then again, parting from it, it *returns* to the northward.

354–359. *Aggeribus niveis informis.* "Deformed with heaps of snow."—*Septemque assurgit in ulnas.* "And rises to seven ells," *i. e.*, the snow covers the ground to the depth of seven ells. This is one of the instances cited by Wagner, where the finite verb with the copulative, in the second clause of a sentence, takes the place of a participle. Thus, *septemque assurgit in ulnas* is equivalent to *septem assurgens in ulnas.* (*Wagner, Quæst. Virg.*, xxxiiii., 3.)—*Pallentes umbras.* "The pale shades." *Umbræ* here refers to the clouds and nebulous matter with which the air is continually filled, and, at the same time, darkened.—*Rubro æquore.* "In the reddened surface of ocean," *i. e.*, in the western ocean, reddened by his setting rays.

360–366. *Subitæ crustæ.* "Sudden crusts," *i. e.*, of ice.—*Ferratos orbes.* "Iron-shod wheels." Compare verse 173.—*Patulis nunc hospita plaustris.* The common text has the point after *patulis*, making it agree with *puppibus.* We have adopted, however, the punctuation recommended by Burmann, according to which *patulis* becomes an epithet of *plaustris*, and far more significant.—*Æraque dissiliunt vulgo.* "Bronze vessels burst asunder as a common occurrence," *i. e.*, it is a very common thing for bronze vessels, containing water, to burst from the intensity of the frost.

Cæduntque securibus, &c. "And they cleave with axes the (at other times) fluid wine." This freezing of wine has by some been regarded as a mere poetic fiction. Ovid, however, who was ban-

ished to a rigorous climate, also mentions it (*Trist.*, iii., 10, 23). In modern times, too, parallel instances are often cited. Captain Monck, a Dane, who wintered in Greenland in 1631 and 1632, relates that no wine or brandy was strong enough to be proof against the cold, but froze to the bottom, and that the vessels split in pieces, so that they cut the frozen liquor with hatchets, and melted it at the fire. Maupertuis, who, with some other French academicians, in 1736, measured a degree of the meridian under the arctic circle, says that brandy was the only liquor that could be kept sufficiently fluid for them to drink. He mentions, also, that the spirit of wine froze in their thermometers.

Et tota solidam, &c. "Entire pools, also, turn into solid ice." *Lacuna* means, properly, any hollow in the ground containing water. Some critics object to *lacunæ* as a mere repetition after line 360, and Bothe accordingly conjectures *lagenæ* in place of it. But the poet is merely observing here a regular gradation. First, the rivers are bridged over, and then the large ponds and lakes become one mass of ice. Besides, it is rather difficult to conceive how the vessel itself (*lagena*) can become solid ice, along with its contents!—*Vertere*. Used as an aorist, and equivalent here to *vertere solent*. Supply *se*.—*Induruit*. "Stiffens." For *indurescere solet*.

367–370. *Non secius ninguit*. "It snows as severely;" literally, "it snows not otherwise," *i. e.*, the snow is in character, and is as heavy and incessant as the cold is severe. Compare the explanation of an anonymous critic in Seebode's *Bibl. Crit.*, t. viii., vol. ii., p. 1192: "Non secius, *i. e.*, *quam sævum frigus, tam multæ sunt nives*."—*Pruinis*. For *nivibus*.—*Nova*. For *insolita*. Some, however, regard it as equivalent to *recens lapsa*. (*Seebod.*, *Bib. Crit.*, *l. c.*)—*Hos non immissis canibus*, &c. "These they hunt, not by means of dogs set upon them, nor by means of any nets; neither do they drive them onward stricken with the terrors of the crimson plumage." Observe the zeugma in *agitant*, this verb becoming equivalent to *venantur* when construed with *canibus* and *cassibus*, though, in fact, only one operation, after all, is meant. In hunting, it was usual to extend nets in a curved line of considerable length, so as in part to surround a space, into which the beasts of chase were driven through the opening left on one side. This range of nets was flanked by cords, to which feathers, dyed scarlet, and other bright colours, were tied, so as to flare and flutter in the wind. The hunters then sallied forth with their dogs, dislodged the animals from their coverts, and by shouts and barking drove them, first within the *formido*, as the apparatus of strings and feathers was call-

ed, and then, as they were scared with this appearance, within the circuit of the nets. (Compare *Æn.*, iv., 121.)

373–382. *Oppositum montem.* "The opposing mass of snow."—*Graviter rudentes.* "Loudly braying." This term, here applied to stags, is also applied to lions (*Æn.*, vii., 16), and to Cacus (*Æn.*, viii., 284).—*Ipsi in defossis specubus*, &c. The mode of life pursued by the ancient Thracians and Sarmatæ, and in part, also, by the Germans, is here ascribed to the northern nations generally. Observe, moreover, the force of *ipsi* here. While all other things are locked up in the frozen embrace of winter, *they themselves* give loose to festal joys.—*Advolvĕre.* For *advolvĕre solent*,—*Dedere.* For *dare solent.*

Ducunt. "They prolong."—*Et pocula læti*, &c. "And, joyous, imitate wine by means of fermented liquor and the acid services." By *fermentum* is meant, in particular, beer made from steeped and fermented grain.—*Sorbis.* From the juice of the service-tree an acid liquor was made, resembling cider.—*Pocula vitea.* Poetic for *vinum.*—*Hyperboreo.* Consult note on line 196.—*Septem subjecta trioni.* Tmesis, for *subjecta Septemtrioni.*—*Rhipæo tunditur Euro.* "Are buffeted by the Rhipæan southeastern blast." The southeast is put here for any stormy blast, and the epithet "Rhipæan" is merely added to mark a cold and northern one. (Consult note on *Georg.*, i., 240.)

384–393. *Si tibi lanitium cura*, &c. The poet here gives directions about taking care of the wool. He observes, that prickly places and rich pastures are to be avoided, and then gives directions about the choice of the sheep, and particularly of the rams.—*Aspera silva.* "Prickly bushes."—*Lappæque tribulique.* Consult note on *Georg.*, i., 153.—*Pabula læta.* Wool of sheep fed on poor pasture is still observed to be of finer staple than that of the same breed on rich pasture. (*Valpy, ad loc.*)—*Continuoque greges*, &c. "And from the very beginning choose flocks that are white with soft wool." The rules laid down in this verse, and in those that immediately follow, are in full accordance with the remarks of the ancient agricultural writers. Compare *Geopon.*, xviii., 6.—*Varro, R. R.*, ii., 2, 4.—*Colum.*, vii., 2, 6.—*Pallad.*, viii., 4, 2.—*Illum autem, quamvis*, &c. "That ram, however, even though he be white all over, reject, unto whom," &c. With *illum* supply *arietem*, so that, in translating, *aries*, in the succeeding clause, becomes equivalent merely to *ille.* Observe, too, that *ipse* distinguishes the whole ram from a particular part, and is to be rendered accordingly.—*Nigra subest udo*, &c. Aristotle (*Hist. An.*, vi., 19) asserts, that the colour of the veins under the ram's tongue governs the colour of the

lamb's fleece. This Columella (vii., 3) and others repeat. (*Martyn, ad loc.*)

Munere niveo lanæ, &c. "Captivated by the snow-white allurement of a fleece," *i. e.*, by the alluring appearance of a snow-white fleece, or of snowy wool. Macrobius (*v.* 22) has preserved a fable of Selene, or Luna, following Pan transformed into a white ram. Compare Philargyrius (*ad loc.*). "*Pan cum Lunæ amore flagraret, ut illi formosus videretur, niveis velleribus se circumdedit.*"—*Adspernata.* Supply *es.*

394–397. *At, cui lactis amor*, &c. This paragraph informs us, that those who feed sheep for the sake of their milk, must supply them with abundance of proper nourishment.—*Cytisum.* Consult note on *Eclog.*, i., 79.—*Lotos.* "Water-lilies." The *lotus* here meant is the *Lotus aquaticus*, under which head the ancients comprehended three Egyptian plants of the water-lily tribe. The *lotus* mentioned in the second book of the Georgics (*v.* 84) is quite different.—*Salsas.* "Sprinkled with salt." Compare Voss: "*mit Salz bestreutes.*"—*Hinc et amant fluvios magis.* "Hence they both love the rivers more," *i. e.*, this both makes them fonder of drinking.—*Tendunt.* For *distendunt.* As early as the days of Aristotle, we find the opinion prevalent that drinking makes sheep fatten. (*Arist., Hist. An.*, viii., 10.)—*Et salis occultum*, &c. "And they return in their milk a faint savour of the salt."

398–400. *Multi jam excretos*, &c. "Many, moreover, separate and keep apart," *i. e.*, separate, and carefully keep so. Observe that *jam*, as Heyne remarks, is equivalent here to *porro.*—*Excretos.* Not from *excresco*, as some maintain, but from *excerno*, and hence *excretos prohibent* is the same as *excernunt et prohibent.*—*Primaque ferratis*, &c. "And they fix spiked muzzles of iron around the snout." These are still in use to prevent calves from sucking. They are not such as to confine the mouth of the young animal, for then it could not eat; but they are iron spikes fastened about the snout, which prick the dam if she offers to let her young one suck.—*Ora.* Observe the literal construction of the clause: "they fix the snouts in front with spiked muzzles of iron."

401–403. *Premunt.* "They put under press," *i. e.*, for making cheese.—*Calathis.* "In basket-shaped vessels." *Calathus* properly means a basket somewhat in the shape of a lily, that is, narrow at bottom, and swelling out and bending over at the top. Here, however, a milk vessel of the same form is meant, made either of wood or metal; Servius says, of bronze. Martyn erroneously confounds this species of vessel with the ordinary whey-basket, used in making

cheese.—*Adit oppida pastor.* As the meaning of this whole passage has been much contested, it may be as well to state what appears to be its true sense. The milk obtained in the morning and during the day is put under press at night, and converted into a kind of cheese *for present use.* What is obtained, however, in the evening, remains cool during the night, and is either taken to the city in the cool of the morning for sale, or else pressed and salted for *winter-cheese.* Schirach suggests, indeed, a different explanation. He thinks that the milk obtained in the evening was converted into *butter* for the winter. A singular opinion. Butter appears to have been very little known to, or used by, the Greeks and Romans till the time of Galen, that is, at the end of the second century. It appears, also, that when they had learned the art of making it, they employed it only as an ointment in their baths, and particularly in medicine. Pliny (*H. N.*, xxviii., 19) recommends it, mixed with honey, to be rubbed over children's gums, in order to ease the pain of teething, and also for ulcers in the mouth. The Romans, in general, seem to have used butter for anointing the bodies of their children, to render them pliable. (*Tertull.*, *adv. Marcion.*, iii., 13.) If we except a single passage of Dioscorides (*Mat. Med.*, ii., 81, p. 107), we find no proof whatever that it was used by the Greeks and Romans in cookery, or in the preparation of food. This is easily accounted for, by the ancients having entirely accustomed themselves to the use of oil; and, in like manner, butter at present is very little employed in Italy, Spain, Portugal, and the southern parts of France.

404–407. *Nec tibi cura canum,* &c. Immediately after the sheep and goats, the poet makes mention of dogs; some of which are necessary to defend the folds against robbers and wolves, and others are of service in hunting.—*Una.* "Together with the flock."—*Sparta catulos.* Compare note on verse 345.—*Molossum.* This breed had its name from Molossis, a district of Epirus. Martyn thinks that the Molossian dog was the same with the English mastiff. According to Aristotle, there were two kinds of Molossian dogs: one, used for hunting, was not different from the common sort of dog; but that which was used by the shepherds was large of size, and fierce against wild beasts. (*Hist. An.*, ix., 1.)—*Sero pingui.* "With fattening whey." Columella, in like manner, remarks: "*Omnes sine discrimine canes ordeaceâ farinâ cum sero commode pascit*" (vii., 12, 10). Varro, in giving directions to feed dogs with bread and milk, assigns this reason for it: "*Quod eo consueti cibo uti, a pecore non cito desciscunt.*" (*R. R.*, ii., 9.)

408–413. *A tergo.* While the shepherd is leading his flock, according to the custom in Italy, the sheep-stealers might easily come behind and pick up a sheep, were there not dogs to watch.—*Impacatos Iberos.* "The restless Iberi." By the Iberi are meant the Spaniards, who were so infamous for their robberies and thefts of this kind, that their name is here employed to designate cattle thieves in general. The term *impacatos* refers to their restless and only half-subdued state. — *Onagros.* Wild asses were not known in Italy, and these animals are merely mentioned here by way of poetic embellishment, and, since they are remarkable for speed, their name, in all probability, is introduced in order to express the excellence of the dogs. (*Valpy, ad loc.*) The wild ass was found especially in Phrygia, Lycaonia, and other warm countries. At the present day, it is met with most frequently in Syria. (*Voss, ad loc.*)

Volutabris pulsos silvestribus. "Dislodged from their sloughs in the woods." *Volutabrum* properly signifies the muddy places in which swine delight to roll.—*Turbabis agens.* "You shall drive in alarm;" more literally, "driving onward, you shall alarm."—*Premes.* "Shall urge onward."

414–415. *Disce et odoratam,* &c. The poet now proceeds to show the injuries to which cattle, &c., are subject, and begins with a striking account of serpents.—*Cedrum.* Consult note on *Georg.*, ii., 443.—*Galbaneoque agitare,* &c. "And to drive away with the (strong) perfume of Galbanum the fetid chelydri." The chelydrus was an amphibious kind of serpent. (Compare note on *Georg.*, ii., 214.) It was remarkable for the very venomous nature of its bite, and for its exceedingly offensive smell.—*Galbaneo.* Galbanum is the concreted juice of a plant called *Bubon galbaniferum.* Dioscorides describes it as growing in Syria, and the juice, or gum, as having a very strong smell, so that it drives away serpents with its fumes. This gum resin, at the present day, comes in large, soft, ductile masses, of a whitish colour, becoming yellowish with age, and having an acrid, bitter taste, with a strong, disagreeable odour.

416–420. *Sub immotis præsepibus.* "Under the mangers that have not (for a long time) been moved," *i. e.*, that have not for a long time been swept and cleaned. Columella recommends, in a particular manner, the diligent sweeping and cleansing of the sheep-cotes, &c., not only to free them from mud and dung, but also from noxious serpents.—*Mala tactu.* "Of harmful touch;" literally, "harmful to be touched."—*Cœlum.* "The light," *i. e.*, the light let in when the collected filth, &c., is removed.—*Aut, tecto adsuetus coluber,* &c. "Or that snake, the cruel plague of kine, which is ac-

customed to creep beneath a roof and into some shady place, has kept close to the ground." Martyn thinks that the serpent here meant is what Pliny calls the *boa*, an opinion altogether untenable. Voss, with more probability, declares in favour of the collared adder, or *Coluber natrix* of Linnæus.

421–424. *Tollentem minas*, &c. "Rearing his angry head, and causing his hissing neck to swell (with ire)."—*Jamque fugâ timidum*, &c. "And now, in his flight, has he hidden deeply his coward head, while his middle folds, and the tortuous movements of the extreme tail, are relaxed, and the farthest winding drags along its lingering spires." The snake, in its flight, manages to bury its head deeply in the earth, but still there remains enough of its body behind on which a blow may easily be inflicted.

425–434. *Est etiam ille malus*, &c. It is universally agreed that the poet here describes the *Chersydrus*, which abounded in Calabria. The name is derived from χέρσος, "land," and ὕδωρ, "water," and refers to the amphibious nature of the reptile.—*Rumpuntur fontibus*, "Burst forth from their springs." *Rumpuntur* is here for *rumpunt se*, or *erumpunt*.

Hic piscibus atram, &c. The construction is well explained by Wagner, as follows: "*Hic quidem, in stagnis, piscibus ingluviem explet, sed postquam exusta palus, in agris sævit, homines et pecudes mordens.*" There is no need, therefore, of our reading *hinc* for *hic*, as some propose, on the authority of a single MS.—*Asper*. "Exasperated."—*Exterritus*. "Rendered wild." Compare Voss: "*von Hitze verwildert.*"

436–439. *Dorso nemoris*. "On some wooded acclivity." Compare Burmann: "*Locum in nemore editiorem et ideo sicciorem puto intelligi, in quo tanquam in pulvino jacens quis dormiat.*"—*Catulos*. "Its young."—*Et linguis micat*, &c. Literally, "and makes a rapid quivering motion with its three-forked tongue in its mouth," *i. e.*, makes its three-forked tongue quiver rapidly in its mouth.

440–444. *Morborum quoque*, &c. The poet now describes the diseases to which sheep are subject.—*Scabies*. Consult note on verse 299.—*Ad vivum persedit*. "Has pierced them to the quick;" more literally, "has sunk or settled down."—*Illotus*. "Not having been washed off"—*Et hirsuti secuerunt*, &c. They would be peculiarly exposed to being wounded by brambles in their recently shorn state.

445–451. *Magistri*. "The keepers." (Consult note on verse 549.)—*Missusque secundo*, &c. "And is sent to float down the stream;" literally, "and being sent, floats down," &c.—*Tristi*. "Bitter."—*Amurcâ*. Consult note on *Georg.*, i., 194,—*Spumas ar-*

genti. "Litharge." This is a semi-crystalline protoxide of lead, obtained in separating silver from lead ores.—*Et sulfura viva.* "And native sulphur." We have given the reading of Wagner, in preference to the ordinary one, "*vivaque sulfura*," which makes an awkward hypermeter.—*Idæasque pices.* "And Idæan pitch." Pitch is called "Idæan," because pitch-trees abounded on Mount Ida. The ancients had two kinds of pitch, one called *arida*, or *sicca*, what we properly term *pitch*; and the other called *liquida*, the same as our *tar*. The latter is here meant. Pliny says it is an excellent remedy for the scab in cattle. (*H. N.*, xxiv., 7, 24.)

Pingues unguine ceras. "Wax fat with unctuous properties," *i. e.*, fat, unctuous wax, or, in other words, wax and oil forming cerate.—*Scillamque.* "And squills." The squill, or sea-onion, is a large bulbous root, like an onion, but much exceeding it in size. It grows on the seashore.—*Elleborosque graves.* "And strong hellebore." There are two kinds of hellebore, the white and the black. The former is meant here. Columella expressly mentions the white hellebore as one of the ingredients in the liniment which he recommends for the scab. (vii., 5, 7.)—*Bitumen.* Bitumen, or, as the Greeks called it, ἄσφαλτος, is a fat, sulphureous, tenacious, inflammable substance, issuing out of the earth, or floating upon water. Pliny also mentions a mixture of bitumen and pitch as good for the scab in sheep.

452–456. *Magis præsens fortuna laborum.* "More ready remedy for their sufferings."—*Tegendo.* "By being covered." A genuine instance of the gerund in a passive sense.—*Medicas.* "Healing." —*Aut meliora deos*, &c. "Or sits supine, asking the gods (in prayer) for better omens (of health)," *i. e.*, sits supine, praying the gods for aid, and trusting to prayer alone.

457–463. *Dolor.* "The malady."—*Incensos æstus.* "The kindled inflammation."—*Et inter ima ferire pedis*, &c. "And to strike the vein spouting with blood between the under parts of the foot." —*Bisaltæ.* A people of Macedonia, between the Lake Bolbe and the Strymon. They were of Thracian origin.—*Acerque Gelonus.* "And the fierce Gelonian." (Compare *Georg.*, ii., 115.)—*Quum fugit in Rhodopen*, &c. "When he roams towards Rhodope, and into the deserts of the Getæ." Observe that *fugit* here refers, not so much to any actual flight before a foe, as to the rapid movements generally of wandering hordes, mounted on fleet steeds, and changing their settlements from time to time, either in quest of new pastures, or in consequence of intestine commotions. (Compare *Voss*, *ad loc.*)—*Rhodopen.* Consult note on verse 351. A distinction

must be drawn here. The Geloni were much nearer the solitudes of the Getæ than Mount Rhodope, and, in order to arrive at the latter, would have to cross the Danube and Mount Hæmus. The Bisaltæ, therefore, roam towards Rhodope, and the Geloni into the deserts of the Getæ. (Consult *Wagner, ad loc.*)—*Deserta Getarum.* By this is meant the tract of country between the Danube and Tyras (or *Dniester*), forming part of what is now *Lower Moldavia.*

Et lac concretum, &c. This custom of drinking milk and horse's blood is ascribed by Dionysius the geographer to the Massagetæ, a Scythian people. Pliny mentions the Sarmatæ as mixing millet with the milk of mares, or with the blood drawn out of their legs. (*H. N.*, xviii., 10, 24.)

464–469. *Quam procul,* &c. "Whatever one (of your sheep) you shall see (standing) at a distance from the rest."—*Carpentem ignavius.* "Cropping more lazily (than usual)."—*Extremam.* "Last in order," *i. e.*, behind the rest.—*Et seræ solam decedere nocti.* "And by herself to yield to the late night," *i. e.*, to return alone late at night.—*Continuo culpam ferro compesce.* "Without a moment's delay, check the evil by the steel," *i. e.*, kill the sheep, and thus check an evil that would otherwise contaminate the whole flock. *Culpam* is here equivalent to *causam morbi*, or *malum* simply.—*Incautum vulgus.*. "The unwary flock."

470–471. *Non tam creber,* &c. "No whirlwind, driving along the wintry storm, pours down on the surface of the deep so many a thick-coming rain-drop, as many as are the plagues of flocks and herds." We have given here the interpretation of Wagner, which appears decidedly superior to that of Heyne. The latter makes the meaning to be this: "*non tam crebri et frequentes turbines in mari exoriuntur.*" But *creber* is here to be regarded as referring to the thick, dense rains, and *æquore* is merely added by way of embellishment, storms at sea being by far the most formidable of any. *Ruere,* moreover, is often applied to the rapid descent of rain. The order of construction, therefore, according to Wagner, is as follows: *non turbo, agens hiemem, tam creber ruit,* and not *non tam creber turbo, agens hiemem, ruit.*

Pestes. The poet cannot mean that pestilence or murrain is as common among the flocks and herds, as the rain-drop is thick-coming in tempests. *Pestis,* in truth, is here to be regarded as a more general word, and includes all the several great misfortunes that attend them. (*Martyn, ad loc.*)

472–473. *Tota æstiva.* "Whole flocks and herds." *Æstiva* (*scil. loca,* or *pascua*) properly denote the summer quarters of cattle, taken

here for the cattle themselves.—*Spemque gregemque*, &c. "Both the young ones and their dams together;" literally, "both the hope and the flock at the same time." Observe how beautifully *spem* is here employed to designate those on whom the flock is to place its hope of perpetuity, namely, the young.—*Cunctamque ab origine gentem*. Observe that the poet prefers here, to a simple apposition, this epexegetical clause with the connecting conjunction, in order to add force to the sentence. (*Wagner*, *Quæst. Virg.*, xxxiii., 7.) Similar instances occur at verse 541 of this book, and in *Æn.*, vii, 85.

474–477. *Tum sciat.* "Then may one know the truth of this," *i. e.*, that whole flocks and herds are wont to be swept away by pestilence. Observe the force of *tum*, and its emphatic employment at the beginning of the sentence: *then* may one learn fully this sad truth, when he has witnessed the desolation that still, after so long an interval, prevails from this cause amid the mountain-pastures of the Alps, the Noric hills, and the fields adjacent to the River Timavus.—*Norica castella in tumulis.* "The Noric mountain-abodes on the hills," *i. e.*, the mountain-abodes on the Noric hills. Observe that *castella* here are not fortified places, or strong-holds, but merely the mountain-habitations of the shepherds, perched, like so many castles, high up on the elevated grounds.—*Norica.* Noricum was a region of ancient Germany, corresponding to the modern *Styria*, *Carinthia*, *Salzburg*, and part of *Austria* and *Bavaria*. It was bounded on the north by the Danube, and on the south by Illyricum and Gallia Cisalpina, where it bordered upon the Alps.—*Iapydis arva Timavi.* "And the fields of Iapydian Timavus." The Timavus was a small though celebrated stream of Italy, in the territory of Venetia, northeast of Aquileia, and falling into the Adriatic. It is here called "Iapydian," from the Iapydes, a people of Illyricum, whose territory reached at one time to its banks.

Post tanto. "After so long a time;" literally, "so long after." For *tanto tempore post*.—*Regna.* "Realms." Equivalent, in fact, to *agros*, or *pascua*.

478–481. *Hic quondam.* The poet now proceeds to give an account of a fearful pestilence that swept away whole flocks and herds from the regions just described. His description of this calamity is adumbrated, in some degree, from the account given by Lucretius of the plague at Athens, and in which this latter poet had Thucydides for his model. The Athenian pestilence, however, affected both man and beast; whereas, the one described by Virgil confined its ravages to animals. They who think that the poet is here delineating the Athenian plague are altogether wrong.

Hic quondam morbo cœli, &c. "Here, in former days, a wretched season arose, through the vitiated state of the atmosphere, and burned with all the heat of autumn."—*Totoque autumni*, &c. The poet does not mean, as some suppose, that the pestilence raged during the whole of autumn, but merely that the weather, while the malady continued, was marked by the most intense heat, as if it had been the concentrated heat of the whole autumnal season.—*Infecit pabula tabo.* "Infected the pastures with poisonous miasmata."

482–485. *Nec via mortis erat simplex.* "Nor was the path of death one and the same." Various explanations have been given of these words; the best appears to be, that death did not present itself in a single shape. The poet immediately explains his meaning by mentioning two different symptoms of the same distemper, which seem directly contrary one to the other. The cattle were parched with heat to such a degree as to contract their limbs, and again were swelled with humours, as if dropsical. (*Holdsworth, ad loc.*)

Ignea sitis. "The burning heat." By *sitis* is here meant a parching heat and thirst that attend all malignant fevers.—*Venis omnibus acta.* "Driven through every vein," *i. e.*, penetrating rapidly through every part of the frame.—*Adduxerat.* "Had drawn together," *i. e.*, had contracted.—*Abundabat fluidus liquor.* The contrary symptom is here meant. They now swelled with humours, as if dropsical.—*Omniaque in se*, &c. "And gradually converted into its own substance all the bones, piecemeal, consumed by the disease." The bones became carious, and were gradually dissolved.

486–493. *In honore deûm medio.* "In the midst of a sacrifice to the gods."—*Hostia.* The sheep is here probably meant, as this appears to be the usual expiatory victim. (Compare *Æn.*, vi., 153. *Valpy, ad loc.*)—*Lanea dum niveâ*, &c. "While the woollen wreath is getting encompassed by the snow-white fillet." The *infula* was a flock of white and red wool, which was slightly twisted, drawn into the form of a wreath or fillet, and used by the Romans for ornament on festive and solemn occasions. In sacrificing, it had the *vitta*, a riband or fillet, twisted round it, which served to hold together the loose flocks of wool, and the whole was worn around the head of the victim, and also of the priest.—*Moribunda.* "In the agonies of death."

Aut, si quam ferro, &c. "Or, in case the priest had, (before this could happen), immolated any victim with the steel; neither do the

altars blaze when the entrails, taken from the animal, are placed thereon; nor can the diviner, on being consulted, give any responses therefrom."—*Quam.* For *aliquam*, scil. *hostiam.*—*Ante.* Equivalent to *antequam moriens caderet.*—*Inde.* For *ex eâ*, scil. *hostiâ.*—*Neque impositis ardent*, &c. More poetic and elegant than *neque impositæ ardent altaribus fibræ*, though this would convey the more precise meaning. Observe, moreover, that *fibris* is here employed in the general sense of *extis*. The special meaning of the term *fibra* may be ascertained from the note on *Georg.*, i., 484.—*Nec responsa potest*, &c. When the *exta*, on being examined by the diviner, were found to be either deficient or diseased, they were thought not to disclose the will of the gods. On such occasions, therefore, the diviner pronounced them *muta*, and could give no answer from their examination.

Ac vix suppositi, &c. "The knives, too, applied (to the throat) beneath, are scarce tinged with blood, and the surface of the ground is but just stained with poor and corrupted gore," *i. e.*, when the sacrificial knife is applied to the throat of the victim, but little blood proceeds from the wound, and that poor and corrupted.

494–497. *Lætis in herbis.* "Amid the abundant pastures." Observe the force of the epithet *lætis*. The pastures are merely referred to as abundant, since otherwise they were fraught with death. And so of *plena præsepia*, immediately after. (Compare verse 481: "*infecit pabula tabo.*")—*Reddunt.* Compare the explanation of Wakefield (*ad Lucret.*, vi., 1196): "Reddunt, *redonant, remittunt in illum æthera, unde, primum spiritum haurientes, vitam suam arcessiverint.*"

Hinc canibus blandis, &c. "Next, madness comes upon the fond dogs," *i. e.*, the dogs are next attacked, and the malady, in their case, becomes of a rabid character. Observe the opposition here between *blandis* and *rabies*. The infection spreads to the dogs, from their being employed in guarding the flocks and herds.—*Et quatit ægros*, &c. "And a panting cough shakes the sickening swine, and obstructs their swollen throats." Swine are peculiarly subject to coughs, and inflammatory swellings in the throat. Hence the propriety here of the term *angit*, whence comes *angina*, the Latin appellation for quinsy.—*Obesis.* We have followed the authority of Servius, who makes the term equivalent here to *tumentibus*.

498–503. *Studiorum atque immemor herbæ.* "Forgetful of the race and the pasture." Compare Voss: "wie des Kampfs uneingedenk, so des Grases." *Studiorum* beautifully marks the fond

eagerness for victory that once characterized the sinking steed. Wakefield recommends the removal of the comma after *infelix*, and the joining of *infelix studiorum* in construction. Wagner, also, approves of this, and explains *infelix studiorum* by "*cui nihil prosunt studia sua, victoria reportata.*" Jahn, however, is correct in characterizing this as irrelevant, when said of a horse worn out by disease.

Fontesque avertitur. "And turns with aversion from (the once frequented) springs." Observe the Græcism, or, more correctly speaking, perhaps, the verb has here a middle force: "he turns himself away as regards the springs."—*Crebra.* "Oftentimes." The neuter plural of the adjective taken adverbially.—*Incertus ibidem sudor*, &c. "A sweat bursts forth at irregular intervals around the same parts, and this, indeed, a cold one, when they are about to die;" literally, "for them about to die." By *incertus sudor* is meant a sweat that comes and goes uncertainly and irregularly.—*Ibidem.* Referring to *aures*, and equivalent, therefore, to *circa aures*: A sweating of the head.—*Aret pellis*, &c. "The skin grows dry, and, on being touched, is hard and unyielding unto him that touches it." Observe that *ad tactum* is here equivalent to *tactu*, or *cum tangatur*, and *tractanti* to *tangenti*. This dryness of the skin is inconsistent with the sweating just mentioned. We must, therefore, suppose, either that the poet means the skin of all the other parts of the body, except the region of the ears, which is very unlikely; or else, that all the symptoms described by him were not found in every horse, but that they were variously affected. The cold sweat is a sign of the diminution of the vital powers; and the dryness and hardness of the skin show that there is a great inward heat, and an obstruction of the matter which ought to be perspired through the pores of the skin. (*Martyn, ad loc.*)

504–508. *Sin in processu*, &c. "But if, in process of time, the malady begins to grow more violent." *Crudescere* is here for *savior fieri*. After mentioning the symptoms that appeared during the first stages of the attack, he now proceeds to mention those which ensued when the disorder increased in violence.—*Atque attractus ab alto spiritus*, &c. "And the breath was fetched deep, and sometimes loaded with a groan; while with a long sob they distend their lowest flanks." Some regard *ilia* as a nominative, and supply *se* after *tendunt*. The construction which we have adopted is the more natural one. (Compare *dant*, in verse 503.)—*Et obsessas fauces premit aspera lingua.* "And the rough tongue cleaves to their ulcerated jaws." The tongue is rough, and swollen with inflam-

mation, and hence presses against or cleaves to the jaws, which are themselves, also, swollen and beset (*obsessæ*) with ulcers, an ulcerated swelling of the *fauces* being a common symptom in this disease. (Compare Lucretius, v., 1146: "*Ulceribus vocis via septa coïbat.*")

509–510. *Profuit inserto*, &c. "At first it proved of service to pour the Lenæan liquor into (their throats) by means of an inserted horn," *i. e.*, to pour wine down their throats through a horn inserted into their mouths.—*Lenæos.* Consult note on *Georg.*, ii., 7.—The ancients gave wine to their horses, along with other medicaments, in several complaints. (*Colum.*, vi., 30. — *Geopon.*, xvi., 3, 4.) It was either poured through the jaws, as in the present instance, or through the nostrils. This was done, in the latter case, for the removal of pituitous matter, or to stop bleeding. The wine was poured through a horn. Even in the heroic ages, it was customary to give unto the weary steeds, at evening, wine mixed with water; and Andromache, in the Iliad, performs this task for the horses of Hector. (*Il.*, viii., 188.)

511–514. *Furiisque refecti ardebant.* "And, being recruited (by the wine), they burned with furious rage." The liquor threw them into a state of furious excitement.—*Ipsique suos, jam morte sub ægrâ*, &c. "And they themselves, when now in the agonies of death, tore their own mangled limbs, with teeth laid bare to the view."—*Morte sub ægrâ.* Observe the employment of *sub* to denote the proximity of time.—*Nudis.* The poet intends, by this epithet, to express the horrid grinning of the horse in the agonies of death.—*Dî meliora piis*, &c. Supply *dent*, or *ferant.* The ellipsis is supplied in Terencê (*Phorm.*, v., 8, 16), "*mi homo, Dii meliora duint!*" and also in Tibullus (iii., 4, i.), "*Dî meliora ferant!*"—*Errorem illum.* "Such derangement as that."

515–519. *Duro fumans sub vomere.* "Smoking beneath the heavy plough." Intended to describe the animal in the midst of his work, and smoking with perspiration.—*Extremosque ciet gemitus.* Observe the beautiful effect of the pause after these words, and the air of sadness which it imparts to the line.—*Mærentem abjungens*, &c. The melancholy march of the spondees, in this verse, is in admirable keeping with the subject.—*Reliquit.* We have given this reading, with Voss, on MS. authority, as far more graphic than the *relinquit* of the ordinary text.

520–524. *Non umbræ altorum nemorum*, &c. Heyne expresses himself in doubt whether to apply these words to the surviver, or the animal that has just fallen, or to the cattle in general. Accord-

ing to Wagner, the last is the true view of the subject.—*Purior electro.* "Purer than amber." The term *electrum*, among the ancients, was applied to two substances: 1, to amber; and, 2, to a species of compound metal, containing four parts of gold to one of silver, and so called from its resemblance to pale amber. Commentators differ as to the substance which the poet had in view in the present instance. Servius is in favour of the metal, and Heyne and Voss agree with him. It appears, however, far more poetical to make the allusion be to amber, and the words of the text will then refer to a stream exceeding even this fossil in translucent properties, not to one having merely a brighter surface than the metal *electrum*. Compare Milton (*P. L.*, iii., 359): "Rolls o'er Elysian flowers her amber stream."

Solvuntur. "Grow flabby;" literally, "are relaxed."—*Urguet.* "Presses upon."—*Ad terramque fluit*, &c. "And his neck sinks slowly to earth with its drooping weight." Observe the beautiful employment of *fluit* to denote the gradual sinking of the neck to earth.

525–531. *Quid labor, aut benefacta juvant?* "What do his toils and his good services now avail?" Scaliger, the detractor of Homer and panegyrist of Virgil, after regarding the whole description given by the latter poet of the dying ox as Apollo's work itself, and as having fallen from the skies, declares that he would rather be the author of the six lines, in particular, from 525 to 530 inclusive, than to have a Crœsus or a Cyrus obedient to his mandate. (*Scal.*, *Poet.*, v., ii., p. 264, *b.*)

Atqui non Massica, &c. "And yet no Massic gifts of Bacchus, no banquets of many courses, have ever harmed them." In order to excite the more compassion for them, and to show how little they have deserved to die such a death, by reason of any excesses in which they may have previously indulged, the poet exclaims, "And yet they have led simple lives; there has been, in their case, no quaffing of the liquor of Bacchus, no luxurious feasting; their drink has been the river's stream, their food the simple herbage," &c.—*Massica.* The Massic was the best growth of the Falernian vineyards. (Consult note on *Georg.*, ii., 143.)

Epulæ repostæ. The meaning of *repostæ* here has given rise to considerable discussion. The best explanation is that of Wagner, who makes *epulæ repostæ* to be a banquet of many courses, where the viands are served up again and again, in long succession, thus forming a prolonged and luxurious feast. (*Quæst. Virg.*, xxxxi.)—*Et victu simplicis herbæ.* "And on the sustenance afforded by the

simple herbage," *i. e.*, on the plain grass.—*Pocula.* For *potio.*—*Exercita cursu.* "Exercised with running," *i. e.*, purified by running. The reference is to pure, running water, as opposed to that which is stagnant. Compare the explanation of Wakefield: "*Longorum lapsuum agitationibus per lapillos et arenas alterentes atque exercentes percolata.*" (*Ad Lucret.*, v., 263.)

532–533. *Quæsitas.* "Were sought for, (but sought in vain)." In the sacred rites of Juno, milk-white heifers were requisite to drag the car containing the priestess and her sacred implements. The pestilence, however, had swept them all off, and the chariot had to be drawn by wild cattle, ill matched. Observe that the rites of Juno are here put, in fact, for religious rites generally.—*Uris.* Consult note on *Georg.*, ii., 374.—*Donaria.* Literally, "offerings." Put here, however, for the place where the offerings were consecrated and laid up, namely, the temple itself.

534–536. *Ergo ægre rastris*, &c. "With difficulty, therefore, do men break up the ground with hoes." The cattle having been all swept off by the pestilence, ploughing the ground was out of the question. The husbandmen were compelled, therefore, to make use of the *raster bidens*, or two-pronged hoe, and hack and break up the earth with this, a labour which they with difficulty accomplished. *Rimantur* forcibly expresses the hardship of this employment, and its inferiority to ploughing. With all their efforts, they make mere *rimæ*, or chinks in the ground, in place of the broad furrow wrought by the share. Observe, too, how well the succession of spondees marks the slow progress of the work.—*Rastris.* Consult note on i., 164.

Et ipsis unguibus, &c. "And they plant the corn with their very nails," *i. e.*, through the want of furrows and under-ploughing, they were obliged to insert the corn into the earth with their fingers, and then scrape the ground over it with their nails.—*Contentâ cervice.* "With strained neck." They strained their own necks beneath the yoke in drawing the heavy wagon.—*Stridentia.* Referring to the loud creaking made by the peculiar wheel used in wagons. It was nearly a foot in thickness, and was made either by sawing the trunk of a tree across in a horizontal direction, or by nailing together boards of the requisite shape and size.

537–540. *Non insidias explorat.* "Seeks not where he can lie in ambush."—*Nec gregibus nocturnus obambulat.* "Nor does he prowl by night against the herds." The poet, having already mentioned the destruction that was made among the cattle, now represents this wasting pestilence as extending itself through earth, sea, and

air.—*Acrior cura.* Referring to the anguish of the disease, under which he himself is now a sufferer.—*Interque canes*, &c. The circumstance of deer wandering among dogs proves that the pestilence had deprived the former of their fear, the latter of their ferocity. (*Valpy, ad loc.*)

541–547. *Jam maris immensi prolem*, &c. Observe that *jam* is here, as usual, the particle of continuation, in the sense of "too," or "moreover." As regards the clause, *et genus omne natantum*, consult the note on verse 473.—*Ceu naufraga corpora*, &c. The poet, in this part of his narrative, openly contradicts Aristotle, who says that a pestilential disease does not seem ever to attack fishes. (*Hist. An.*, viii., 19, 20.) That a great mortality, however, does occasionally take place among the finny tribes, modern and very recent experience fully testifies.—*Proluit.* "Washes up."—*Insolitæ.* "Unaccustomed so to do," *i. e.*, accustomed to dwell in the sea, unaccustomed to rivers.—*Et attoniti squamis adstantibus hydri.* "And the astounded water-snakes with scales erect." *Attoniti* is properly equivalent here to *torpentes* or *rigentes*.—*Non æquus.* "Becomes unkind."—*Præcipites.* "Falling headlong."

548–555. *Mutari pabula.* "For their pastures to be changed."—*Quæsitæque nocent artes.* "Remedies sought out (from the experience of others) prove injurious." These are remedies obtained by inquiry from others, in opposition to the domestic remedies accustomed to be applied. In other words, they are the regular prescriptions of medical science, as contradistinguished from domestic practice.—*Cessere magistri.* "The keepers (themselves) yielded (to the evil)," *i. e.*, gave over all attempts to withstand the malady by the application of remedies. The keepers or overseers of flocks and herds were termed *magistri*, and on large estates were under a head keeper or superintendent, called *villicus*. These *magistri* had commonly many subordinates, of servile origin, who were the immediate keepers of the flock or herd, and they were required to keep a regular account of the number of animals under their charge, and also to be in possession of written rules for healing, prescriptions, &c., so as to be able to cure without the aid of a physician. (*Voss, ad loc.*) Now the poet says, on the present occasion, that even the most skilful of these *magistri* could do no good in the healing way. Instead, however, of stating this in so many words, he selects two names from mythology of eminent practitioners of medicine, and makes even these to have yielded to the evil.

Phillyrides Chiron, &c. Chiron was the son of Saturn and Philyra, and was, in form, a centaur. (Consult note on verse 93.) He

was famous for his knowledge of the nature and virtues of plants, and became eminent as a physician. Melampus was the son of Amythaon, and celebrated as a soothsayer and physician.—*Tisiphone.* One of the Furies.—*Agit ante.* "Drives on before her," *i. e.*, from the lower into the upper world.

556–560. *Catervatim dat stragem.* "She deals destruction (among them) by crowds," *i. e*, by whole flocks and droves.—*Turpi dilapsa tabo.* "Rotting away with foul corruption."—*Coriis usus.* "Any advantage to be derived from their hides."—*Nec viscera quisquam,* &c. "Nor is any one able to get rid of the flesh, when divested of the skin, by the river's aid, or to consume it by the flame." So general was the mortality, that it was found difficult either to consume the dead animals by fire, or to float them away in the rivers. The hide being also useless, the carcasses were buried whole. (*Valpy, ad loc.*)—*Viscera.* The flesh of the animal when skinned, or, as Servius expresses it, *quicquid sub corio est.* Observe that the term, as here employed, does not mean that the animals were actually deprived of their skin, but the flesh that would have remained if they had been skinned.

561–566. *Peresa.* "Corrupted;" literally, "all eaten."—*Telas putres.* "The infected yarn spun from the wool." (Compare the explanation of Voss: "*Telæ*, hier die Gespinnste oder Faden zum Weben.")—*Papulæ.* "Pustules."—*Sequebatur.* "Spread over." —*Nec longo deinde moranti,* &c. "And then, after no long interval, unto him delaying (to throw off this garment), the sacred fire began to prey upon his infected limbs," *i. e.*, in case he delayed, even for a short time only, to throw it off; or, in other words, if he continued to wear it only for a short time.—*Sacer ignis.* A species of erysipelas, supposed by some to be the same with St. Anthony's fire. (Consult *Columella*, vii., 5, 16.—*Lucret.*, vi., 1165.—*Voss, ad loc.*)

BOOK IV.

Analysis of the Subject.

I. GENERAL statement of the subject of the book, namely, the history and management of the bee; accompanied by an invocation to Mæcenas. (v. 1–7.)

II. Habitations for bees. (v. 8–50.)

(A.) A place should be sought for the hive that is sheltered from the winds, from the encroachment of quadrupeds, from lizards, and from the bee-eater as well as other birds. (v. 8–17.)

(B.) It should be, moreover, well supplied with water and trees (v. 18–28), and rich in flowers. (v. 30–32.)

(C.) Beehives, out of what they are to be made. (v. 33–34.)—Ought to have narrow entrances, and to be very close; that is, to have no cracks or unstopped crevices. (v. 35–41.)—An allusion to the abodes which bees oftentimes construct for themselves in the ground, in rocks, and in hollow trees. (v. 42–44.)—Additional protection ought to be given by man to the abodes of bees, by a covering of mud or clay on the outside. (v. 45–46.)—Care, too, must be taken, not to let any yew-trees grow near the hive; nor to burn near it anything that may produce an unpleasant smell; nor to have it near the mire of stagnant fens, on account of the noisome odour from the same; nor in the vicinity of any place where there is a loud echo. (v. 47–50.)

III. Swarming of bees. (v. 51–148.)

(A.) Rearing of the young, and the flying forth of the same when reared. (v. 51–62.)

(B.) How to cause them to settle. (v. 62–66.)

(C) How to stop their contests. By throwing dust at them (v. 67–87), or by killing one of the leaders. (v. 88–90.)—Mode of distinguishing between the two leaders, so as to select for death the worse one of the two. (v. 91–94)—Mode of distinguishing between the better and the worse kind of bees. (v. 95–102.)

(D.) How to keep swarms from straying off. By plucking off the wings of the leader (*i. e.*, queen bee), and by planting attractive gardens near. (v. 103–115.)

(E.) Description of such a garden. (v. 116–148.)

IV. Polity of the bees. (v. 149–227.)

(A.) Social habits. (v. 153–157.)
(B.) Industry. (v. 158–177.)
(C.) Duties assigned to different classes of the community. (v. 178–190.)
(D.) Foresight. (v. 191–196.)
(E.) Propagation of bees. (v. 197–209.)
(F.) Attachment to their monarch. (v. 210–218.)
(G.) Intelligence of bees. (v. 219–227.)

V. Removal of the combs from the hive. (v. 228–250.)

(A.) How and when. (v. 228–238.)
(B.) Of sparing their stores against a necessitous winter (v. 239–240), and the aid to be afforded them even in such a case, although no honey be obtained from the hive. (v. 241–247.)—At other times, but little should be left them, in order that they may be the more diligent in repairing their loss. (v. 248–250.)

VI. Diseases of bees, and the remedies for the same. (v. 251–280.)

(A.) Symptoms. (v. 254–263.)
(B.) Remedies. (v. 264–280.)

VII. Artificial generation of bees. (v. 281–314.)

(A.) Exercised in Egypt. (v. 287–294.)
(B.) Description of the process. (v. 295–314.)

VIII. Aristæus, the inventor of this mode of generating bees. (v. 315–558.)

(A.) Complains to his mother Cyrene of the loss which he had sustained. (v. 317–332.)
(B.) Abode of Cyrene described, and an account of her sister-Nymphs, and their employments. (v. 333–356.)
(C.) Visit of Aristæus to his mother's abode. (v. 357–373.)
(D.) His reception there. (v. 374–386.)
(E.) He is directed by his mother to apply unto Proteus (v. 387–397), and in what way to compel that deity to give him the information of which he is in quest. (v. 398–414.)
(F.) Proteus is accordingly sought out, and surprised and fettered by Aristæus, while lying asleep in a cave on the shore. (v. 415–440.)
(G.) The fettered sea-god at last complies. (v. 441–452.)
(H.) Proteus now proceeds to intimate to Aristæus that his misfortunes are all owing to the just anger of the Nymphs at the

death of Eurydice, occasioned by his unhallowed passions, and to the imprecations of the bereaved Orpheus. (v. 453–529.)

(I.) Death of Eurydice described. (v. 457–459.)

(J.) Lamentations of the Nymphs and Orpheus. (v. 460–466.)

(K.) Descent of Orpheus to the lower world in quest of Eurydice. (v. 467–484.)

(L.) Eurydice's return, which is eventually frustrated, however, by the impatience of her spouse. (v. 485–503.)

(M.) Fresh lamentations of Orpheus. (v. 504–519.)

(N.) His death. (v. 520–529.)

(O.) Cyrene now instructs her son as to the propitiatory offering which he is to render (v. 530–547), and out of this a new supply of bees is to be procured by him. (v. 548–558.)

IX. Conclusion of the poem. (v. 559–566.)

BOOK IV.

1–2. *Protenus aërii mellis*, &c. "Next in order will I pursue (as my theme) the heaven-sent gift of the aerial honey." *Protenus* marks the immediate succession of this part of the subject, after those portions that have been discussed in the previous books. The present book is devoted to the history and management of the bee, an insect that has, for many ages, claimed the attention and study of the naturalist. Pliny informs us (*H. N.*, xi., 9), that Aristomachus, of Soli in Cilicia, devoted fifty-eight years to the study; and that Philiscus, the Thasian, spent his whole life in forests, for the purpose of investigating their habits. But, in consequence (as we may naturally infer) of their imperfect methods of research, assuming that what they did discover was known to Aristotle, Columella, and Pliny, we are justified in pronouncing the statements of these philosophers, as well as the embellished poetical pictures of Virgil, to be nothing more than conjecture—almost in every particular erroneous. It was not, indeed, till 1712, when glass hives were invented by Maraldi, a mathematician of Nice, that what we may call the in-door operations of bees could be observed. Since then, the labours of Swammerdam, Réaumur, Bonnet, Schirach, Thorley, Hunter, Huber, and more particularly Bevan, have added greatly to our knowledge of these interesting little creatures.

Aërii mellis, &c. The ancients believed that honey fell from the sky in dew, and was collected by bees; and hence the epithets *aërii*, and *cœlestia*, here employed by the poet. This opinion prob-

ably arose from the appearance of what is even yet termed *honey dew*, a name applied to those sweet clammy drops, that glitter on the foliage of many trees in hot weather. Honey dew, however, which is of two kinds, is either a secretion from the surface of the leaf, or a deposition from the body of the aphis. Modern inquiries show, that the occupation of the working bees is to collect honey, pollen, and propolis, to build combs, and to attend upon the young. *Honey* is collected from the nectariferous glands in the cup, or chalice, of flowers. It cannot be said, however, to be a purely vegetable production, for, after being collected by the proboscis of the insect, it is transmitted to that distention of the œsophagus termed the crop, sucking stomach, or honey bag, where it is elaborated, and again disgorged, to be deposited in the cell of the honey comb. *Pollen* is collected from the antheræ of flowers, and is carried on the outer surface of the tibiæ, or middle joint of the hinder legs. This part of the leg is very broad; on one side it is concave, and furnished with a series of strong, curved hairs on its margins, forming a natural basket, admirably adapted to the purpose for which it is intended. This substance, mixed with honey, forms the food of the larvæ, for which object alone it is collected. The gathering of the pollen affords a striking illustration of the means indirectly employed by Nature to second her purposes. The pollen is the fertilizing dust of flowers; it is necessary for some of it to fall on a particular part of the pistil, in order that the flower shall give place to fruit, enclosing the seed of a future plant. Now it has been remarked by a great number of naturalists, that the bee, when it collects the pollen from one plant, does not go to a different sort of plant for more, but, labouring to collect the same kind of fertilizing dust, it seeks only the same kinds of flowers. Since the fecundation of the vegetable kingdom is effected in no small degree through the medium of insects, which, while searching for their own food, unconsciously sprinkle the fertilizing pollen on the reproductive organs of plants, it follows that, had the bee gone from one kind of flower to another, this would have given rise to hybrid plants, and thus have contravened the purposes of Nature. *Propolis*, the third substance which bees collect, is an odoriferous, resinous gum, obtained from the buds of certain trees, such as the birch, the willow, and the poplar. It is more tenacious and extensible than wax, and well adapted for cementing and varnishing. It is not only used in lining the cells of a new comb, but is sometimes kneaded with wax, and employed in rebuilding weak parts, and in stopping all the crevices in the interior of the hive. When

the bees begin to work with this substance, it is soft, and of the colour of garnet, but every day it acquires a firmer consistence, until at length it assumes a brown colour, and becomes much harder than wax. The ancients called it *propolis* (πρόπολις), from πρό and πόλις, "before the city," because principally employed, as they thought, upon the projecting parts of the hive. (Compare *Varro, R. R.*, iii., 16.—*Plin.*, *H. N.*, xi., 7.)

Hanc etiam Mæcenas, &c. "Deign, O Mæcenas, to look upon this portion, also, (of my song)." No lengthened invocation here ensues, as in the previous books, but the poet enters at once upon his subject.

3–7. *Admiranda levium*, &c. "Wondrous spectacles of minute things." *Spectacula* here is very graphic, this book being, as it were, the representation of a busy kingdom in miniature.—*Studia.* "Zealous pursuits."—*Populos.* "Tribes," *i. e.*, different kinds.—*In tenui.* "Is about an humble theme."—*Quem.* For *aliquem.*

Numina læva. "The adverse deities." Great difference of opinion exists with regard to the true meaning of *læva* here, and the difficulty arises from the double signification which the adjective *lævus* has in Latin, namely, both "adverse" and "propitious." Servius declares in favour of the latter, explaining *læva* by *prospera*, and he is followed by Heyne and Voss. Aulus Gellius, on the other hand, gives the term in question the meaning of "adverse," or "unpropitious," which certainly suits the spirit of the passage much better. It seems intended, in fact, to carry with it an air of modest distrust, on the part of the poet, in his own abilities. He thinks that one will be able to derive reputation, even from such a theme as this, provided no adverse deity interfere to prevent; that is, in effect, provided he fail not in the management of a subject, in which, from its very nature and its humble range, the risk of failure is so great.—*Auditque vocatus Apollo.* He now alludes to a propitious deity, Apollo Nomius (Νόμιος), or the pastoral Apollo, the god presiding over pastures, shepherds, &c. Observe, moreover, in confirmation of the view we have taken, that, in the case of adverse deities, it is *sinunt*, implying the probability of refusal; whereas, in that of a propitious divinity, it is merely *audit*, implying a readiness to hear.

8–15. *Statio.* A military term is here employed, the organization of the bees being regarded as, in many respects, that of a military community.—*Pabula.* "Their food." The honey and pollen. The honey intended for early use, and for the nursing bees and drones, is deposited in cells, which are allowed to remain open, while the

finest honey, which is laid up in store for winter, is placed in the most inaccessible parts of the hive, and closed in the cells with waxen lids.—*Floribus insultent.* "May trample upon the flowers."—*Atterat.* "May bruise."—*Picti squalentia terga lacerti.* "Lizards streaked as to their scaly backs," *i. e.*, with scaly, party-coloured backs.—*Pinguibus a stabulis.* "From the rich hives."

Meropesque. "And bee-eaters." The bird here meant is the *Merops apiaster* of Linnæus. It is common in the south of Europe, in the southern latitudes of Russia, in India, and especially in southern Africa, where it is said to guide the Hottentots to the wild honey in the woods. It has been, though very rarely, seen in England. A flock of bee-eaters is recorded, in the Linnæan Transactions, to have appeared in Norfolk in 1793, and one of these birds was also shot in Devonshire in 1827. The bee-eater feeds on winged insects generally, but more especially on bees. In the form of the body, mode of flying, locality, &c., there is some analogy between these birds and the swallows; so much so, indeed, that in the neighbourhood of the Cape of Good Hope, where these birds most abound, the Dutch colonists call them mountain swallows. (*Griffith's Cuvier*, vol. vii., p. 420.)

Aliæque volucres. In America, the king-bird, the protector of cornfields from the depredations of crows, is said to be a great destroyer of bees. (*Bevan's Honey Bee*, p. 72, *Am. ed.*)—*Et manibus Procne*, &c. "And Procne, marked as to her breast by her bloody hands." The allusion is to the well-known story of Procne, Philomela, and Tereus. Procne, in conjunction with her sister Philomela, murdered her own son Itys, and served up his flesh to his father Tereus. She was transformed into a swallow; and hence, by *Procne* in the text is meant that species of bird which is numbered by the poet among the enemies of bees. Procne is here described as having her bosom sprinkled with the blood of her son, which drops upon it from her reeking hands; and several species of swallows are described by naturalists as having red or rufous breasts, such as the *Hirundo fuscata*, the *H. rutila*, &c. (*Griffith's Cuvier*, vol. vii., p. 64, *seqq.*)

16–20. *Ipsasque volantes.* "The bees themselves while on the wing." Supply *apes*, with which both *ipsas* and *volantes* are to agree. Swallows, in particular, take their food while flying.—*Nidis immitibus.* "To their cruel young." *Nidis*, for *pullis*; the nests for the young that occupy them.—*Liquidi fontes.* Varro often inculcates this precept, that bees should have clear water near them.—*Tenuis rivus.* "A gentle rivulet." A strong current would

sweep the bees off. Varro recommends, that the stream of water be not deeper than two or three fingers' breadth, and that shells or small stones be placed in it, projecting a little above the surface, in order that the bees may alight on these and drink. (*Varro, R. R.*, iii., 16, 27.)

Reges. The ancients, and also the naturalists of the Middle Ages, supposed the sovereign of the bees to be a male. It is now well known to be a female. Every association of bees comprises three descriptions of individuals, and each description is distinguished by an appearance and cast of character peculiar to itself. The *queen* is at once the mother and mistress of the hive, and reigns from her very birth. She is distinguished from the rest of the society by a more measured movement, by the great length of her body, the proportional shortness of her wings, and her curved sting. Her colours, also, distinguish her from the rest of the community as much as her shape: the upper surface of her body is of a much brighter black; the under surface and the legs are of a dark orange or copper colour, that of the hinder legs being somewhat deeper than the rest. Next in order come the *working bees.* These are by some called *neuters*, or *mules;* by others, *female non-breeders.* The latter is the more appropriate title, it being now agreed by the best apiarians that the workers are steril females, with undeveloped ovaries. In a single hive, the number of these varies from 12,000 to 20,000. Where, however, by affording room, swarming is prevented, a single family in summer may contain 50,000 or 60,000. They are the smallest members of the community, are furnished with a long, flexible apparatus known by the name of proboscis, have a peculiar structure of the legs and thighs, on the latter of which are small hollows, or baskets, to receive the pollen and propolis, which they collect, and they are armed with a straight sting. Upon them devolves the whole labour of the colony; they rear the young, guard the entrances, elaborate the wax, collect and store the provision, and build the cells in which it is warehoused, as well as those that contain the brood. Thirdly, there are the *drones*, or *males*, to the number of perhaps 1500 or 2000, according to the strength of the family. These make their appearance about the end of April, and are never to be seen after the middle of August, except under very peculiar circumstances. They are one third larger than the workers, somewhat thicker, and of a darker colour. They make a great noise in flying, are destitute of baskets on their thighs, and have no sting. The males take no part whatever in the labours of the community, but are idle, cowardly, and

inactive. They serve no other purpose than that of impregnating such of the young queens as may lead forth swarms in the season, or be raised to the sovereignty of the parent hive. (*Bevan's Honey Bees*, p. 9, *seq.*, *Am. ed.*)

Prima examina. Virgil makes the "new monarchs" lead off the first swarms. This, however, is not so. The old queen bee always conducts the first swarm, but never quits the hive before depositing eggs in the royal cells, from which other queens will proceed after her departure. First swarms are much more particular in selecting a fine day for their emigration than after-swarms. This fastidiousness probably arises from the circumstance of first swarms being the most important to the preservation of the species, which renders them instinctively more careful of themselves than after-swarms.—*Vere suo.* "In their own spring." The spring of the bees commenced in Italy and Greece with the vernal equinox, and is here distinguished from the spring of man, which, among the Romans, commenced the 5th day before the Ides of February, or the 9th day of the month. According to Hyginus (*ap. Colum.*, ix., 14), the bees began to fly forth at the vernal equinox, and to swarm from the rising of the Pleiades, about the 7th of May, until the longest day. According to modern authorities, the most advantageous period for a swarm to be thrown off is from the middle of May to the middle of June, which coincides very nearly with the remark of Hyginus. (*Bevan, Honey Bee*, p. 49.) Servius takes *suo* here in a different sense, as equivalent to *sibi grato et aptissimo*, so that *vere suo* will mean, according to this view, "in the spring which they love." But this wants point.—*Decedere calori.* "To retire from the heat." *Obviaque hospitiis*, &c. "And the confronting tree may (receive and) detain them in its leafy shelter."

25–32. *In medium*, &c. "Into the midst of the water, whether it shall stand motionless, or shall flow onward." Observe that *iners* here by no means carries with it the idea of a stagnant piece of water.—*Transversas.* "Crosswise," *i. e.*, across.—*Sparserit.* "May have sprinkled them," *i. e.*, with rain. Bees dislike rain excessively; though, when the sky is totally overclouded, they are not deterred from collecting, and in such case the commencement of soft rain does not alarm them.—*Neptuno.* "In the water." Observe the amplification here in the employment of *Neptunus* for the simple *aqua*.—*Casia.* Compare note on *Eclog.*, ii., 49.—*Serpylla.* Compare note on *Eclog.*, ii., 11.—*Et graviter spirantis*, &c. "And plenty of strong-scented savory." The *thymbra* of the ancients is generally thought to have been some species of *satureia*, or savory. It

has a strong aromatic smell like thyme. On the subject of bee pasturage generally, consult the remarks of Bevan, *Honey Bee*, p. 25.

33–36. *Seu corticibus tibi suta cavatis.* "Whether they shall have been formed for thee of hollow pieces of cork sewed together." Beehives made of cork, still in use in Spain, were preferred by the ancients to all others, as being neither too cold in winter, nor too warm in summer. (*Columell.*, ix., 6.—*Plin.*, *N. H.*, xxi., 14, 47.) A representation of one may be seen in Broukhusius's edition of Tibullus, p. 205. There is no evidence that hives were ever made by the ancients of straw.—*Alvearia.* The strict Latin term for a beehive is *alveus*, or *alvus*, and the place where the hives stand is properly called *alveare*, *alvear*, and *alvearium*. Here, however, and also elsewhere, these latter words are employed to denote the hive itself.—*Cogit.* "Coagulates."—*Eadem liquefacta remittit.* "Melts the same, and causes it to run."

37–41. *Utraque vis.* "Either extreme," *i.*, *e.*, of heat or cold.—*Neque illæ nequidquam*, &c. "And not for nothing do they, in the interior of their abodes, vieing with one another, smear over with wax the slender crevices." By "wax," the poet must be here understood to mean, in reality, propolis. He has the same substance still in view when using the expressions *fuco et floribus* and *gluten.* It is well known that the habitation of bees ought to be very close. If it contained any cracks or unstopped crevices, other insects might enter the hive, or the rain might penetrate into the interior, which would be attended with fatal consequences. Any deficiencies in these respects, which may arise either from the unskilfulness or negligence of man, the insects supply by their own industry, so that, when they take possession of a new abode, their first and principal care is to close up all crannies with propolis. (*Nat. Hist. of Insects*, p. 65.)

Fucoque et floribus oras explent. "And stop up the openings with fucus and flowers," *i. e.*, with a red-coloured juice obtained from flowers. The poet does not mean that the bees plaster their hives with flowers, but with a juice obtained from them. This juice, which is called *gluten* in verse 40, is nothing more than the propolis already referred to; which the bees, however, obtain, not from flowers, but from the buds of certain trees, such as the birch, the willow, and the poplar. When first procured, it is a transparent juice of the colour of garnet, but it subsequently acquires, as already stated, a firmer consistence, and assumes a brown colour. *Fucus* properly means a species of sea-weed, anciently used in dyeing red; and then any kind of colouring material, as here the red-

coloured propolis.—*Collectumque hæc ipsa*, &c. "And collect and preserve for these very purposes a glutinous substance more tenacious than both bird lime and the pitch of Phrygian Ida." This *gluten*, as just remarked, is only another name for the propolis.—*Phrygiæ pice Idæ*. Consult note on *Georg.*, iii., 460.

42–44. *Effossis latebris*, &c. "They have dwelt beneath the earth in excavated hiding places;" literally, "they have cherished their household god." This description suits some classes of wild bees, and particularly what are called mining bees, or *andrenæ*. These are very small of size, many of them not being larger than a house fly, and they dig in the ground tubular galleries, little wider than the diameter of their own bodies. The whole labour of digging the nest, and providing food for the young, is performed by the female. The males, like the drones of the honey bees, are idle, while the females are unprovided with labourers, such as the queens of the hives command. (*Insect Architecture*, p. 43.)—*Penitusque repertæ*, &c. "Bees, too, have been found deep down in both hollow rocks, and in the cavity of a tree eaten out (by time)," *i. e.*, the cavity of a decayed tree. *Pumex* is here employed generally for any rock. Wild bees are again alluded to, and among the number the mason bee in particular, which constructs its nest either of clay, or of sand kneaded into a kind of mortar by the admixture of the insect's saliva. Réaumur speaks of nests of the mason bee that were harder than many kinds of stone, and which might easily, therefore, be mistaken for that substance.

45–50. *Tu tamen e levi*, &c. "Do you, nevertheless, carefully cherishing, smear their creviced chambers all around with soft mud." The poet's meaning is this, that, careful as bees are to secure their abode, and fill up the crevices with propolis, you should, nevertheless, give them additional protection and warmth by a covering of mud on the outside.—*Lĕvi limo*. Literally, "with smooth mud," *i. e.*, mud well worked up with water, and calculated to make a smooth coating for the hive.—*Fovens*. Referring to the additional warmth imparted by the process.—*Raras super injice frondes*. A light covering of leaves and straw will preserve the coating from the weather, especially from the rain. (Compare *Columella*, ix., 14, 14): "*Congestu culmorum et frondium supertegemus*."—*Taxum*. The yew is well known to poison with its leaves both men and cattle. As regards the honey tainted by it, consult note on *Eclog.*, ix., 30.—*Rubentes cancros*. "Red crab-shells." It was customary among the Romans to burn crab-shells to ashes, and to employ these ashes as a remedy for burns and scalds. The red colour refers, of course,

to the change of hue produced by the action of the fire. These shells emitted, when burning, a smell thought to be injurious to bees.

Altæ neu crede paludi. In deep fens there are, of course, no stones for the bees to rest upon, and hence such places must be dangerous for them.—*Odor cæni gravis.* "There is a strong smell of mire." Nothing can be more offensive to the bee than the smell emitted by the mire of stagnant fens.—*Aut ubi concava,* &c. "Or where the hollow rocks resound on being struck, and the image of the voice, on having been brought into contact with them, leaps back," *i. e.,* where there is a loud redoubling of the echo from hollow rocks. This would alarm the bees, and cause the swarm to take up a new abode elsewhere. Observe the beautifully poetic expression "*vocis imago,*" to denote the echo, or *reflection* of the voice, and compare *Horace, Od.,* i., 12, 4.

51–59. *Quod superest.* Consult note on *Georg.,* ii., 346.—*Ubi pulsam hiemem,* &c. Consult note on verse 22.—*Cælumque reclusit.* "And has opened the heavens." The sky, during the winter season, is conceived of as shut in and obscured by clouds and tempests.—*Purpureosque metunt flores.* "And collect the harvest of the bright-hued flowers, and, light of pinion, sip the surface of the streams." *Metunt,* incorrectly rendered by some "crop," refers, figuratively, to the harvest of honeyed sweets which is yielded by the flowers. Any bright colour was expressed by *purpureus,* because, in the ancient purple, not only its colour, but its bright surface also, was admired. Thus, Pedo Albinovanus (ii., 62) applies this epithet to snow, "*nivem purpuream;*" Lactantius (*de Phœn.,* 74) to the air, "*aëra purpureum;*" and Virgil, elsewhere (*Æn.,* i., 590), uses it figuratively, in speaking of the season of youth, "*lumenque juventæ purpureum.*" Compare the similar usage in Greek, in the case of πορφύρεος, together with the remarks of Böckh, *ad Pind., Pyth.,* iv., 203.

Hinc. "From these sources," *i. e.,* from the flowers and streams. —*Nescio quâ dulcedine lætæ.* Consult note on *Georg.,* i , 412.—*Progeniem nidosque fovent.* "They support their progeny and hives," *i. e.,* the young brood of their hives. The young brood of the hives are not, as Virgil supposes, the offspring of the working bees ; on the contrary, they owe their origin to the eggs laid by the queen bee after impregnation by the drones. Schirach says, that a single queen will lay from 70,000 to 100,000 eggs in a season. This sounds like a great number, but it is much exceeded by some other insects. The female of the white ant extrudes not less than sixty eggs in a minute, which give 2,419,200 in a lunar month, and the enormous number of 211,449,600 in a year.

Hinc arte recentes, &c. "From these they skilfully elaborate the new wax." The ancients believed that wax was obtained from flowers. On the contrary, it is secreted by certain small sacklets on the body of the bee, as occasion requires, for constructing the combs.—*Hinc, ubi jam*, &c. "After this, when now," &c. *Hinc* now changes its meaning, and refers to the order of time and work. —*Nare per æstatem liquidam*. "To float amid the clear summer air." Compare the explanation of Heyne: "*per aërem liquidum, æstivâ serenitate*," and also Gray's imitation, "float amid the liquid noon." (*Ode on Spring*, verse 27.)

60–63. *Obscuramque trahi*, &c. "And shall view with wonder a dark cloud (of them), getting carried along by the wind," *i. e.*, and shall with wonder see them so numerous as to resemble a dark cloud, &c.—*Contemplator*. "Then observe (them) closely." (Compare note on *Georg.*, i., 187.)—*Jussos sapores*. "The strong-scented herbs that are (here) directed (to be employed)." These are mentioned immediately after.—*Trita melisphylla*. "Bruised balm." The name *melisphyllum* is contracted from *melissophyllum* (μελισσόφυλλον), and means "bee leaf," or "bee herb." The regular Latin appellation is *apiastrum*. It is the modern balm.—*Cerinthæ ignobile gramen*. "The common plant of honey wort." The name of this plant is derived from κηρίον, "a honey comb," because the flower abounds with a sweet juice like honey.

64–66. *Tinnitusque cie*. "Call forth, also, tinklings," *i. e.*, make a tinkling noise with brazen vessels. A tinkling noise is generally, though erroneously, considered to be useful in inducing bees to settle; it is usually made by drumming smartly upon a frying-pan with a large key; and the cottagers, according to Bevan, call it *tanging* or *ringing*. It was probably practised at first, as Butler says, to proclaim to the neighbours that a swarm was up, serving as a public notification to them from what quarter the swarm proceeded. "This view of the matter is confirmed," says Bevan, "by the opinion prevalent in some districts, that unless the apiarian can prove the tanging, he cannot justly lay claim to the swarm, if it happen to cluster on the premises of a neighbour. The original of this proceeding seems, however, to be lost sight of, and what was founded on reason has been continued from habit; consequently, the practice is regarded by most of the cottagers as quite necessary to effect a speedy and satisfactory settling of the bees. Most scientific apiarians discountenance it, and I am convinced that it is wholly unnecessary. It is, however, a very ancient practice, older than the days of Aristotle." (*Honey Bee*, p. 60.)

Et matris quate cymbala, &c. "And clash round about the cymbals of the mother-goddess," *i. e.*, of Cybele, the mother of the gods. At the festivals of this divinity her priests used to clash brazen cymbals. The cymbal is here figuratively used for any loud-sounding brazen or metal implement.—*Medicatis sedibus*. "On the places (thus) medicated to receive them," *i. e.*, on the sprinkled boughs, or other places where the flight of bees is expected to settle.—*Cunabula*. "Cells;" literally, "cradles." Beautifully appropriate in speaking of a young swarm.

67–72. *Sin autem ad pugnam exierint*, &c. These beautiful lines describe in a very poetical manner the fighting of the bees. The anger of these insects is not confined to man and other large animals; it is sometimes vented upon their own kind, not only in single combat, but in conflicts of organized masses. Cases of the former kind every observer must have noticed; and of the latter, several have been related by Réaumur, Thorley, Knight, and others. The engagement witnessed by Thorley lasted more than two days, and originated in a swarm's attempting to take possession of an already occupied hive. The wars of bees were also observed by the most ancient naturalists, and are recorded by Aristotle and Pliny.—*Nam sæpe duobus*, &c. We have adopted here the punctuation and arrangement of Voss, making a parenthesis commence at *nam sæpe*, and terminate with the 76th line. After this, the general idea implied in the words *sin autem ad pugnam exierint* is repeated at line 77, and then a new parenthesis commences at *non densior* in verse 80, and terminates at *subegit* in verse 85. The words *Hi motus animorum*, &c., resume, after this, what had been interrupted by the second parenthetical clause.

Regibus. The poet's "kings" are, as has already been remarked, well understood now to be queen bees. (Consult note on verse 21.)—*Continuoque animos*, &c. "And you may straightway know, from the very first, the sentiments of the (insect) populace, and their hearts impatient for the conflict." Observe that *bello* is here, as Voss correctly remarks, in the dative.—*Trepidantia*. Not referring to any emotion of alarm or fear, but merely to the agitation of feeling brought about by strong excitement.—*Fractos sonitus tubarum*. "The broken sounds of trumpets," *i. e.*, the interrupted, irregular sounds. Poetical exaggeration, of course; still, however, it is well ascertained that bees emit, when irritated, a piercing shrillness of sound, very different from the soft, contented noise which they make when coming home loaded on a fine evening. (*Bevan's Honey Bee*, p. 102.)

73–75. *Trepidæ.* "In high excitement." (Compare note on *trepidantia*, in verse 69.)—*Spiculaque exacuunt rostris.* "And whet their stings upon their proboscces." This is all an error, arising from an ignorance of the structure of a bee's sting. This weapon never requires to be whetted, and, if it did, it could not be reached for that purpose by the proboscis, or tongue. The formidable instrument consists of an extensile sheath, enclosing two needle-shaped darts, much finer than a human hair. The latter can seldom be distinguished by the naked eye, what is usually taken for the sting being only the sheath. Swammerdam, however, could never ascertain whether the bee can wound or pierce the skin with the sheath only; being very sharp, it may possibly be used to make the first puncture, before the darts are thrust out. The two darts are distinctly separate, even to the base; and, though so very close to one another, they can be made to act independently, for Swammerdam has often seen one thrust out farther than the other. Towards their extremity, these darts are armed with ten minute teeth, standing obliquely, like those of a saw, and hence it happens that, when they are plunged into a bit of leather, or the human skin, the bee can seldom withdraw them again. The consequence is, that both they and their sheath, with all the parts connected, are forcibly wrenched out of the insect's body, a mutilation which must prove fatal. (*Insect Miscellanies*, p. 324.)

Aptantque lacertos. "And prepare their sinews (for the fight)." *Lacertos* is to be taken here in a general sense, not with any particular reference to the arms merely, which would form, as Voss well remarks, rather a comic picture.—*Ipsa ad prætoria.* "At the very prætorium." The prætorium was the name of the general's tent in a Roman camp, and was so called because the name of the chief Roman magistrate was originally *prætor*, and not *consul*. The term is here used figuratively for the royal cell, the queen bee's abode.

77–81. *Ergo, ubi ver nactæ sudum,* &c. "Therefore, as soon as they have got clear spring weather and an open sky;" literally, "and open fields (of air)," *i. e.*, a sky free from clouds, forming a clear battle-field in which to engage. Observe, with regard to *ergo*, that this particle, like *sed*, is sometimes employed, when a subject, which has been interrupted, is again taken up. It here resumes what had been broken off by the parenthesis after *exierint*, in verse 67. (*Voss, ad loc.*)—*Concurritur; æthere in alto,* &c. The asyndeton here renders the description a more animated one.—*Glandis.* According to Palladius (xii., 14), acorns were gathered

in the beginning of November, by women and children, and were laid up as winter food for swine and cattle.

82–87. *Ipsi.* "The leaders themselves," *i. e.*, the kings, or, as we would say, the queen bees. Wagner, without any necessity, thinks that a verse has fallen out between lines 82 and 83, because there is, in his opinion, nothing to which *ipsi* can properly refer, and because the whole passage, as it now stands, is wanting, as he thinks, in concinnity.—*Insignibus alis.* "With wings distinguished from the rest." The wings of the queen bee are short and small in proportion, scarcely reaching more than half the length of the abdomen. This, however, is not what the poet means; on the contrary, he assigns to his leaders wings of a more conspicuous character, which is contrary to the fact.—*Versant.* "Exert."

Usque adeo obnixi non cedere, &c. "Struggling obstinately not to yield, even for so long a time, until the dread victor," &c.—*Hi motus animorum*, &c. These words, coming in after the parenthesis, refer back to *ergo ubi ver nacta*, &c., in line 77, and also, beyond these, to *Sin autem ad pugnam exierint*, in verse 67.—*Pulveris exigui jactu*, &c. "Will cease, being checked by the throwing (among them) of a little dust." The bees, it is thought, mistake this for rain, of which they have, in general, a great dislike. When bees are disposed to stray, also, the throwing handfuls of dust or sand among them will, on some occasions, cause them to descend and cluster. Swarms have been arrested in this way by labourers in the field. (*Bevan's Honey Bee*, p. 60.)

89–90. *Deterior qui visus.* "That appears the worse of the two." *Deterior* is opposed to *melior*, in verse 92, the reference being merely to the "worse" and the "better," as far as appearance goes, and not, as some think, to the vanquished and the victor. As regards the precept itself, however, it is of no value, being altogether founded in error. The queen bees are all the same in appearance, except so far as age makes a difference. Virgil, however, is not to blame, but his Grecian authorities.—*Ne prodigus obsit.* "Lest he prove injurious as a wasteful devourer," *i. e.*, lest he do harm by wasting the honey. There is never more than one queen regnant in a hive, so that what is here said about putting to death a rival ruler is not at all required on the part of man. The bees attend to this matter themselves. When two or three young queens escape from the cells, where they have been hatched, at the same time, the strongest stings the others to death, and becomes ruler of the hive. So, again, when a stranger queen is introduced into a hive, while there is already a queen remaining there, both the stranger

and the reigning queen are surrounded by the workers, and the escape of either being thus prevented, they are soon brought into contact. A battle ensues, which ends in the death of one of them, and the other then becomes ruler of the hive.—*Melior vacuâ*, &c. "Let the better one reign in a palace freed from a rival;" literally, "in an empty hall," *i. e.*, empty as regards a rival.

91–94. *Alter erit maculis*, &c. The poet now proceeds to state how the better one of the two may be distinguished from the inferior one. This, of course, is mere poetry, and has no foundation whatever in fact, as we have already remarked. The error, however, is not Virgil's, but, as we have before said, that of his Grecian authorities. Observe that *alter* refers to the same leader who is styled *melior* in the next line.—*Auro squalentibus.* "Overlaid with gold." The poets frequently use *squalere* when speaking of anything that is overlaid or incrusted with another substance. (*Heyne, ad loc.*)—*Nam duo sunt genera*, &c. "For there are two kinds (of leaders): this one, the better of the two," &c. Observe that *hic melior* refers back to *alter*. The source of Virgil's error with regard to the two leaders may be found in Aristotle (*Hist. An.*, ix., 40. Compare the *Geoponica*, xv., 2, 16).—*Ille horridus alter.* The poet merely copies Aristotle, who makes the inferior kind of leader dark and spotted, and twice as large as the working bee. Some think that the drone, or male bee, is erroneously meant.—*Latam alvum.* This is meant to be indicative of a glutton, who feeds upon the produce of another's labour. The abdomen of the drone (supposing that the poet has one in view here) is much broader than that of either the queen or working bee.

95–102. *Ita corpora plebis*. Another error. The working bees are all alike. The *captains*, as they are termed, with their light-coloured top-knots on the centre of their frontlets, cannot be meant here, since they are only few in number, and seen occasionally; neither can the poet refer to what are called *black bees;* for these are only casual inmates of the hive, and are soon expelled by the workers. Pliny, indeed, divides bees into wild and tame, and makes the former rough in their appearance; but this, of course, cannot be Virgil's meaning.—*Turpes horrent.* "Have an ugly roughness."—*Pulvere ab alto.* "From a dusty road;" literally, "from deep dust."—*Et sicco terram spuit*, &c. "And, thirsting, spits the dirt out of his mouth." (Compare Voss: "Staub ausspeit.") This singular comparison is somewhat softened down by Sotheby: "Who spits with fiery lip the dust away."

Ardentes auro, &c. "Glittering as to their bodies covered all

over with gold and equal spots," *i. e.*, their bodies glittering with golden spots of equal size and appearance. Virgil here follows the authority of Aristotle (*Hist. An.*, ix., 40.—Compare *Colum.*, ix., 3, 2; and *Varro, R. R.*, iii., 16, 19). If, however, the description given by Aristotle suits any kind of bee, it would appear to be a species of the genus *Anthidium*, which is nearly the size of the hive bee, and has a series of bright yellow spots on each side of the abdomen. Aristotle's language certainly does not apply to the working bee of the hive. This insect has always one and the same appearance. It is of a dark-brown colour, approaching to black, and the head has black hair on the vertex. The legs are black, and the plantæ of the hinder legs are transversely striated on the inner side.—*Hæc potior soboles.* Untrue, of course, as will appear from what has been stated in the preceding note.

Cœli tempore certo. "At certain seasons of the sky," *i. e.*, of the year. The seasons here alluded to are spring and autumn. (Consult note on verse 321.)—*Liquida.* "Pure."—*Et durum Bacchi*, &c. "And fitted to overcome the harsh taste of wine." When the wine was deficient in saccharine quality, it was mixed with honey, and was then called οἰνόμελι, μελιτίτης; and, in Latin, *mulsum.* It was said to have been invented by the legendary hero Aristæus, and was considered most perfect and palatable when made of some rough, old wine, such as Massic or Falernian, and new Attic honey. The proportions, as stated in the Geoponica, were four, by measure, of wine to one of honey; and various spices and perfumes, such as myrrh, cassia, costum, malobathrum, nard, and pepper, might be added. *Mulsum* was considered the most appropriate draught upon an empty stomach, and was, therefore, swallowed immediately before the regular business of a repast began. Another kind of *mulsum* was made of must evaporated to one half of its original bulk, Attic honey being added in the proportion of one to ten. This, however, was merely a very rich fruit sirup, in no way allied to wine. (*Plin.*, *H. N.*, xiv., 4; xxii., 4.—*Geopon.*, viii., 26. —*Isid.*, *Orig.*, xx., 3, § 11.)

103–108. *At, quum incerta volant*, &c. This paragraph treats of the means to prevent the bees from leaving their situations.—*Contemnuntque favos.* "And contemn their combs," *i. e.*, disdain work, and leave their labours in filling the combs unfinished.—*Frigida tecta.* "Their (in consequence) cooled abodes," *i. e.*, cooled, because abandoned by the bees. The temperature of insects not gregarious is generally that of the medium which they inhabit; but bees possess the power, not only of preserving a higher temper-

ature during the coldest months of winter, but of raising that temperature under particular circumstances. Experiments have clearly shown that this is accomplished by the increased activity of their respiratory organs. Juch, a German, plunged a thermometer into a beehive in the winter, and saw the mercury stand 27 degrees higher than it did in the open air. Hunter found the heat of a hive vary from 73° to 84° Fahrenheit; and Huber, who says that, in a prosperous hive, the thermometer in winter commonly stands at from 86° to 88°, and in summer between 95° and 97°, states that he has observed it on some occasions to rise suddenly from 92° to above 104°. (*Bevan's Honey Bee*, p. 98.)

Tu regibus alas, &c. Modern experiments fully confirm what is here said, excepting, of course, the allusion to a plurality of sovereigns. The extent, indeed, of the bees' loyalty to their queen is so great, that when a person gets possession of her, he can cause a swarm to settle wherever he pleases, or confine it to any particular spot. (*Bevan*, p. 51.)—*Vellere signa.* "To pluck up the standards." An allusion to Roman discipline. When they pitched their camp they stuck their military ensigns into the ground, and plucked them forth again when they broke up their encampment.

109–115. *Invitent horti.* "Let gardens (also) invite." Other means are now stated of preventing their departure.—*Et, custos furum*, &c. "And let the protection of the Hellespontic Priapus, that guards against thieves and birds, armed with his willow scythe, preserve them from harm." Observe that *Hellespontiaci tutela Priapi* is equivalent, in fact, to *Hellespontiacus Priapus*, and *custos* to *quæ custodit.* Priapus was a rural deity, worshipped by the people of Lampsacus, a city on the Hellespont. He was not, as is supposed by some, from the employment usually assigned him by the Romans, after they had adopted his worship, merely the god of gardens, but of fruitfulness in general. Hence bees are also placed under his care, and these he protects by driving away the birds. He was usually represented with a sickle or short scythe in his hand, made of wood. Hence *salignâ* is here, in fact, equivalent to the general epithet *ligneâ.*

Thymum. Bees are remarkably fond of the wild thyme. Hence Mount Hymettus, in Attica, which is covered almost everywhere with wild thyme and other odoriferous plants, has always been a favourite resort of bees, and famed for its honey.—*Feraces plantas.* "Fruitful trees."—*Et amicos irriget imbres.* "And bedew them with friendly showers," *i. e.*, water them well by means of irrigating streams from springs or rivers. Observe the construction here of

irrigo with the accusative of *imber*, in place of *amicis irriget imbribus plantas*. A similar construction occurs in Cato, *R. R.*, 36: "*Amurcam irrigare ad arbores*." Hence the expressions *fons irriguus*, and *aquæ irriguæ*.—*Imbres*. Employed here in a general sense for water.

116–124. *Atque equidem*, &c. The poet, having mentioned the advantage of gardens with respect to bees, takes occasion to speak of them cursorily, but in language so appropriate and beautiful, that every reader must wish he had expatiated on the subject.—*Extremo ni jam sub fine laborum*, &c. "Were I not now furling my sails at the very close of my labours." *Traham*, for *contraham*. (Compare *Lucretius*, vi., 966: "*Ignis coria et carnem trahit et conducit in unum*.") —*Pingues*. "Rich," *i. e.*, productive.—*Biferique rosaria Pæsti*. "And the rose-beds of the twice-bearing Pæstum." Pæstum, called by the Greeks Posidonia, in honour of Poseidon, or Neptune, was a city of Lucania, below the River Silarus, and not far from the western coast. It was famed for its roses, which bloomed twice a year, in spring and in autumn; and hence the roses of Pæstum became proverbial with the poets. In modern times, the *Rosa Indica*, or Chinese Rose, far exceeds this, since it blossoms six or eight times in the year. It is found wild in China, about Canton, and was brought to England in 1789.—*Quoque modo potis*, &c. "And how endives, and banks green with celery, delighted in the rills drunk by them," *i. e.*, in drinking the rills. Observe that *potus*, though commonly active, is here employed in a passive sense; and compare *Horace, Od.*, iii., 15, *ult.*—*Intuba*. Consult note on *Georg.*, i., 120.—*Apio*. There were various kinds of *apium* (in Greek, *σέλινον*). The one meant here is the *Apium palustre*, or celery, which delights in wet situations.

Tortusque per herbam, &c. "And how the melon, winding along the grass, swells into a belly." The melon is meant here, not the cucumber. The term *cucumis*, like *σίκυος*, or *σίκυς*, in Greek, comprehends not only the cucumber (*cucumis agrestis*, *σίκυς ἄγριος*), but also the melon (*σίκυς ἥμερος*, *ἐδώδιμος*, *σπερματίας*). In the classification of Linnæus, also, the melon and the cucumber both fall under the general head of *cucumis*, the former being the *cucumis melo*. (*Voss, ad loc.*)—*Sera comantem narcissum*. "The late-flowering daffodil." *Sera* is here used adverbially for *sero*, as in *Georg.*, iii., 500, *crebra* for *crebro*. We have no reason to doubt but that the *narcissus* of the ancients is some species of that which we now call narcissus, or daffodil. The only difficulty, however, attending this determination is, that the species of daffodil known among us flower

early in the spring, and seldom later than May; whereas Theophrastus, Virgil, and Pliny place their season in September. To this it may be answered, that in Greece these flowers may appear much later in the year. Busbequius says he was presented with daffodils near Constantinople in December. Tournefort found the yellow daffodil common on the banks of the Granicus in December, and another sort, about the same time, near Ephesus. (*Martyn, ad loc.*)

Aut flexi vimen acanthi. "Or the twiggy branch of the flexible acanthus." The term *acanthus* here may be best interpreted of the spinous kinds of broom. (Compare note on verse 137.)—*Pallentes hederas.* Consult note on *Eclog.*, iii., 39.—*Amantes littora myrtos.* Consult note on *Georg.*, ii., 112.

125–129. *Sub Œbaliæ turribus altis.* "Beneath the lofty towers of Œbalia." By Œbalia is meant Tarentum, in Magna Græcia, founded by Phalantus, who led thither a colony from Sparta, of which city Œbalus was one of the ancient kings. Heyne, following merely Arusianus Messius, reads *arcis* for *altis*, but this latter, which is the common reading, is defended by Voss (*ad loc.*) and Weichert (*Comment. de Tit., Septim.*, &c., p. 8), and restored by Wagner.—*Galæsus.* A river of Calabria, flowing into the bay of Tarentum. The poets have celebrated it for the shady groves in its neighbourhood, and the fine sheep fed on its fertile banks, whose fleeces were said to be rendered soft by bathing in the stream. (*Mart., Ep.*, ii., 43; iv., 28.—*Horat., Od.*, ii., 6, 10.)

Corycium senem. "An old man of Corycus." Corycus was a small town of Cilicia Trachea, on the seacoast, and to the east of Seleucia Trachea. The adjacent country was famed for its saffron. It has been asked how the old man of Corycus came into Italy. The answer is, that Pompey, at the close of the war against the Cilician pirates, had transported to Dyme in Achaia, and to Calabria in Italy, a large number of the inhabitants of Cilicia, including many of the people of Corycus, of whom this old man may be supposed to have been one. Some, however, think that, as the individual in question is celebrated by the poet for his skill in gardening, and as the Cilicians, in general, enjoyed a high reputation on this same account, the epithet "*Corycius*" may be merely meant as a complimentary one. (*Voss, ad loc.*)—*Relicti ruris.* "Of abandoned ground," *i. e.*, of ground which, on account of its unproductive nature, had been allowed to lie waste and without an owner.—*Nec fertilis illa juvencis*, &c. "Nor was that soil rich enough for the labours of oxen, nor fit for pasture," &c. Observe here the

employment of *seges*, in a general sense, for *solum*, or *arvum*.—*Juvencis*. Literally, "for steers," *i. e.*, for the plough.

130–132. *Hic rarum tamen*, &c. "And yet he, planting pot-herbs wide apart in rows, within a hedge of thorns," &c. Observe that *rarum* does not mean here, as some suppose, a few scattered ones, which would be strange gardening, but standing wide apart in regular rows. (*Voss, ad loc.*)—*Premens*. Compare *Georg.*, ii., 346.—*Albaque lilia*. The white lilies are those which were most celebrated and best known among the ancients. Theophrastus speaks of red lilies only by hearsay.—*Verbenas*. The *verbena*, whence the English name *vervain* is derived, was a sacred plant among the Romans.—*Vescumque papaver*. "And the small-grained poppy." *Vescum* is here equivalent to *tenui grano*. (Compare *Georg.*, iii., 175.)

Animo. This is the true reading, not *animis*, as the common text has it. Compare the remark of Wagner: "*Bene* animo; *nec unquam de mente et sententiâ* animi *plurali, sed* animus *singulari numero*."

134–138. *Carpere*. Historical infinitive for *carpebat*.—*Saxa rumperet*. Compare *Georg.*, iii., 363.—*Ille comam mollis*, &c. We have restored the common reading, for which Heinsius, Voss, and Heyne read "*Ille comam mollis jam tondebat hyacinthi*;" translating *comam*, therefore, "the flower," whereas in the common lection it means "foliage." By the acanthus is here meant, not the brank-ursine, as most commentators suppose, but, as before remarked (note on verse 123), the spinous kinds of broom, the foliage of which the aged Corycian shears for the benefit of his bees. (*Classical Museum*, No. vii., p 9.)—*Æstatem seram*. "The late summer," *i. e.*, slow-coming.

139–143. *Ergo apibus fœtis*, &c. "This same one, therefore, was the first to abound with pregnant bees," &c. For the error committed by the poet, in the expression "*apibus fœtis*," consult remarks on the queen bee, as the great mother of the hive, in the note on verse 56.—*Tiliæ*. Columella, contrary to all other authority, says that limes are hurtful to bees.—*Quotque in flore novo*, &c. "And with as many fruits as the fertile tree had clothed itself in early blossom," *i. e.*, whatever the promise of fruit from the blossom.—*Ille etiam seras*, &c. "He also transplanted into rows the far-grown elms," *i. e.*, elms of considerable growth and size. The elm certainly bears transplantation at a later period than most other trees. (*Valpy, ad loc.*)—*Spinos*. "The wild plum-trees."—*Jamque ministrantem*, &c. "And the plane-tree now spreading

forth a deep shade for those who drink (beneath)." The plane-tree is remarkable for its broad leaves. In all that has just been said, the old man's skill is meant to be commended: the elms were far grown; the pear-tree was of a hard substance; the wild plums already bore fruit; the planes were of sufficient size to shade persons sitting under them. His skill and success in removing trees of advanced age proved him, therefore, to be an experienced planter. (*Valpy, ad loc.*)

149–152. *Nunc age*, &c. Here the poet begins to speak of the polity of the bees, by which all their actions contribute to the public good. He tells us, in this passage, that Jupiter bestowed this extraordinary quality on the bees as a reward for the service which they rendered him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.—*Addidit.* This word implies that these peculiar natures did not originally belong to the bees, but were added by the favour of Jupiter.—*Pro quá mercede.* "For which reward," *i. e.*, the reward for which. The plain construction would have been *pro mercede ejus, quod eum puerum olim paverunt*, "as a reward for this, namely, that they fed him when a boy," &c. The allusion is to the fable of Cybele's concealment of Jupiter in a cave of the Dictæan mountain, in Crete, when his father Saturn sought to devour him. The Curetes, in order to drown the noise of his infant cries, set up a clashing of cymbals. The noise attracted a swarm of bees to the cave, and their honey nourished the infant. Hence, according to the poets, the origin of *ringing*. The reward bestowed upon them for this service was not the art of making and collecting honey, for, according to the legend, they knew this already; but it was their social principle, their habits of subordination, pursuit of a common object, and division of labour, traits which distinguish them from solitary bees, and on account of which Aristotle styles them ζῶα πολιτικά. (*Valpy, ad loc.*)

153–164. *Communes gnatos.* "Offspring in common." Untrue, of course.—*Consortia tecta urbis.* "The buildings of a city that are shared in common." Compare the explanation of Wunderlich: "Tecta consortia *sunt quæ communi possessione tenentur, ut hæreditas fratrum germanorum.*"—*Magnis legibus.* "Stringent laws."—*Certos Penates.* "A fixed abode."—*In medium.* Consult note on *Georg.*, i., 127.—*Victu invigilant*, &c. "Are intent on collecting food, and, by settled agreement, are employed in the fields." Observe that *victu* (literally, "for food") is the old form of the dative for *victui.*—*Septa.* "The enclosures."—*Narcissi lacrimam.* The

flower of the daffodil forms a cup or calyx, and the sweet drop contained in this was fabled to be one of the tears of the young Narcissus, who pined away until he was changed into this flower.—*Lentum gluten.* "The viscous bee-glue." This is only another name for propolis, or, at least, of one of the three varieties of it mentioned by the ancients.

Prima favis fundamina. Pliny calls the first foundation of the combs *commosis*, a gummy substance, by which he means one of the varieties of propolis (*H. N.*, xi., 7). The true foundation, however, is laid with wax, impregnated with a frothy liquid supplied by the tongue of the insect. Propolis is employed in attaching the combs to the roof and sides of the dwelling.—*Suspendunt.* This is correct. Bees always work downward, suspending their comb from the top of the hive.—*Adultos educunt fœtus.* If this refers, as it probably does, to the leading forth of new swarms, it is incorrect, since they are each led forth by a queen-bee.—*Stipant.* "Stow closely away."

165–167. *Sorti.* The old form of the ablative, in place of *sorte.* Such, at least, is the opinion of Heyne, Wagner, and others, though Heyne states that he sees no good reason why it may not be taken as a dative. Voss is in favour of this latter case. The ablative, however, is decidedly preferable. (Consult *Drakenborch, ad Sil. Ital.*, vii., 368—*Forbiger, ad Lucret.*, i., 977.)—*Speculantur aquas et nubila cœli.* The suddenness and rapidity of the flight of bees towards the hive often afford a hint, to the observer of their proceedings, that a storm is at hand, of which he has received no intimation from any other quarter. That bees can foresee bad weather, is a fact beyond denial; though we know not through the medium of what sense that faculty is exerted. We are often surprised to find, even with a promising appearance of the sky, their labours suddenly cease, and that those which are abroad hurry home in such crowds that the door is too small for their admission. But on strictly examining the heavens, we may discern some small and distant clouds, which, insensibly collecting, soon after descend in rain. If bees wander far from home, and do not return till late in the evening, it is a prognostic to be depended on, that the following day will be fine; but if they remain near their habitations, and be seen frequently going and returning, although no indication of wet should be discoverable, clouds will soon arise, and rain come on. (*Bevan's Honey Bee*, p. 104.)

168–169. *Ignavum, fucos*, &c. These are the drones, or male bees, which, after subserving the purposes of fecundation, are ei-

ther massacred by the workers, or driven out of the hive. After the swarming season is over, namely, towards the end of July (in dry summers, sooner), a general massacre of the drones takes place. The business of fecundation being now completed, they are regarded as useless consumers of the fruits of others' labour. Many, however, appear to be merely expelled, or disabled in their wings. (*Bevan's Honey Bee*, p. 22.)

170–175. *Ac veluti*, &c. The poet compares the labour of the bees to that of the Cyclopes in forging thunder-bolts; and then speaks of the various offices which are assigned to these political insects in their form of government, and of the cautions they use in defending themselves against rising winds.—*Lentis massis*. "Out of the masses of metal rendered malleable by heating."—*Taurinis*. "Of bull's hide."—*Redduntque*. "And give back again."—*Lacu*. "Into the water of the trough."—*Ætna*. One of the workshops of Vulcan, according to the poets.—*In numerum*. "In regular cadence."

177–179. *Cecropias innatus apes*, &c. "Does the innate love of gain prompt the Cecropian bees, each in his distinct office." By "Cecropian," which is here merely an ornamental epithet, is meant "Attic," from Cecrops, the earliest monarch of the country after Ogyges; and the honey of Mount Hymettus, in the vicinity of Athens, was celebrated throughout Greece.—*Grandævis oppida curæ*. This, of course, is mere poetry, and has no foundation in reality.—*Munire favos*. The cells containing honey in daily consumption remain open; while those which are stored for winter consumption are closed with wax.—*Dædala*. "Ingeniously constructed."

180–183. *Minores*. This is true of the working bees in general, not merely of the younger ones.—*Crura thymo plenæ*. "Loaded as to their thighs with thyme." The bees return home loaded with farina and propolis, not with the mountain or wild thyme itself. As regards the hollows, or baskets, on their thighs, in which they convey these, consult note on verse 1.—*Pascuntur et arbuta passim*, &c. On the subject of bee pasturage, consult *Bevan, Honey Bee*, p. 25, *seqq*. The willow, in particular, yields an abundance of honey. So, also, the common lime-tree (*Tilia Europæa*). The kowno honey, in high repute, is extracted almost exclusively from the flowers of the lime-tree. So celebrated is this honey, that dealers are said to imitate it by bleaching common honey by steam.

Casiam. Consult note on *Georg*., ii., 213.—*Crocumque rubentem*. The petal of the saffron flower is purple, but the three divisions of the style, which are the only parts in use, are of the colour of

fire.—*Ferrugineos.* "Deep-coloured." (Consult note on *Eclog.*, ii., 18.)

184–190. *Omnibus una quies operum*, &c. "There is to all one common respite from toils, to all one common labouring."—*Vesper.* "The evening star."—*Curant.* "They refresh."—*Sonitus.* "A murmuring noise."—*Mussant.* "They hum."—*Siletur in noctem*, &c. "They are silent for the night, and a deep sleep, peculiarly their own, takes possession of their wearied limbs." Observe the force of *suus;* a sleep to which they are fairly entitled, from their previous exertions, and one peculiar, at the same time, to so minute a race. That the bee sleeps, seems evident from the almost motionless quietude of the workers, which often occurs for fifteen or twenty minutes together, each bee inserting her head and thorax into a cell, where she might be supposed to be dead, were it not for the respiratory movements of the segments of her abdomen. The drones, while reposing, do not enter the cells, but cluster between the combs, and sometimes remain without stirring for eighteen or twenty hours. Huber says, that he has seen the workers, even in the middle of the day, when apparently wearied with exertion, insert half their bodies into the empty cells, and remain there, as if taking a nap, for half an hour or longer; at night they regularly muster in a sleep-like silence. This state of repose may often be witnessed in those cells which are situated against the windows of a hive, where the glass forms one side of the cells. Here, during the busy and fatiguing season of honey gathering, the bees may be observed lying at full length, their heads at the bottom, and every limb, apparently, in a state of relaxation, while their little bodies may be seen gently heaving by the process of respiration. (*Bevan's Honey Bee*, p. 105.)

191–197. *Nec vero a stabulis*, &c. Consult note on verse 166. —*Aut credunt cælo.* "Or place any confidence in a serene sky."—*Circum . . . . sub mænibus.* Voss renders this "*dicht um die Mauern;*" it should rather be "*ringsum an den Mauern.*" (*Hand, Tursell.*, ii., p. 53.)—*Et sæpe lapillos*, &c. "And ofttimes take up little stones, as boats that totter on the tossing wave take ballast." The ancients, not content with admiring the actual qualities and instincts of the hive-bee, imagined others to which it had no just pretensions. Seeing bees flying with little gravel stones, the older naturalists (as, for example, Aristotle, whom Virgil here copies) thought that they did so to prevent their being carried away by the wind. But there can be little doubt that, in these instances, the mason-bee was mistaken for the hive-bee. The mason-bee collects together

a sufficient number of grains of sand to form a heap of the size of a small shot, and then cements the mass together with a viscid liquor ejected upon it from the mouth. With the gravel and cement it mixes a little earth, which renders the whole firmer and more tenacious. The little pellet of well-tempered mortar, thus formed, is instantly conveyed by the bee to the spot selected for the nest, where the foundation is formed by a circle of these little balls deposited in regular succession. (*Insect Architecture*, p. 93.)

198–202. *Quod nec concubitu indulgent*, &c. The ancients seem to have been very solicitous to establish for the bees a character of inviolable chastity. As regards the true parentage of the tenants of the hive, consult note on verse 56.—*Verum ipsæ e foliis natos*, &c. "But they themselves gather their young with their mouth from leaves and sweet herbs." By *foliis* the poet appears to mean the petals, or leaves of flowers; or, to speak more correctly, the parts of fructification in flowers. Aristotle gravely states, that the olive, the cerinthus, and some other plants have the property of generating young bees from their purest juices! (*Hist. An.*, v., 22.)—*Parvosque Quirites*. "And the little citizens." A beautifully playful application of a grave term, designating the citizens of the Roman state, and here the young tenants of the hive.—*Aulasque et cerea regna refingunt*. "And repair their palaces and waxen realms," *i. e.*, by means of pollen, &c. Observe that by *cerea regna* are meant not the mere combs, as some suppose, but the hives themselves.

203–205. *Sæpe etiam duris*, &c. Verses 203, 204, and 205, are generally regarded as out of place. Since, however, no very suitable place can be found to which they may be assigned, Wagner thinks that Virgil wrote them in the margin after the Georgics were completed, and that from the margin they eventually found their way into the text.—*Duris in cotibus*. "Among the flinty rocks."—*Attrivere*. "Have they bruised." The result of their eager and strenuous performance of duty, as stated in verse 205. —*Ultroque animam*, &c. "And voluntarily yielded up life beneath their burden."—*Tantus amor florum*, &c. As an additional illustration of this, it is remarked by Huber, that when the lime-tree and black grain blossom, they brave even the rain, depart before sunrise, and return later than ordinary.

206–209. *Ergo ipsas quamvis*, &c. The opinion of the ancients, respecting the term of the bee's life, was extremely vague and indefinite. The length of life allotted by them to the working bee was from seven to ten years. In later times, writers on bees have

regarded it as not much exceeding a year; but the notions of both ancients and moderns upon this subject have been purely conjectural. Indeed, it appears to be somewhat doubtful whether the length of life which the former seem to have attributed to individual bees was not meant to apply to the existence of each bee community; though the language they make use of fully justifies the former construction, excepting in the case of Columella, who clearly regarded the ten years as applicable to the latter. From a number of experiments, Bevan infers that the life of the working bee is extended to about *six months*; that of the drone to about *four months*. (*Honey Bee*, p. 108.)

Neque enim plus septima, &c. "For neither is more than the seventh summer prolonged (for them)." *Plus* is here for *plusquam*. —*Multosque per annos*, &c. Compare the curious account given of the swarm of bees which settled under the leads of the study of Ludovicus Vives, in Oxford, who was appointed professor of rhetoric in that University, through the influence of Cardinal Wolsey. He took up his residence in Corpus Christi College, where he was welcomed by the bees. These bees and their posterity, which were always known by the name of Vives's bees, kept possession from 1520 to 1630, in which year a decay of the leads caused them to be disturbed, when they were found to have stored an almost incredible mass of honey.—*Et avi numerantur avorum*. "And grandsires of grandsires are numbered," *i. e.*, they can number grandsires of grandsires.

210–211. *Præterea regem*, &c. On the respect paid by bees to their sovereign, to which we have already alluded, consult *Bevan, Honey Bee*, p. 51; and, among the ancient writers, *Ælian*, v., 11.—*Plin.*, *H. N.*, xi., 17.—*Non sic*. "Not with so much reverence."—*Ægyptus*. The Egyptians are well known to have held their monarchs in the highest veneration. (Consult *Wilkinson*, vol. i., p. 251.)—*Ingens Lydia*. Lydia is here called "great," not so much with reference to other nations, as to the power and wealth of Crœsus, its well-known king.—*Hydaspes*. The Hydaspes, strictly speaking, is a river of India, and empties into the Indus. As it rose, however, in that part of the Persian territories (the country of Paropamisus) which bordered upon India, it is here called "Median" (*i. e.*, Persian), and is meant to indicate the Persian empire generally. (*Jahn, ad loc.*)

212–218. *Mens omnibus una est*. "There is one mind unto all," *i. e.*, they all remain united.—*Rupere fidem*. "They have severed their allegiance," *i. e.*, their society is dissolved. This, of course,

is not true. Bees, when deprived of their queen, select one or more worker-eggs, and convert them into queens, by feeding them with what is termed *royal jelly*. In the mean time, the movements of the hive go on as usual.—*Constructaque mella*. "The fabric of their honey."—*Crates favorum*. "The structure of their combs"—*Ille*. The bee-monarch, or, as we would say, the bee-queen.—*Fremitu denso*. "With repeated hummings."—*Stipantque frequentes*. This is all perfectly true. All the wonderful tricks which Wildman, the bee-conjurer, performed, were effected by taking advantage of the instinctive loyalty of bees. He made them follow him wherever he would, hang first on this hand, and then on that, or settle wherever his spectators chose. His secret consisted in having possession of the queen, whom they clustered round wherever he might move her. (*Quarterly Review, May*, 1842.)

219–220. *His signis*. "From these appearances," *i. e.*, arguing from these.—*Esse apibus partem*, &c. "That bees have a portion of the divine mind (within them), and draughts of ethereal intelligence." The Pythagoreans, who were followed in this by the Platonists and Stoics, maintained the doctrine of the "Soul of the World," or *Anima Mundi*, namely, a spirit, or essence, gifted with intelligence, and pervading and animating matter, and all things formed out of matter. Men and animals, birds and fishes, reptiles and insects, derived not only life and being, but a principle of intelligence also, from this great fountain. (Compare *Æn.*, vi., 724, *seqq.*) —*Haustus ætherios*. Referring to the ethereal emanations from the great soul of the universe, which are drunk in, as it were, by men and animals at the hour of their birth.

221–227. *Deum ire per*. "That Deity pervades."—*Quemque sibi tenues*, &c. "Each being at its birth derives for itself the slender beginnings of existence."—*Scilicet huc reddi*, &c. "That to this same (fountain-head) they are all subsequently given back, and, being decomposed, are returned (to this)." We have here the second part of the doctrine relative to the *anima mundi*, namely, that the principle of life and intelligence which animates the mortal body returns, on the death of that body, to the heavens, whence it originally emanated.—*Nec morti esse locum*. "And that there is (in its case) no room for death." The body is decomposed into its pristine elements, but the soul never dies.—*Sed viva volare*, &c. "But that they fly, all living, into (and become part of) the number of the stars, and rise up to the high heaven." The allusion is still to the principles of intelligence, or portions of the divine soul that animated the corporeal frames during the life of the latter.—*Suc-*

cedere. A critic (in the *Biblioth. der alten Lit. und Kunst, fasc.* vii., p. 140) thinks that *alto succedere cælo* comes in rather languidly after *volare in sideris numerum*; it is intended, however, according to poetic usage, to amplify what precedes.

228–230. *Si quando sedem angustam*, &c. "If at any time you shall open their narrow mansion, and the honeys preserved in their treasures." The poet now proceeds to treat of the removal of the combs from the hive, and of the means of guarding, on such occasions, against the anger of the bees, by injecting smoke into the hive. We have read *angustam* here, with Wagner, as in much better taste than *augustam*, which Heyne and Voss prefer. The argument in favour of the latter reading is, that the poet had just represented the hive as containing the palace of a sovereign, and had celebrated the devoted loyalty of the subjects. This, however, is of little weight, and will not free *augustam* from the charge of grandiloquence.—*Relines*. A metaphor taken from the opening of amphoræ, closed by a cork smeared with pitch mixed with the ashes of the vine, sometimes with plaster.

Prius haustu sparsus aquarum, &c. "First, sprinkled as to your person, gargle your mouth with a draught of water." The true reading here is extremely doubtful, in consequence of the variations in the MSS. The one which we have here adopted is given, however, by the larger number, and is adopted by Heyne and Voss. In explaining it, we follow the latter critic. The poet directs that, before one approaches the hive for the purpose of removing the honey, he should cleanse his mouth carefully with water, and also sprinkle his person with the same element. Of all the senses of bees, none appears to be so acute as that of smell, and on this account they have a particular aversion to the human breath, if in the least degree tainted, as also to any disagreeable odour from the person.

Fumosque manu prætende sequaces. "And bear in your hand before you the searching smoke." On these occasions, according to Columella (ix., 15), the person held in his hand an earthen vessel, containing either galbanum, or dried dung and coals of fire. At the end turned towards the hive was an aperture for the escape of the smoke, and at the other a broad opening for blowing into the vessel. The bees, impatient of the smell and thick smoke, either left the hive, or else clustered in the inside at the top, and thus abandoned the combs to the invader. The object of this proceeding, it will be remembered, was not to destroy the bees, according to the cruel practice of modern days, but merely to remove them for a while, until their honeyed stores could be laid under contribution.

231–235. *Bis gravidos cogunt fœtus*, &c. "Twice (in the year) do they collect the abundant produce; there are two seasons for its harvest," *i. e.*, twice in the year the bees accumulate a store of honey; twice in the year do men take it from the hives. Virgil here follows Aristotle (*Hist. An.*, ix., 40), who says, that there are two seasons for making honey (τῇ τοῦ μέλιτος ἐργασίᾳ), namely, spring and autumn. With these, according to the poet, coincide the seasons for taking it. Varro (*R. R.*, iii., 16, 34) mentions three periods for taking honey. The first of these was in the spring, at the rising of the Pleiades, and the honey obtained was called spring honey. (*Geopon.*, xv., 5.—*Plin.*, *H. N.*, xi., 14, *seqq.*) The second was in August, and the honey was called ripe, or summer-honey, being made out of wild thyme and savory. The third period was about the beginning of November, when the wild or buckwheat honey was procured. This last, however, was regarded as the poorest kind, and many left it to the bees for their winter consumption. On the other hand, Columella recommends that the spring honey-harvest take place in June, and even later; and the autumnal one about the time of the equinox, or, as Palladius (xi., 13) says, in the month of October. (*Voss, ad loc.*)

Taÿgete simul os, &c. "As soon as the Pleiad Taÿgete has shown her fair face to the earth." The Pleiades, according to Columella (xi., 2, 36), arise with the sun on the 22d of April, and on the 7th of May they rise in the morning. According to Mollweide (*Comment. Mathemat. Philolog.*, p. 386), the latter rising is here meant.—*Oceani.* Homer's Oceanus is here meant, the great stream encircling the plane of the earth, and from which the sun and stars were supposed to rise, while they descended into it at their setting.—*Aut eadem sidus*, &c. "Or when the same (star), flying from the constellation of the watery Fish, has descended in sadness amid the wintery waves." The setting of the Pleiades was on the 28th of October. With *eadem* supply *stella*, or *Pleias*.—*Piscis aquosi.* Martyn thinks that the Dolphin is meant. This constellation rises on the 27th of December, sooner after the setting of the Pleiades than any other fish delineated on the celestial sphere. Voss, also, is of opinion that the Dolphin is meant, but not on any astronomical grounds. The Pleiad sets with saddened visage, because her bright portion of the year is ended, and the winter is coming on. Now, since in Italy the winter was, for the most part, rainy, the poet merely names, without any special allusion to the time of its rising, a constellation that shall be a fit type of the rainy season.

236–238. *Illis ira modum supra.* "They are (by nature) wrathful

beyond measure." He now assigns a reason for the precautions that are to be taken when the honey is to be removed; because otherwise, being animals of strong resentment, they would retaliate fiercely on the invaders of their hive.—*Læsæ.* "When provoked;" more literally, "when injured."—*Venenum morsibus inspirant.* "Breathe venom into their stings." The poison, which renders the sting of the bee so painful, is secreted by two glands or ducts at the root of the sting.—*Et spicula cæca relinquunt*, &c. "And, fixed thereto, leave their hidden stings in the veins," *i. e.*, and, fixing themselves thereto, &c. Observe that *affixæ* has here, in some degree, a middle force. As regards the fact itself stated in the text, consult note on verse 73.—*Venis.* More poetic and forcible than *cuti* would have been.—*Animasque in vulnere ponunt.* "And lay down their lives in the wound (which they inflict)." (Consult note on verse 73.)

239–240. *Sin, duram metuens hiemem*, &c. "If, however, fearing a hard winter (for the bees), you shall both be sparing for the future, and shall compassionate their bruised spirits and shattered affairs," *i. e.*, if you shall be afraid lest the bees, in consequence of the poor supply of honey which they may have procured, may be about to pass a necessitous winter, and shall therefore take compassion upon their weakened state, and refrain from depriving them of any portion of their stores, &c. Even in such a case as this, according to the poet, it will be worth while to take some pains to preserve them, though we get no honey from their hive.—*Metuens.* We have adopted the reading of Voss and Heyne. The common text has *metues*, which is far less elegant.—*Contusos animos et res fractas.* In consequence of their poor success in collecting honey.—*Miserabere.* By compassionating is here meant sparing their little stock; taking no portion of it, but leaving it all for the consumption of the bees themselves.

241–244. *At suffire thymo*, &c. "Yet who will hesitate to fumigate them with thyme, and to cut away the empty waxen cells?" *i. e.*, yet who will hesitate to take pains to preserve them, by fumigating the hive, and thus driving off enemies from it, and by taking away the superfluous wax, lest the empty cells should afford room for noxious animals.—*Suffire.* This fumigation is recommended also by other authors. Varro says, it should take place twice or thrice a month.—*Inanes.* In consequence of the small quantity of honey which the bees have collected.

Ignotus stellio. "The skulking lizard." The *stellio* is a small

spotted lizard, called also a swift. The epithet *ignotus* refers to its habits of concealment, and its creeping into holes and corners.—*Et lucifugis congesta*, &c. "And chambers filled with light-shunning cockroaches," *i. e.*, and cockroaches in crowded chambers. We have altered the pointing of this whole passage, with Wunderlich and Wagner, so that with *cubilia* we are to understand *adederunt*, and with *fucus*, in the next line, *adedit*. There is nothing very remarkable in this construction of *cubilia*, since the whole clause is merely employed to indicate a large number of the insects in question.—*Immunisque sedens*, &c. "And the drone, that sits free from labour at the repast belonging to another," *i. e.*, that feeds on the honey which the labours of the working bee have collected. As the drones are never seen settling on any flowers, nor laying up honey in the cells, they most probably feed at home, and hence fully answer the description here given of them by the poet.

245–250. *Crabro*. The poet merely mentions the hornet; but wasps as well as hornets are formidable enemies to the bees.—*Imparibus se immiscuit armis*. "Has introduced himself among them with unequal arms," *i. e.*, possessed of strength far superior to theirs.—*Aut dirum, tineæ, genus*. "Or the moths, a dire race." The wax moth (*Tinea mellonella*) is a very dangerous enemy to the bees. A small number of these diminutive insects, having formed a settlement in a hive, perforate and break down the cells, and with the fragments construct new edifices, or galleries, for their own lodgment and accommodation. This species of moth flies only by night, and is of a whitish or brown-gray colour. Huber notices, also, the *Sphinx atropos*, or *death's head hawk-moth*, as a formidable foe. It is from three to five inches in length, and of proportionate size. Wherever moths have gained possession of a hive, it is always necessary to destroy the bees, or to drive them into another hive.

Invisa Minervæ. Alluding to the legend of Arachne.—*Aranea*. Moths and spiders should be watched and destroyed in an evening, as the former are then hovering about, and the latter laying their snares.—*Quo magis exhaustæ fuerint*, &c. It has been observed by the writers on agriculture that, if the bees have too much honey left them, they will be idle; whereas, if you leave them but little, they will be diligent in repairing their loss.—*Generis lapsi sarcire ruinas*. "To repair the ruins of their fallen line."—*Complebuntque foros*, &c. "And will fill their rows of cells, and construct their receptacles from flowers." The rows of cells are here called *fori*, from their resembling the decks of a ship, tier upon tier.—*Floribus*

horrea texent. In accordance with the popular belief of the ancients, that the bees obtained wax from flowers. (Consult note on verse 56.)

251–263. *Si vero*, &c. The poet now speaks of the diseases of bees, and the remedies for the same, and hence takes occasion to give a beautiful description of a plant which he calls *Amellus*.—*Casus.* "Misfortunes."—*Non dubiis signis.* "By no doubtful indications," *i. e.*, by undoubted signs.—*Alius color.* "A different colour." Varro observes, that a rough look is a sign that the bees are sick, unless it is about the time of their beginning to work, for then they look rough with labour, and grow lean.—*Tristia funera ducunt.* Aristotle only says, that the bees bring out those which die in the hive: τὰς δ' ἀποθνησκούσας τῶν μελιττῶν ἐκκομίζουσιν ἔξω. Pliny, however, informs us gravely, that they accompany the dead bodies after the manner of a funeral procession. The carrying out of the bodies of the dead is confirmed by modern inquiries, and is one among the many instances that might be cited of the cleanliness of bees. This trait is also exemplified by their covering over with propolis the bodies of snails, mice, and other small animals, which they cannot remove. (*Insect Transformations*, p. 6.)

Pedibus connexæ. "With their feet drawn together." Heyne, imagining that this referred to several bees hanging together in death, like a cluster, and being aware that this was denied by apiarians, supposes the reading to be incorrect, and conjectures *connixæ*. But, as Wagner remarks, the poet is here speaking of individual bees, with their feet drawn together, as is customary in dying insects.—*Ignavæque fame*, &c. "Both faint with hunger, and sluggish with contracted cold." Poetically said for "sluggish and contracted with cold."—*Gravior.* "Deeper than ordinary."—*Tractimque susurrant.* "And they emit a long-drawn, whispering moan," *i. e.*, continued, prolonged, and, at the same time, indicative of mourning.—*Frigidus ut quondam*, &c. We have here three similes in succession, the first and second of which are imitated from Homer (*Il.*, xiv., 394, *seqq.*).—*Quondam.* "At times."—*Ut mare sollicitum*, &c. "As the troubled sea sounds hoarsely with its refluent waters," *i. e.*, when its waters are rolling in from mid-ocean, and dashing on the shore. (Compare the Homeric κῦμα βοάᾳ ποτὶ χέρσον Ποντόθεν ὀρνύμενον, κ. τ. λ.)—*Clausis fornacibus.* "Within the pent-up furnace." Homer merely speaks of a fire raging amid the mountain forests; Virgil changes the simile, as if comparing the pent-up furnaces with the hive.

264–270. *Galbaneos odores.* Consult note on *Georg.*, iii., 415.—*Mellaque arundineis,* &c. Columella says the honey should be boiled: "*arundineis infusi canalibus offeruntur cibi, maxime decocti mellis,*" &c. (*Colum.*, ix., 15. 5.)—*Ultro hortantem.* "Kindly urging."—*Fessas.* "The enfeebled bees," *i. e.*, enfeebled with sickness. Supply *apes.*—*Tunsum gallæ admiscere saporem.* "To mingle (with the honey which you introduce) the savour of pounded galls." The gall is an excrescence formed on the oaks in Italy, after the same manner that oak-apples are in England. All parts of the oak, especially the galls, are astringent; they are very proper, therefore, as a remedy for the purging to which bees are subject in the spring, occasioned by their feeding greedily upon spurge, after their winter penury, according to Columella. Other causes of this malady are mentioned by Bevan, p. 69.

Aut igni pinguia, &c. "Or inspissated must thickened over a strong fire." When must was inspissated to one half, it acquired the name of *defrutum.* (Consult note on *Georg.*, i., 295.)—*Vel Psythiâ passos,* &c. "Or raisins from the Psythian vine." (Consult note on *Georg.*, ii., 93.)—*Cecropium.* Cecrops was the earliest king of Attica after Ogyges; and Mount Hymettus, in Attica, was famous for its wild thyme.—*Centaurea.* "Centaury." This plant was so called from the centaur Chiron, who was said to be thereby cured of a wound accidentally inflicted by an arrow of Hercules.

271–275. *Cui nomen amello,* &c. "Unto which the husbandmen have given the name of Amellus." Observe that *cui nomen amello* is a Græcism, and compare *cui nomen asilo.* (*Georg.*, iii., 147.) Martyn makes the flower here meant to be the *Aster Atticus,* or purple Italian starwort, the *Aster amellus* of Linnæus. (*Fée, Flore de Virgile,* p. 15.)—*Namque uno ingentem,* &c. "For from one fibrous root it sends forth a great number of stalks." Observe that *cespes* here does not signify the earth or turf, but *radix cespitosa,* that is, a root whose fibres are thickly matted together, so as to form a kind of turf. "*Non de terrâ, sed de radice,*" says Philargyrius. (*Martyn, ad loc.*)—*Aureus ipse.* "The disk of the flower itself is of a golden hue."—*Foliis.* By *folia* are here meant the radiating petals, or the purple leaves surrounding the yellow disk of the flower like so many diverging rays.—*Violæ sublucet purpura nigra.* The play of light, under such circumstances, observes Valpy, may be remarked in a piece of purple silk when a little crumpled.

276–280. *Nexis torquibus.* "With festoons (of this flower)."—*Tonsis in vallibus.* "In pastured valleys," *i. e.*, in valleys where the flocks have grazed. The shepherds, namely, gather it there as they follow their flocks.—*Mellæ.* By the Mella is here meant a stream in the vicinity of the Mantuan territory, mentioned by Catullus (*Carm.*, 63). There were several others of the same name.—*Odorato Baccho.* "In fragrant wine."

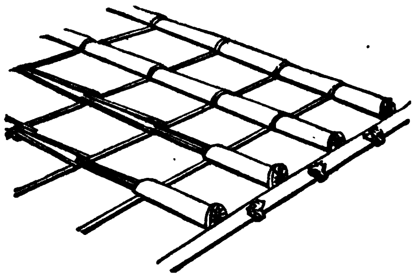
281–286. *Proles omnis.* "The whole stock."—*Genus novæ stirpis.* "The breed of a new family."—*Arcadii memoranda, &c.* "The memorable discovery of the Arcadian master." The allusion is to Aristæus, son of Apollo, by the nymph Cyrene, the grand-daughter of the Peneus. Aristæus was a mortal, but ascended to the dignity of a god through the various benefits which he conferred upon mankind. He is one of the most beneficent deities in ancient mythology: he was worshipped as the protector of flocks and shepherds, of vine and olive plantations: he taught men to hunt and to keep bees, and averted from the fields the burning heat of the sun, as well as other causes of destruction. His worship prevailed in different parts of Greece, and he is named in the text in connexion with Arcadia, where he was the protector of flocks and bees.—*Magistri.* Observe that *magister* here is synonymous with *pastor*, *i. e.*, the guardian or protector of flocks. (Compare verse 317.)

Quoque modo, &c. "And how, after bullocks have been slain, their corrupted gore has often already given birth to bees." (Compare, as regards *insincerus*, the explanation of Heyne, "*corruptus ex putredine.*") The generation of bees from a putrid carcass was a common belief with the ancients, arising, probably, from the resemblance between bees and flesh-flies, the latter being frequently found in great numbers preying upon carrion. Consult note on verse 314.

287–290. *Pellæi gens fortunata Canopi.* "The fortunate nation of the Pellæan Canopus," *i. e.*, the fortunate people of the Delta, in the land of Egypt. Canopus was a city of Egypt, a short distance to the west of the Canopic mouth of the Nile, and 12 miles north-east of Alexandrea. It is called "Pellæan" from its vicinity to the latter city, the founder of which, Alexander the Great, was born at Pella, in Macedonia. Canopus, being situate in the Delta, is here placed poetically for the whole of that region, so highly favoured in point of fertility, and this fertility being wholly owing to the inundations of the Nile.—*Phaselis.* The small boats used during the inundations of the Nile.

Quàque pharetratæ, &c. "And where the river, brought down from the swarthy Indians, presses upon the confines of quiver-bearing Persia," &c. The river, supposing the text to be correct, is the Nile, and the poet, after having mentioned the western, or Canopic mouth of the stream, now turns to the eastern, or Pelusiac one; thus giving, in general language, the extent of the Delta, along the coast of the Mediterranean. The expression *vicinia Persidis* is supposed to allude to the circumstance of the Persian, that is, the Parthian territories extending, in one sense, to the confines of Egypt, the Arabians being at one time subdued by the arms of the Parthians, at another time in alliance with them. As to the Nile's rising among the Indians, it must be borne in mind that this latter name was applied by the ancients not merely to the inhabitants of India, but also to the people dwelling in the interior of Africa. Thus far we have given the explanation of this passage according to the views of Heyne, Voss, and others. Wagner, however, rejects verses 291, 292, 293 as spurious, founding his objections on both the sense and the Latinity of the passage, and regarding the employment of *vicinia* as the plural of *vicinium*, in the light of an open departure from the classical idiom. According to the reading which he himself adopts, *vicinia* is the nominative singular, and the subject of *urguet*. Wagner also makes line 299 refer, not to Egypt, but to Syria.

295–298. *Ipsos ad usus*. "For this very purpose."—*Hunc angustique*, &c. "This they both cover with the tiling of a narrow roof, and enclose it within confining walls," *i. e.*, cover with a narrow roof of tile, and shut in with walls, confining between them a narrow space. Observe the zeugma in *premunt*.—*Imbrice*. Tiles were originally made perfectly flat; they were afterward formed with a raised border on each side. In order that the lower edge of any tile might overlap the upper edge of that which came next below it, its two sides were made to converge downward. The following wood-cut represents a tiled roof, from a part of which the joint tiles are removed, in order to show the overlapping and the convergence of the sides. It was evidently necessary to cover the lines of junction between the rows of flat tiles, and this was done by the use of semicylindrical tiles called *imbrices*.



Quatuor a ventis. "In the direction of the four winds," *i. e.*, facing the four cardinal points. (Compare *Zumpt, L. G.*, § 304, *b.*) —*Obliquâ luce.* "With slanting light," *i. e.*, admitting a slanting and half-excluded light.

299–302. *Bimâ fronte.* The reference is to a steer two years old, and just bending its horns. In the Geoponica (xv., 2, 23) it is called τριακοντάμηνον βοῦν, "an ox thirty months old."—*Spiritus oris.* "The breathing of its mouth," *i. e.*, the mouth itself.—*Obsuitur.* This stopping of the nostrils and mouth is done in order that the animal may die the sooner under the blows inflicted. According to Democritus, however (*Geopon.*, *l. c.*), the animal is to be first killed by blows, and then all the openings are to be stopped.—*Tunsa per integram*, &c. "The crushed inner parts are reduced to a pulpy mass throughout the skin that remains entire," *i. e.*, the skin that encloses them remaining entire and unbroken. Observe that by *viscera* are here meant all the parts beneath the skin, namely, flesh, bones, and entrails. (Compare *Æn.*, i., 211.)

303–307. *In clauso.* "Shut up." According to the directions given in the Geoponica, the door and windows are to be coated with thick mire, to allow no ingress to the external air. On the 21st day, however, light and air are to be admitted, except from the quarter where the wind may blow strongly. After a sufficient quantity of air has been admitted, the building is to be again closed, and cemented as before. On the eleventh day after this, when you again open the door, you will find the place full of clusters of bees. (*Geopon.*, xv., 2., 27, *seqq.*)—*Ramea fragmenta.* For *ramorum fragmenta.*—*Casias.* Consult note on *Georg.*, ii., 213.

Zephyris primum, &c. The beginning of spring is meant. According to Pliny, the wind Zephyrus began to blow about the 8th of February. (*H. N.*, ii., 47.)—*Rubeant.* "Bloom." Equivalent

to *effloreant*.—*Hirundo*. Columella says, that the swallow visits Italy on the 20th or 23d of February. (xi., 2, 22.)

308–314. *Interea teneris*, &c. "Meanwhile, the moisture, growing warm in the tender bones, ferments." The epithet *teneris* refers to the bones as in a comminuted and dissolving state; while *humor*, though specially connected in the text with *ossibus*, denotes, in fact, the putrefying fluid generally that is contained within the skin of the animal.—*Visenda modis miris*. "Strange to be seen;" literally, "to be seen in strange ways."—*Trunca pedum*. A Græcism for *trunca pedibus*.—*Tenuemque magis*, &c. "And speed forth more and more to the thin air." Observe that *aëra carpunt* is like *viam carpunt*, and is here equivalent to *volant*. For *magis magis*, some manuscripts read *magis ac magis*, giving, at the same time, *tenuem* for *tenuemque*. But *magis magis* may be defended by the example of Catullus (xiii., 274).—*Nervo pulsante*. "From the impelling string;" literally, "from the striking string," *i. e.*, from the string striking the bow, and of course impelling the shaft.

Before leaving this part of the subject, it may not be amiss to say a few words respecting the theory of spontaneous generation which is here advanced by the poet. Neither flies nor bees are produced by putrefaction; but as flies are found about animal bodies in a state of decomposition, the ancients fell into an error which accurate observation alone could explode. With respect to bees, it becomes even more absurd to refer their generation to putrefaction, when we consider that they uniformly manifest a peculiar antipathy to dead carcasses. This was remarked so long ago as the time of Aristotle and Pliny, and Varro asserts that bees never alight upon an unclean place, nor upon anything that emits an unpleasant smell. This is strikingly exemplified in their carrying out of the hive the bodies of their companions who chance to die there; and in their covering over with propolis the bodies of snails, mice, and other small animals which they cannot remove. These facts, which are unquestionable, may, at first view, appear to contradict the Scripture history of Samson, who, having killed a young lion in the vineyards of Timnath, "after a time turned aside to see the carcass of the lion; and, behold, a swarm of bees, and honey, in the carcass." (*Judges*, xiv., 8.) It only requires us, however, to examine the facts, to show that this does not disagree with the preceding statement. Bochart, in his Sacred Zoology, tells us, that the word rendered "carcass" literally signifies *skeleton;* and the Syriac version still more strongly renders it a *dried body*. Bochart farther contends, that the phrase "after a time" is one of the commonest Hebraisms for "a year." But when we consider the rapid desic-

cation caused by the summer suns of Palestine, this extension of time will be unnecessary; for travellers tell us that the bodies of dead camels become quite parched there in a few days. "It is probable," says Swammerdam, "that the not rightly understanding Samson's adventure gave rise to the popular opinion of bees springing from dead lions, oxen, and horses." (*Insect Transformations*, p. 6, *seqq.*)

315–316. *Quis deus hanc*, &c. The poet concludes the Georgics with the fable of Aristæus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristæus for the loss of his bees, and his mother's permission to him to enter the watery realms, and hold communion with her.—*Hanc extudit artem.* "Struck out this art," *i. e.*, devised or invented this art of producing bees.—*Unde nova ingressus*, &c. "Whence did this new experience on the part of men take its rise?" The answer to this question is given in the episode that follows. The inventor of the art in question was Aristæus. According to Donatus, in his life of Virgil (x., 39), and Servius, in his commentary on the Tenth Eclogue (*v.* 1), this whole episode respecting Aristæus was a subsequent insertion. The fourth Georgic, it seems, if we believe these authorities, contained originally, from the middle to the end, the praises of Gallus, the well-known friend of Virgil, and governor of Egypt under Augustus. When, however, that individual had fallen into disgrace, and had ended his career by suicide, Virgil, at the command of Augustus, erased the whole eulogium on Gallus, and substituted the episode of Aristæus. Voss is inclined to doubt the whole story, and thinks that if any omission was actually made, it was merely that of an incidental compliment to Gallus, prefixed to the passage relating to Egypt, a country famed for this art of producing bees.

317–320. *Pastor Aristæus.* Compare note on *Georg.*, i., 14.—*Fugiens Pēneïa Tempe.* "Flying from Peneian Tempe." Alluding to the beautiful Vale of Tempe, in Thessaly, between Ossa and Olympus, watered by the River Peneus. (Compare *Georg.*, ii., 469.) Aristæus, the son of Apollo and the nymph Cyrene, who was the grand-daughter of the river god Peneus, is here represented as having been a dweller in the vale that was watered by the stream of his grandsire, until the anger of the nymphs at his having occasioned the death of Eurydice, and the consequent loss of his flocks and bees (compare verse 454, *seqq.*), drove him from his accustomed haunts. He flees, thereupon, to the head waters of the Peneus, and prays to his mother for relief, quitting, for this purpose, the

valley itself, and passing over to the chain of Mount Pindus, where the river had its rise.

Caput. Burmann (*ad loc.; ad Val. Flacc.*, v., 351; *ad Lucan.*, ii., 52), De la Malle (*ad Val. Flacc.*, vol. ii., p. 495), Weichert (*Comment. de turgido Alpino*, p. 6), and Jahn, all think that the mouth of the river is here meant, than which nothing can be more erroneous. (Consult *Bekker*, *Eleg. Rom.*, p. 39, and *Voss* and *Heyne*, *ad loc.*)

321–328. *Gurgitis hujus.* "Of this bubbling fountain." Referring to the spring-head, or sources of the stream, bubbling forth from among the rocks and whirling away in eddies. The sources of rivers were the fabled abodes of the river god and other divinities of the stream.—*Quem perhibes.* "Whom thou makest to be such," *i. e.*, as thou maintainest.—*Thymbræus Apollo.* "The Thymbræan Apollo." This deity was so called from Thymbra, a plain in Troas, through which a small river, called Thymbrius, flows in its course to the Scamander. He had a temple here, and in it Achilles is said to have been mortally wounded by Paris.

Quid me cœlum, &c. The sons of the Nymphs, even though a god were their father, were mortal; as, for example, Orpheus, Polyphemus, &c. They might, however, be deified for their merits, and translated to the skies.—*Hunc ipsum vitæ mortalis honorem.* Referring to the high reputation which he had acquired among men, from his successful culture of the fields, and his care of cattle and bees.—*Frugum.* The productions of the earth in general, grain and fruits.—*Pecudum.* The idea of bees appears to be included in this.—*Te matre.* "Though thou art my mother."—*Relinquo.* "I am abandoning."

329–332. *Et ipsa manu, &c.* In his despair, he bids his mother complete the evil work left unfinished by the Nymphs.—*Felices silvas.* "The productive groves." Referring to the orchards of fruit-trees, the clumps of olives, &c.—*Interfice messes.* "Destroy the crops." Observe here the employment of *interficio* in the case of inanimate things. Nonius (vi., 9) cites a parallel instance from the Œconomics of Cicero: "*herbas arescere et interfici.*"—*Messes.* Referring to the gathered stores of grain, hay, &c.—*Ure sata.* "Consume with fire my plantings." *Sata* refers alike to the sown corn and to the young trees planted out as supports for the vines.—*Molire.* "Ply."—*Bipennem.* Equivalent here simply to *securim.* Strictly speaking, however, *bipennis* means a battle-axe, that is, a species of axe having a blade or head on each side of the haft.

333–335. *At mater, &c.* His mother Cyrene is represented as sitting in an apartment of the palace of Peneus, far away amid the

deep waters of the stream at its fountain-head, and hearing only in an indistinct manner the supplication of her son.—*Thalamo sub fluminis alti.* "Far away in a chamber of the deep river;" literally, "beneath a chamber," *i. e.*, deep in a chamber.—*Milesia vellera carpebant.* "Were carding the Milesian fleeces," *i. e.*, Milesian wool. This belonged to the choicest kind among the Greeks. (Compare note on *Georg.*, iii., 306.)—*Hyali saturo fucata colore.* "Dyed of a saturating, glass-green colour," *i. e.*, dyed through and through. (Compare Heyne, "*Saturo*, hyali quo ipsa vellera saturata sunt.") The epithet *hyalis* is of Greek origin, this being one of the technical terms brought in by the Greeks with the knowledge of their arts and manufactures. The Greek term for glass is ὕαλος, and the green colour mentioned in the text suits, of course, the case of a marine deity.

336–344. *Drymoque, Xanthoque,* &c. The ancient poets were fond of such enumerations as these, both on account of the air of erudition which it imparted, and also from the pleasing effect produced on an ancient ear by the various meanings of the names themselves, as indicated by their etymologies. Most of this is lost for us. The names here given are imitated, in part, from Homer (*Il.*, xviii., 37, *seqq.*—Compare *Hymn. in Cer.*, 418, *seqq.*—*Hesiod, Theog.*, 264, *seqq.*, 240, *seqq.*, &c.)—338. This verse is not found in the best MSS., nor in very many others. Brunck and Wagner both regard it as spurious. It is supposed to have been removed hither from *Æn.*, v., 826. We have, therefore, enclosed it within brackets.—*Flava.* "Golden-haired."—*Oceanitides.* "Daughters of Oceanus." These are the only two Oceanides mentioned on the present occasion. The rest are Nereïds. The whole number of Nereïds was 50; of Oceanides, 3000. (*Apollod.*, i., 2, 2, 7.)

Ambæ auro, &c. "Both girt with gold, both with spotted skins," *i. e.*, with golden zones and the variegated skins of wild animals killed by them in the hunt.—*Asia Deïopea.* "The Asian Deïopea." The epithet "Asian" here refers to that portion of Lydia which was watered by the Căyster. (Compare note on *Georg.*, i., 383.)—*Et, tandem positis,* &c. Another huntress nymph is here mentioned, who now sits employed at the spindle, her arrows being laid aside. (Compare note on *Eclog.*, x., 1.)

348–356. *Dum fusis mollia pensa,* &c. "While they wind their soft tasks around the spindles," *i. e.*, the soft wool which they had tasked themselves to card and then wind off. The wool, flax, or other material having been prepared for spinning, was rolled into a ball, which, however, was sufficiently loose to allow the fibres to be

easily drawn out by the hand of the spinner. The upper part of the distaff was then inserted into this mass of wool or flax, and the lower part was held under the left arm, in such a position as was most convenient for conducting the operation. The fibres were drawn out, and, at the same time, spirally twisted, chiefly by the use of the forefinger and thumb of the right hand; and the thread so produced was wound upon the spindle until the quantity was as great as it would carry. The accompanying wood-cut shows the operation of spinning at the moment when the woman has drawn out a sufficient length of yarn to twist it by whirling the spindle with her right thumb and forefinger.



Vitreisque sedilibus. "In their glassy seats." The abodes of the marine deities are adorned with seats, and other articles either of use or ornament, formed out of crystal, amber, coral, &c.—*Ante prospiciens.* "Looking forth beyond."—*Sorores.* Not to be taken in too strict a sense, but intended to apply to all the nymphs assembled there, as well Nereïds as Oceanides.—*Non frustra.* "Not without reason."—*Penei genitoris.* "Of thy sire Peneus."

357–361. *Novâ formidine.* "With the sudden alarm." Equivalent to *repentino terrore.*—*Qua juvenis gressus inferret.* "Where the youth might enter," *i. e.*, for the youth to enter.—*Curvata in montis faciem.* "Arched like a mountain." The waters formed a kind of over-arching entrance, through which the youth might descend to the subterraneous places, in which were the receptacles and sources of rivers, and, among these, of the Peneus itself.

364–370. *Speluncisque lacus clausos.* "And the lakes enclosed in caverns." These are so many reservoirs for the different rivers on earth.—*Lucosque sonantes.* As the streams which flow from

the caverns just mentioned proceed some distance under the earth before they come forth to the light of day, their banks in the world below are, in the language of poetry, decked with groves that re-echo to the roar of the waters.—*Diversa locis.* Poetic for *diversis locis.*

Phasimque. The Phasis was a river of Asia, falling into the Euxine, after passing through parts of Armenia, Iberia, and Colchis. It is commonly called a Colchian stream. This river was famous in mythology, from Jason's having obtained in its vicinity the golden fleece. Its modern name is *Rion*, or *Rioni*, which would seem more properly to belong to the Rheon, one of its tributaries. The Turks call it the *Fasch.*—*Lycumque.* The Lycus here meant was a river of Pontus, emptying into the Phasis.—*Enipeus.* A river of Macedonia, in the district of Pieria, rising in Mount Olympus.—*Tiberinus.* The Tiber.—*Aniena fluenta.* "The streams of the Anio." *Aniena* here is from *Anienus.* The Anio, now the *Teverone*, flowed into the Tiber three miles above Rome.—*Saxosumque sonans Hypanis.* "And the Hypanis roaring over rocks." A river of European Scythia, now the *Bog.* It falls into the Borysthenes (or *Dnieper*), after a southeast course of 400 miles, and with it into the Euxine.—*Mysusque Caïcus.* "And the Mysian Caïcus." The Caïcus was a river of Mysia, falling into the Ægean Sea opposite Lesbos. On its banks stood the city of Pergamus, and at its mouth the port of Elæa.

371–373. *Gemina auratus*, &c. "Having the visage of a bull gilded as to both the horns." River gods were sometimes represented merely with the horns of a bull; sometimes with the body of a bull and the head of a human being; and sometimes, again, with the taurine form complete. (*Müller, Archæol. der Kunst*, p. 616, § 403.)—*Eridanus.* Consult note on *Georg.*, i., 482.—*In mare purpureum.* "Into the dark and troubled sea." We have preferred rendering *purpureum* here by a double epithet. It is analogous to the Greek πορφύρεος, as said of the troubled sea, whence βίος πορφυροῦς θαλάσσιος, "a seaman's troublous life." (*Eur. Sthen.*, 4.)

374–379. *Postquam est in thalami*, &c. "After he had come under the roof of the chamber hanging with pumice-stone." The reference is to a subterranean cave, eaten out of the pumice-rock, and fashioned like a chamber.—*Cognovit.* "Became acquainted with," *i. e.*, learned from him their cause.—*Inanes.* Occasioned by so slight a misfortune.—*Fontes.* For *aquam.*—*Germanæ.* "Her sisters."—*Tonsis villis.* "With the nap shorn off," *i. e.*, smooth. —*Reponunt.* "Place anew thereon," *i. e.*, after having been pre-

viously emptied. (Compare *Wagner*, *Quæst. Virg.*, xxxxi.)—*Panchæis adolescunt ignibus aræ.* "The altars blaze high with Panchæan fires," *i. e.*, are heaped up with blazing incense. Equivalent to *aræ cumulantur thure incenso.* (Compare *Voss* and *Jacobs*, *ad loc.* Consult, also, as regards the expression "*Panchæis ignibus*," the note on *Georg.*, ii., 139.)

380–383. *Mæonii carchesia Bacchi.* "Bowls of Mæonian wine." Mæonian is here equivalent to "Lydian," and the reference is to the wine of Tmolus, a mountain of Lydia. This wine being of a superior quality, is here put for excellent wine in general. (Consult note on *Georg.*, ii., 98.) The *carchesium* was a beaker, or drinking-cup, used by the Greeks in very early times. It was slightly contracted in the middle, and its two handles extended from the top to the bottom. It was much employed in libations. The annexed wood-cut represents a magnificent *carchesium*, presented by Charles the Simple to the Abbey of St. Denys.



Oceanumque patrem rerum. Not in imitation of Homer (*Il.*, xiv., 246), as some suppose, but drawn probably from the philosophic dogmas of the Ionic school, and implying that water is the primary element of all things. (Consult *Heyne*, *ad loc.*)—*Nymphasque sorores.* Her sister-nymphs generally deriving their common origin from Oceanus.—*Centum.* A definite for an indefinite number, as in *Æn.*, vi., 786, "*centum complexa nepotes.*" The Oceanides, according to Hesiod, were, as already remarked, 3000 in number.—*Servant.* "Inhabit." Compare verse 459.

384–386. *Nectare.* Cyrene, as a goddess, drinks nectar, and pours the same upon the flames of the altar; her mortal guest, Aristæus, pours after her the Mæonian wine. (Consult *Voss*, *ad loc.*)—*Vestam.* For *ignem.*—*Subjecta.* In a middle sense, for *subjiciens se.* "Mounting."—*Omine quo.* The flame, thrice rising to

the roof, gave a favourable omen. (*Valpy, ad loc.*)—*Firmans animum.* "Confirmed in mind."

387–389. *Carpathio gurgite.* The Carpathian Sea was adjacent to the Island of Carpathus, which latter lay between Rhodes and Crete. Virgil here imitates a similar fable in the Odyssey (iv., 364), where Menelaus attacks Proteus in the Island of Pharos, and learns from him the fortune that is to attend his return to his native country.—*Piscibus et juncto,* &c. "With fishes, and with his chariot having two-legged coursers joined to it." Equivalent to *curru piscibus et equis bipedibus juncto.* The chariot of Proteus is here represented as drawn by a species of marine coursers, having their fore parts shaped as horses, their hinder as fish.

390–391. *Hic nunc Emathiæ,* &c. In assigning Proteus an abode in the Carpathian Sea, Virgil imitates Homer; for the Island of Carpathus faces Egypt, and Homer makes him dwell in the Isle of Pharos. In this latter part, however, where mention is made of Emathia and Pallene, our poet follows some earlier legend, probably an Orphic one.—*Emathiæ.* Macedonia is meant, of which country Emathia was the more ancient name. (Compare note on *Georg.*, i., 492.)—*Pallenen.* Pallene was a peninsula of Macedonia, one of the three belonging to the district of Chalcidice. From this peninsula Aristæus had not far to travel before he reached the sources of the Peneus.

392–395. *Grandævus.* An epithet applied with great propriety to Nereus, as being one of the most ancient of the gods. (Compare *Hesiod, Theog.*, 233.)—*Quæ mox ventura trahantur.* "What may be getting drawn onward (by the fates) as presently about to happen." There is no need whatever of construing *trahantur* here in a middle sense, as Voss directs.—*Quippe ita Neptuno visum est.* The poet means, that Proteus received this gift of prophecy from Neptune. He would either seem, therefore, to follow the mythological authority of those who made Proteus the son of that deity, or else to have neglected the commonly received legend, which assigned to Proteus an origin as well as honours far earlier than those of Neptune.

Immania armenta. Referring to the various monsters of the deep. The *phocæ* form part of these.—*Turpes.* "Ugly."—*Pascit.* The poets always assign to Proteus the task of keeping the sea-calves, or seals, as well as other marine animals. (Compare *Homer, Od.*, v., 411.—*Horat., Od.*, i., 2, 7.)

396–400. *Ut omnem expediat,* &c. "That he may explain the whole cause of the malady, and give a favourable turn to what has

happened." By *eventus* are meant the evils that have happened to Aristæus in the loss of his bees, &c., while *secundet* implies a changing of this evil fortune into good, by pointing out to him the way in which his losses may be repaired.—*Nam sine vi*, &c. Homer states, that he must be seized in order to make him discover what is required of him. (*Od.*, iv., 388, 415.)—*Tende.* "Employ." Equivalent here to *adhibe.*—*Doli circum hæc*, &c. "His wiles will be finally overcome and rendered powerless, if thou shalt do these things;" literally, "around these things." *Circum hæc* is equivalent here to *si hæc feceris.* (Compare *Wagner, ad Georg.*, ii., 424.)—*Inanes.* Equivalent, in fact, to *ut inanes sint.*

401–406. *Medios æstus.* "His noontide heats."—*In secreta senis.* "To the secret haunts of the aged sea-god." Equivalent to *in secretam senis sedem.*—*Somno jacentem.* "As he lies buried in sleep."—*Manibus vinclisque.* Some MSS. have *manicis* for *manibus;* but, in that case, *vinclis*, which follows, ought to have an epithet added to it. (Compare *Æn.*, ii., 146.)—*Tum variæ eludent*, &c. "Various forms and visages of wild beasts will thereupon seek to baffle thee," *i. e.*, he will seek to elude thy grasp by assuming the forms of various wild animals. Proteus, according to the well-known legend, had the power of transforming himself into any shape at pleasure.

407–414. *Sus horridus.* "A bristly boar."—*Atra.* Equivalent here to *sæva.*—*Fulvâ cervice.* "With tawny mane."—*Aut acrem flammæ*, &c. "Or he will give forth the fierce roaring of flame," *i. e.*, will change himself into a fierce roaring fire.—*Contende tenacia vincla.* "Draw tightly the confining chains."—*Donec talis erit*, &c. Until he resume the form under which Aristæus found him sleeping.

415–418. *Liquidum ambrosiæ*, &c. This was done in order to impart fresh strength and vigour to the youth, and enable him, consequently, to secure the sea-god.—*Perduxit.* For *induxit.*—*Dulcis aura.* "A sweet perfume."—*Habilis.* "Fitting," *i. e.*, rendering him fit for executing the intended enterprise.

419–424. *Quo plurima vento*, &c. "Whither very many a wave is driven in by the wind, and divides itself into receding curves." The reference is to the curvature of the broken waves after they have been dashed back. (Compare *Æn.*, i., 160.)—*Deprensis olim*, &c. "A very safe station sometimes for mariners overtaken by a tempest." Heyne thinks the meaning of the poet to be this, that the vessels which run in for shelter cast anchor in a kind of bay, at the extremity of which is the cave in question. Voss adopts the same view.

Objice. "By means of the opposing barrier." The prose form

of expression would be *objectu.*—*Aversum a lumine.* "Concealed from the light," *i. e.*, in a part of the cave to which the light from the entrance did not penetrate.—*Nebulis obscura.* "Shrouded in a misty cloud." As a goddess of the waters, she envelops herself in such a mist as is accustomed to rise from their surface.—*Resistit.* "Takes her station."

425–428. *Jam rapidus torrens*, &c. "Now vehement Sirius, scorching the thirsting Indi, was blazing in the sky, and the fiery sun had finished half his course." Here the poet employs a beautiful circumlocution to express the middle of one of the hottest days in summer. Sirius, a star of the first magnitude, in the mouth of the Dog, rises about the time of the sun's entering into Leo, towards the latter end of July, bringing with it what we call the dog-days, the hottest season of the year, and during which the heat is particularly intense in Egypt and along the coast of Africa. The poet shows it to be the time of noon, by saying that the sun had finished the half of his course. All these words, *rapidus*, *torrens*, *sitientes*, *Indos*, *ardebat*, *igneus*, are expressive of great heat. He enlarges on the idea by representing the grass burned up, and the rivers boiled to mud. It was the violent heat that caused Proteus to retire into the cave, where he would be the more easily surprised, being fatigued and disposed to slumber. (*Martyn, ad loc.*)

Et cava flumina, &c. "And the rays of the sun were boiling to mud the hollow rivers warmed with their dry channels," *i. e.*, even to their dry channels. The expression *cava flumina* shows the effect of the heat in diminishing the volume of water, and thus increasing the height of the banks.—*Faucibus.* Put here for *alveis.*

431–444. *Rorem amarum.* "The bitter spray," *i. e.*, the drops of sea-water.—*Diversa.* "In different quarters." The prose form of expression would be *diversis in locis.*—*Somno.* "For sleep." The dative.—*Vesper ubi reducit.* Poetic, for *ubi ille reducit vesperi.*—*Numerumque recenset.* After counting his herd, as here expressed, Proteus lays himself down to repose.—*Componere.* "To adjust," *i. e.*, for repose.—*Occupat.* "Confines him before he is aware." Observe the force of *occupat*; literally, "anticipates him."

Miracula rerum. "Wondrous shapes."—*Fallacia.* Heyne reads *pellacia*, after Heinsius. But the true lection is *fallacia.* Voss correctly maintains, that all the examples adduced by Heinsius (*ad loc.*) and by Bentley (*ad Horat.*, *Od.*, iii., 7, 20) merely prove what Servius teaches us (*ad Æn.*, ii., 90), that *pellax* and *pellicere* are said of those who make use of blandishments, and, as Voss adds, of magic arts, for the purpose of deceiving another. On the present

occasion, however, Proteus wished to terrify Aristæus, not to allure him on. *Pellacia*, therefore, is not correct.—*Hominis ore*, &c. He reassumes the human face, in order that he may speak to and be understood, when prophesying, by Aristæus. (*Valpy*, *ad loc.*)

445–447. *Nam quis.* For *quisnam*, except that the position of the *nam* before *quis* is intended to mark strong excitement on the part of the speaker.—*Neque est te fallere quidquam.* "Nor is it possible to deceive thee in aught." Observe here the employment of *est*, like the emphatic ἔστι, in Greek, in the sense of *licet*, or, rather, δυνατόν ἐστι. Observe, also, the use of *quidquam* as equivalent to *in aliqua re*. We must be careful not to construe this *quidquam* as an accusative before *fallere*, since *est* for *licet* is not accustomed to be joined with the accusative before the infinitive.

448–452. *Desine velle.* "Cease to wish (to impose upon me)." Supply *fallere* after *velle*.—*Lapsis rebus.* "For our ruined affairs," *i. e.*, amid the ruin that has fallen upon my rural labours, especially my rearing of bees.—*Ardentes oculos*, &c. "Rolled his eyes flashing with bluish-green light." The marine deities were generally represented with bluish-green eyes. (Consult *Voss*, *Mythol. Briefe*, vol. ii., 25.)—*Fatis.* "For the purpose of declaring the fates." (Compare *Heyne*, "*ad edenda fata*.") The rolling of the eyes and gnashing of the teeth are mentioned by the poets as so many outward signs of prophetic inspiration.

453–456. *Non te nullius*, &c. "It is not the anger of no deity that pursues thee," *i. e.*, the anger of some deity is certainly pursuing thee. Proteus now proceeds to intimate to Aristæus that his misfortunes are all owing to the just anger of the Nymphs at the death of Eurydice, occasioned by his unhallowed passions, and to the imprecations of the bereaved Orpheus, whose descent to the lower world, in quest of his unhappy spouse, is then beautifully narrated.—*Magna luis commissa.* "Thou art atoning for a heinous offence."—*Miserabilis Orpheus haudquaquam*, &c. "Orpheus, plunged in wretchedness, (though) by no means on account of any desert of his own." The reference is, in fact, to the shade or manes of Orpheus, whose death had occurred previously to the time when these words are supposed to have been spoken.—*Ni fata resistant.* "Unless the fates oppose," *i. e.*, unless it happen that by proper expiations thou avert the punishment that hangs over thee.—*Raptâ.* Equivalent, as Voss and Wunderlich correctly remark, to *morte ereptâ*.

457–463. *Dum te fugeret per flumina præceps.* "Rushing with headlong speed along the river's bank, provided only she could es-

cape from thee." Observe the force of *dum* with *fugeret.*—*Servantem ripas.* "Occupying the margin of the stream;" literally, "guarding" it, *i. e.*, occupying it in such a way that no one could pass by without being attacked by it.—*Chorus æqualis Dryadum.* "The chorus of Dryads with her brought up." Put for *chorus æqualium Dryadum.*—*Supremos montes.* "The summits of the mountains." Observe the poetic usage of *supremos* for *summos.*

Rhodopeiæ arces. "The heights of Rhodope." (Consult note on *Eclog.*, vi., 30.) The lamentations of the nymphs are heard, according to the speaker, throughout the whole of Thrace. Rhodope and Pangæus, Thracian mountains, are first mentioned; Thrace itself is then named under the appellation of the "martial land of Rhesus," the Thracian monarch who in later days led his forces to Troy; the Getæ, by a species of poetical geography, are next included in the account as a Thracian tribe; then the Hebrus, a Thracian river, is mentioned; and the enumeration closes at last with an allusion to Orithyia, who was carried off by Boreas to Thrace.

Pangæa. Pangæus was a celebrated ridge of mountains in Thrace, apparently connected with the central chain of Rhodope and Hæmus, and now called *Pundhar Dagh.* The Greek form of the name is Παγγαῖον (*scil.* ὄρος), and, in the plural, Παγγαῖα (*scil.* ὄρη), which Virgil here follows, as indicating the entire range.—*Getæ.* Consult note on *Georg.*, iii., 462.—*Hebrus.* A large river of Thrace, now the *Maritza*, rising in Mount Scomius, and falling into the Ægean near the city of Ænus.—*Actias Orithyia.* "The Attic Orithyia." Attica was called at an early period *Acte* (Ἀκτή), from its extent of shore, a name which remained among the poets after it had been superseded in common use by the term *Attica.* Orithyia was the daughter of Erechtheus, king of Attica, and had been carried off to Thrace by Boreas.

464–470. *Solans.* "Striving to solace."—*Solo in littore.* "On the solitary shore."—*Te veniente die,* &c. Observe here the beautiful effect produced by the repetition of the pronoun, and consult the remarks of Wagner, *ad Eleg. ad Messal.*, p. 13.—*Tænarias fauces.* "The jaws of Tænarus." Tænarus was a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now Cape *Matapan.* Near it was a cave, said to be one of the entrances to the lower world, and through which Hercules dragged Cerberus to the upper regions.—*Et caligantem nigrâ,* &c. "And the grove all pitchy dark with black horror." The grove of the lower world, through which having passed, he came to the Cocy-

tus, over which stream, and the nine-times encircling Styx, Charon ferried him to the dwelling-place of the dead. (*Voss, ad loc.*)—*Mansuescere.* "How to relent."

471–484. *Cantu commotæ.* "Aroused by the strain." The shades of the departed came flocking forth to hear the bard.—*Ibant.* "Came forth." Observe the force of the imperfect in denoting the constant flocking forth of numbers.—*Quam multa in foliis,* &c. Compare *Æn.*, vi., 309, *seqq.*—*Matres, atque viri,* &c. This line, and the two lines that follow, occur again in the Æneid, vi., 306, *seqq.*—*Quos circum,* &c. "Whom on every side the black mire and squalid reeds of the Cocytus, and the hateful fen, with its sluggish water, confines, and the Styx, nine times poured between them (and the upper world), restrains." The Cocytus and the Styx keep the shades from returning to the upper world; the former a sluggish and miry stream, and therefore not unaptly called in the text a mere fen; the latter nine times encircling the regions of Erebus.—*Quin ipsæ stupuere,* &c. "The very abode, too, and inmost Tartarus of Death stood astonished at the sound," *i. e.*, the very abode itself of Death, in the lowest depths of Tartarus.

Tenuitque inhians, &c. "The gaping Cerberus also restrained his three mouths," *i. e.*, Cerberus also restrained the barking of his distended triple jaws. The earlier poets assigned to Cerberus fifty, or a hundred heads, the later ones but three. His abode was on the farther bank of the Styx, where Charon landed the dead.—*Atque Ixionii vento,* &c. "And the whirling of Ixion's wheel stopped, together with the wind that had impelled it." Various explanations have been given of this passage. We have adopted the one that appears most natural. On the arrival of Orpheus in the lower world, when seeking for his lost Eurydice, the sweetness of his strains produced a momentary cessation even in the punishments inflicted on the damned.

485–491. *Jamque, pedem referens,* &c. The poet proceeds to relate the return of Eurydice to the light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his second loss, and the miserable death that he encountered; which concludes the speech of Proteus.—*Casus.* "Dangers."—*Veniebat.* "Was fast approaching."—*Manes.* "The gods below."—*Jam luce sub ipsâ.* "When now on the very threshold of the light."—*Victusque animi.* "And completely overcome in feeling," *i. e.*, by fond affection. A Græcism for *victus animo.*

492–493. *Effusus.* "Was completely thrown away," *i. e.*, proved fruitless. (Compare the Greek ἐκκεχυμένος.)—*Immitis tyranni fæ-*

dera. "The compact made with the cruel tyrant," *i. e.*, the conditions imposed by Pluto, namely, that he should not look back upon his recovered spouse until he reached the confines of the kingdom of darkness.—*Terque fragor*, &c. "And a loud crash was thrice heard from the stagnant waters of Avernus," *i. e.*, a loud peal of subterranean thunder was thrice heard from the lower world.

495–503. *Quis tantus furor?* "What so great phrensy is this?" *i. e.*, what mighty madness prompted thee thus to look back upon me?—*Fata vocant.* The thunder was the signal of her recall.—*Condit.* "Is sealing up."—*Non tua.* "No longer thine."—*Ceu fumus in auras*, &c. "As smoke, mingled with, (melts away) into thin air." Supply *fugit.*—*Diversa.* "In an opposite direction," *i. e.*, back to the lower world, or, in a direction opposite to that in which they were proceeding.—*Prensantem nequidquam umbras.* "Grasping in vain at shadows."—*Præterea.* "After this."—*Objectam paludem.* "The interposing fen."

506–516. *Illa quidem Stygiâ*, &c. Heyne, Meierotto, and Wagner all regard this verse as interrupting the continuity of the narrative, and, therefore, quite out of place. It belonged, they think, probably to some other poem, by a different author, on this same subject, and having been written by some one on the margin of a manuscript, gradually found its way into the text. There can be no doubt, however, if we examine the context closely, that the line in question is genuine. The connecting link between it and the verses that immediately precede is sufficiently plain. After the questions, "What could he do?" &c., we must merely supply in mind as follows: "He saw but too clearly that nothing whatever could now be done," and then the line follows naturally enough, "she indeed, was already," &c.—*Frigida.* "Cold in death."

Ex ordine. "In succession."—*Strymonis.* Consult note on *Georg.*, i., 120.—*Hæc evolvisse.* "To have unfolded these, his sorrows." (*Valpy, ad loc.*)—*Agentem.* "Leading along."—*Qualis populeâ*, &c. "As the mourning nightingale, beneath some poplar's shade." The poplar is selected here by the poet with great propriety, since its leaves, trembling with the least breath of air, make a sort of melancholy rustling. Virgil has been criticised for representing the nightingale singing by night, *in the shade*; but, as Voss remarks, the term *umbra* well expresses the deeper darkness under the foliage of the tree, on a clear, starlight night.—*Durus.* "Hard-hearted."—*Integrat.* "Reiterates."

517–522. *Hyperboreas.* Put simply for *Boreales.* There is no allusion here to geography, not even that of a mythic nature. Or-

pheus is merely supposed to wander through the wide-spread regions of Thrace.—*Tanaïm.* The ancient Tanaïs answers to the modern *Don.*—*Rhipæis.* Consult note on *Georg.*, i., 240.—*Lustrabat.* "Wandered over." (Compare *Eclog.*, x., 55.)—*Atque irrita Ditis dona.* "And Pluto's unavailing gift."

Spretæ Ciconum quo munere matres. "By which display of conjugal affection, the matrons of the Cicones, (fancying themselves) despised." According to the meaning here given to this passage, which is adopted from Heyne, we must regard *munere* as equivalent to *pietate in conjugem.* Many different explanations, however, are given by commentators; and, in all probability, the passage, as it now stands, is corrupt, since the employment of *munere* in the sense which we have adopted from Heyne is extremely harsh. Wagner ingeniously conjectures *pro munere, i. e.*, as a remuneration, or return, for his neglect.—*Ciconum.* The Cicones were a people of Thrace, on the seacoast, near the spot where Maronea stood in a later age.

523–524. *Marmoreâ cervice.* "His alabaster neck."—*Œagrius.* The Hebrus is here called Œagrian, from Œagrus, king of Thrace, and father of Orpheus. According to a poetic legend, the head of Orpheus was cast by the waves, along with his lyre, on the shore of Lesbos, near the city of Methymna. Meanwhile, harmonious sounds were emitted from the mouth of Orpheus, accompanied by the notes of the lyre, the strings of the latter being gently moved by the breeze. The Methymneans, therefore, buried the head, and suspended the lyre in the temple of Apollo; and, as a recompense for this, the god bestowed upon them a talent for music, and the successful culture of this and the sister art of poetry. The nightingales, too, were said to sing most sweetly in the quarter where the head of the bard was interred. (*Hygin.*, *Poet. Astron.*, ii., 7.—*Antig. Caryst.*, 5.)

529–531. *Spumantem undam sub vertice torsit.* "He caused the foaming water to revolve in whirling eddy." Observe that *sub vertice* is here equivalent to *ita ut vortex fieret.* Martyn renders *sub vertice* "about his head," which is altogether incorrect.—*At non Cyrene.* "But not so Cyrene," *i. e.*, but Cyrene did not, in like manner, cast herself into the waves. The nymph remains by her son; and, as Proteus had merely explained to him the cause of the ruin that had befallen his bees, &c., the mother now directs her son to offer sacrifices to the offended nymphs, and to appease the manes of Orpheus and Eurydice. Aristæus follows her instructions, and is surprised to see a swarm of bees come forth from the carcasses of the oxen offered in sacrifice.

532–536. *Hinc.* "On this account."—*Illa.* Referring to Eurydice. — *Tende.* "Offer;" literally, "stretch forth." — *Et faciles venerare Napæas.* "And propitiate by suitable worship the dell-nymphs, easy to appease." The *Napææ* are the nymphs of the dells, or woodland vales. The term is of Greek origin, Ναπαῖαι, from νάπη, "a woody dell or glen."—*Votis.* "To thy prayers."

538–545. *Eximios.* "Chosen." An epithet specially applied to victims, because in sacrifice the best were always selected. (Compare *Macrob.*, *Sat.*, iii., 5; and *Drakenb.*, *ad Liv.*, vii., 37, 1.)—*Lycæi.* Consult note on *Eclog.*, x., 15. — *Intactâ.* Supply *jugo.* — *Alta ad delubra.* Alluding to the steps by which they ascended to the temples.—*Demitte.* "Cause to fall."—*Desere.* "Leave."—*Nona Aurora.* The poet may possibly have been thinking of the *Sacra Novemdialia*, or offerings to the dead, nine days after the funeral; answering to the Greek τὰ ἔννατα. — *Inferias Orphei*, &c. "Thou wilt offer Lethean poppies as a funeral oblation unto Orpheus." Observe that *Orphei* is here the dative, and compare *Eclog.*, iv., 57. The poppies were intended, as Philargyrius remarks, to induce, on the part of the shade of Orpheus, an oblivion of the past. —*Mittes.* The offerings to the dead were thrown or poured upon the grave; and, when a grave was wanting, as in the present case, into a trench dug for that purpose. Hence the peculiar force of *mittes* here.

546–547. *Et nigram mactabis ovem*, &c. We have transposed this line and the one that follows, with Wagner and other editors, on the authority of the best MSS. Heyne thinks the verse *Placatam Eurydicen*, &c., to be spurious, and Jacobs agrees with him. Brunck, on the other hand, seeks to defend it, observing: "*Consentaneum erat, Aristæum Eurydices, cui causa mortis fuerat, umbram placare, haud minus quam Orphei;*" to which Wagner replies: "*Si consentaneum, certe non necessarium.*" (Compare verse 454, *seqq.*)—*Revises.* Voss, who is one of those that make the transposition just referred to, reads *revisens*, on the authority of one of his MSS. But this authority is too slight.

548–558. *Facessit.* "He quickly proceeds to execute."—*Excitat.* "He raises." For *erigit.*—*Monstrum!* "A prodigy."—*Liquefacta.* "The decomposed."—*Viscera.* Consult note on line 302.—*Stridere.* The old stem-conjugation, with short penult. So *effervere*, in this same line. (Compare *Georg.*, i., 456.)—*Nubes.* "Cloud-like swarms." —*Confluere.* "To settle."—*Et lentis uvam*, &c. "And to hang like clusters of grapes from the bending boughs." With *uvam*, compare the Greek βοτρυδόν (*Il.*, ii., 89).

559–562. *Hæc super arvorum cultu*, &c. Heyne and others suspect the whole of this paragraph (from 559 to 566) to be spurious, and an addition merely of some grammarian. Wagner, however, defends it very successfully, and thinks it well worthy, in point of elegance, of coming from Virgil's pen. The objection which is made to the Latinity of *super*, as used for *de*, is easily met by a reference to other passages of Virgil, where the same usage occurs; as, for example, *Æn.*, i., 750; iii., 348; x., 839, &c.—*Pecorum.* Bees are included under this term, as before remarked.

Fulminat. Compare the expression *fulmina belli*, as applied by the poet to the two Scipios, in *Æn.*, vi., 842. The time referred to in the text is A.U.C. 734, when Augustus made his brilliant campaign in the East, compelling the Parthians to deliver up the Roman standards; giving a king to the Armenians; regulating the affairs of the cities of Asia; and receiving ambassadors from the Indi. This was the year preceding Virgil's death.—*Euphraten.* The Euphrates was at that time the boundary of the Parthian dominion.—*Viamque affectat Olympo.* "And is striving to make for himself a path to Olympus," *i. e.*, and is striving after an undying name. *Olympo* is here, by poetic usage, for *ad Olympum.*

563–566. *Alebat.* This usage of the imperfect after a present (*fulminat*) has nothing in it contrary to correct Latinity. This is abundantly shown by the examples which Voss has cited; one will here suffice: "*Dum ea Romani parant consultantque, jam Saguntum summâ vi oppugnabatur.*" (*Liv.*, xxi., 7.)—*Parthenope.* The earlier and poetic name of Neapolis, or *Naples.* Virgil was residing in this city at the time, and engaged in giving the last correction to the present poem.—*Ignobilis oti.* "Of inglorious ease," *i. e.*, far away from war and public affairs. When Virgil speaks of himself here as *studiis florentem*, the meaning intended to be conveyed is, that he derives reputation from these pursuits, inglorious though they be.—*Carmina qui lusi*, &c. The Eclogues had been begun by Virgil when about twenty-six years of age, and finished when about thirty-three. (*Valpy, ad loc.*)

METRICAL INDEX.

ECLOGUE I.

Line

39. Tītўrŭs hīnc ăbĕ|*rāt*. *Īps*|æ tē, Tītўrĕ, pīnūs.
   (aberāt. *Last syllable lengthened by the arsis.*)

50. Nōn īn|*suētă grăv*|ēs tēntābūnt pābŭlă fētās.
   (*The* u *in* insuēta *to be sounded as our w.*[1])

ECLOGUE II.

24. Āmphīōn Dīrcæūs īn Āctæ|ō *Ărā*|cўnthō.
   (Actæō. *Consult note.*[2])

53. Āddām cērĕă | *prūnă hŏn*|ōs ĕrīt huīc quŏquĕ pōmō.
   (prună. *Short vowel left unelided.*[3])

65. Tē Cŏrўd|*ōn Ō Ăl*|ēxī trăhīt sŭă quēmquĕ vŏlūptās.
   (Ō. *Consult note.*[4])

ECLOGUE III.

6. Ēt sūccūs pĕcŏ|*rī ĕt* | lāc sūbdūcītŭr āgnīs.
   (Pecorī. *Consult note.*[5])

63. Mūnĕră sūnt laū|*rī ĕt* | suāvĕ rŭbēns hўăcīnthūs.
   (laurī. *Consult note on Eclog.*, ii., *line* 24.)

79. Ēt lōngūm fōrmōsĕ văl|*ĕ vălĕ* | īnquīt Īōllă.
   (Valĕ. *Consult note on Eclog.*, ii., *line* 65.)

96. Tītўrĕ, pāscēntēs ā flūmĭnĕ | *rēĭcĕ că*|pēllās.
   (rēĭce. *Synæresis for* rejice, *i. e.*, reiice.)

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1. Consult Anthon's Latin Prosody, ed. 1842, p. 26.

2. One of the component short vowels of the long vowel *o* is cut off before the initial vowel of the next word, and then the remaining one, being in the arsis of the foot, is lengthened by the stress of the voice.

3. A short vowel is very rarely left unelided. The only two instances of this in Virgil are the present line and Æn., i., 405, and in both cases there is a pause after the word ending with the short vowel, so that in repeating the line the effect would not be disagreeable.

4. One of the component short vowels of the long *o* is cut off before the initial vowel of the next word, but the remaining one, being in the *thesis*, not the *arsis* of the foot, remains short. Compare note 2.

5. Same principle as stated in note 2.

P p

Line

97. Īps' ŭbĭ tēmpŭs ĕ|*rĭt ōmn*|ēs īn fōntĕ lăvābō.
(erĭt. *Consult note on Eclog.*, ii., *line* 24.)

ECLOGUE IV.

55. Nōn mē cārmĭnĭbŭs vīncēt nĕc Thrăcĭŭs | *Orphēŭs.*
(Orphēŭs. *A dissyllable,* ēŭs *being a diphthong.*)

57. *Ōrphĕī* | Cāllĭŏpēă, Līnō fōrmōsŭs Ăpōllō.
(Orphēī. *A dissyllable,* ēī *being a diphthong.*)

61. Mātrī lōngă dĕ|*cēm tŭlĕr*|ūnt fāstīdĭă mēnsēs.
(tulĕrunt. *Systole.*[1])

ECLOGUE VI.

30. Nēc tāntŭm Rhŏdŏpē mīrāntŭr ĕt Īsmărŭs | *Ōrphēā.*
(Orphēā. *A dissyllable,* ēā *being contracted into one syllable by synæresis.*)

42. Caūcăsĭăsquĕ rĕfērt vŏlŭcrēs, fūrtūmquĕ Prŏ|*mēthēī.*
(Promethēī. *A trisyllable, the last syllable* ēī *being a diphthong.*)

44. Clāmāssēnt ŭt līttŭs Hȳl|*ā* H*ÿlă* | ōmnĕ sŏnārēnt.
(Hylā, *as a Greek vocative from a nominative in* as, *has the final vowel long; in the present case, however, the long final* a *in the first* Hyla *loses one of its component vowels before the initial syllable of the second* Hyla, *but then the remaining short vowel is lengthened again by the arsis; in the second* Hyla, *the long final* a *again loses one of its component vowels before the initial vowel of the next word, but then the remaining short vowel, not being in the arsis, remains short.*)

53. Īllĕ lătŭs nĭvĕŭm mōllī fūlt|*ŭs hŷă*|cīnthō.
(fultŭs. *Last syllable lengthened by the arsis.*)

78. Aūt ŭt mūtātōs Tē|*rēī nārr*|āvĕrĭt ārtŭs.
(Terēī. *A dissyllable,* ēī *being a diphthong by synæresis.*)

ECLOGUE VII.

7. Vīr grĕgĭs īpsĕ căp|*ĕr dēērr*|āvĕrăt; ātque ĕgŏ Dāphnīn.
(dēērraverat. *To be pronounced* dērraverat, *the* dēē *being contracted by synæresis into* dē.)

23. Vērsĭbŭs īllĕ făc|*ĭt aūt* | sī nōn pōssŭmŭs ōmnēs.
(facĭt. *Last syllable lengthened by the arsis.*)

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1. Consult Anthon's Latin Prosody, p. 126.

Line
53. Stānt ēt jūnīpĕr|ī *ĕt* | cāstānĕ|*ā hīrs*|ūtæ.
(Juniperī. *Consult note on Eclog.*, ii., *line* 24. — *Castaneæ. Same principle; the diphthong loses one of its component vowels, and the remaining one is lengthened by the arsis. The verse, moreover, is a spondaic one.*)

ECLOGUE VIII.

41. Ūt vīdi ūt pĕrī|ī *ut* | mē mălūs ăbstŭlīt ērrōr.
(periī. *Consult note on Eclog.*, ii., *line* 24.)
44. Āut Tmărōs, āūt Rhŏdŏp|ē *āūt* | ēxtrēmī Gărămāntēs.
(Rhodopē. *Consult note on Eclog.*, ii., *line* 24. *The final* e *in* Rhodope *is naturally long, being an* η *in Greek*, 'Ροδόπη.)
55. Cērtēnt ēt cycnīs ŭlŭlæ, sīt Tītўrŭs | *Ŏrphēus.*
(Orphēus. *A dissyllable*, ēus *being a diphthong.*)
70. Cārmĭnĭbŭs Cīrcē sŏcĭōs mūtāvīt Ŭl|*yssēī.*
(Ulyssēī. *A trisyllable*, ēī *being contracted into a diphthong by synæresis.*)
81. *Ūno ēō*|dēmque īgnī, sīc nōstrō Dāphnīs ămōrē.
(ēōdem *to be pronounced as a dissyllable*, ēō *forming one syllable by synæresis, and hence* ūn' ēō, *a spondee.*)
108. Crēdĭmŭs? | *ān quĭ ăm* | ānt īpsī sĭbĭ sōmnĭă fīngūnt?
(quī. *Consult note on Eclog.*, ii., *line* 65.)

ECLOGUE IX.

66. Dēsĭnĕ plūră pŭ|*ĕr ĕt* | quōd nūnc īnstăt ăgāmŭs.
(puĕr. *Last syllable lengthened by the arsis.*)

ECLOGUE X.

12. Ūllă mŏrām fēcērĕ nĕque Āŏnī|*ē Ăgăn*|īppē.
(Aoniē. *Consult note on Eclog.*, ii., 24. *The final syllable of* Aoniē *is long by nature, being an* η *in Greek*, 'Αονίη.)
13. Īll' ĕtĭām lāūr|ī *ĕtĭ*|ām flēvērĕ mўrīcæ.
(laurī. *Consult note on Eclog.*, ii., 24.)
69. Ōmnĭă vīncĭt ăm|*ōr ĕt* | nōs cēdāmŭs ămōrī.
(amŏr. *Last syllable lengthened by the arsis.*)

GEORGIC. I.

Line

4. Sīt pĕcŏr|ī *ăpĭ*|būs quānt' ēxpĕrĭēntĭă pārcīs.
(pecorī. *Consult note on Eclog.*, ii., 24.)

31. Tēquĕ sĭbī gĕnĕrūm Tē|*thÿs ĕmăt* | ōmnĭbūs ūndīs.
(Tethȳs. *Last syllable lengthened by the arsis.*)

138. Plēĭă|*dās Hȳăd*|ās clārāmquĕ Lȳcāŏnĭs ārctōn.
(Pleïadās. *Last syllable lengthened by the arsis.*)

165. Vīrgĕă prætĕrĕ|*ă Cĕlĕ*|ī vīlīsquĕ sŭpēllēx.
(Cĕlĕī. *Three syllables, all regular, the original Greek name being* Κελεός, *gen.* Κελεοῦ.)

221. Āntĕ tĭb' ēō|*æ Ātl*|āntĭdēs ābscōndāntūr.
(Eoæ. *Consult note on Eclog.*, ii., 24, *and remarks on Eclog.*, vii., 53.)

279. Cœūmqu' Īāpĕtūmquĕ crĕāt sævūmquĕ Tȳ|*phōĕā*.
(Typhōēā. *The* ēā *forms a single syllable, by synæresis, as in* Orphēā, *Eclog.*, vi., 30 —phō *is a distinct long syllable, the* o *corresponding to the Greek* ω, *the name in Greek being* Τυφωεύς.)

281. Tĕr sūnt cōnāt|ī *im*|pōnĕrĕ | *Pēlĭō* | Ōssām.
(conatī. *Consult note on Eclog.*, ii., 24.—Peliŏ. *Consult note on Eclog.*, ii., 65.)

295. Aūt dūlcīs mūstī Vūlcānō dĕcŏquĭt | *hūmŏ*-
r' Et foliis. . . . . .
(humor' Et—*synapheia and elision.*)

332. *Aūt Āthŏ* | aūt Rhŏdŏpēn aūt āltă Cĕraūnĭă tēlō.
(Athŏ. *Consult note on Eclog.*, ii., 65.)

341. Tūnc pīnguēs āg|*nī ĕt* | tūnc mōllīssĭmă vīnă.
(Agnī. *Consult note on Eclog.*, ii., 24.)

397. *Tēnuĭă* | nĕc lānæ pĕr cœlūm vēllĕră fērrī.
(Tēnuĭă. *The initial syllable* ten *is long by position, as if written* tēnv, *the* u *having here a force like that of a consonant, so that* tēnvĭă *makes a dactyl.*[1])

437. *Glaūcō* | ēt Pănŏ|*pēæ ĕt* | Īnōō Mĕlĭcērtæ.
(Glaucō. *This is an anomaly. The final long* o *in* Glauco, *after losing one of its component short vowels, ought to have the remaining one continue short, since it is in the thesis, not in the arsis. In all probability, therefore, the line contains a false reading, and for* Glauco *we should substitute* Glaucoque.[2] —Panopeæ. *Consult note on Eclog.*, ii., 65. *The diphthong*

1. Consult Anthon's Latin Prosody, p. 120. 2. Ibid., p. 111.

Line

loses one of its vowels by elision, but the other, being in the thesis, remains short.)

482. *Flŭvĭō*|rŭm rēx Ērĭdănŭs cāmpōsquĕ pĕr ōmnēs.

(Fluviorum. *To be pronounced* flūvyōrum, *the* i *being here regarded as a kind of consonant, and having a sound like that of the English* y *in* young, yet, &c. *Hence the first syllable* flūv *becomes long by position, and the second is to be pronounced as if written* yō.[1] *Some make* flŭvĭō *an anapæst, but the anapæst is not admissible into the dactylic hexameter.)*

GEORGIC. II.

71. Cāstănĕæ fă|*gūs ōrn*|ūsqu' īncānŭīt ālbō.

(Fagŭs. *Last syllable lengthened by the arsis.)*

86. Ōrchădĕs ēt Rădĭ|ī *ĕt ă*|mārā pāūsĭă băccā.

(Radiī. *Consult note on Eclog.*, ii., 24.)

121. Vēllĕrăqu' ūt fōlĭīs dēpēctānt | *tĕnuĭă* | Sērēs.

(tenuia. *To be pronounced* tēnvĭă, *the* u *being here regarded as a kind of consonant, and having the force of the English* v.[2])

129. *Mĭscŭē*|rūntqu' hērbās ēt nōn īnnōxĭă vērbă.

(Miscuĕrunt. *Systole.*[3])

144. Īmplēvērĕ tĕnēnt ŏlĕ|*æ ăr*|mēntăquĕ lætā.

(Oleæ. *Consult note on Eclog.*, ii., 24, *and, particularly, remarks on Eclog.*, vii., 53.)

180. *Tĕnuĭs ŭb'* | ārgīll' ēt dūmōsīs cālcŭlŭs ārvīs.

(tenuis. *To be pronounced* tēnvīs. *Consult remarks on line* 121.)

200. Nōn lĭquĭdī grĕgĭbŭs fōntēs, nōn grāmĭnă—*dēērūnt.*

(deerunt. *To be pronounced* dērunt, *by synæresis.)*

233. *Sī dēē*|rūnt rārūm pĕcŏrĭqu' ēt vĭtĭbŭs ālmīs.

(deerunt. *To be pronounced* dērunt, *by synæresis.)*

344. Sī nōn tāntă quĭēs īrēt frīgŭsquĕ căl|*ōrēm-*
qu' Inter . . . .

(caloremqu' Intĕr—*synapheia and elision.)*

443. Nāvĭgĭīs pīnōs dŏmĭbŭs cēdrōsquĕ cŭ|prēssōs-
qu' Hinc . . . .

(cupressosqu' Hinc—*synapheia and elision.)*

453. Cōrtĭcĭbŭsquĕ căvīs vĭtĭōsæqu' īlĭcĭs | *ālvĕō.*

(alveo. *To be pronounced* alvō, *by synæresis.)*

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1. Consult Anthon's Latin Prosody, p. 120. 2. Ibid. 3. Ibid., p. 127, note.

Line

464. Īllūsāsqu' āūrō vēstēs ĕphȳ|*rēĭă*|qu' ǣrā.
(Ephyrēĭă. *The* e *is here to be pronounced separately, not to be formed into a diphthong with the following* i. *Compare the Greek form* 'Εφυρῆϊα)

487. *Spērchī*|ūsqu' ēt vīrgĭnĭbūs băcchātă Lăcǣnīs.
(Sperchīus, *with the long penult, from the Greek* Σπερχεῖος.)

488. *Tāȳgĕ*|t' ō quī mē gĕlĭdīs īn vāllĭbūs Hǣmī.
(Tāȳgĕt'. *Observe the quantity here, the* a *being long and the* y *short, in accordance with the Greek form* Ταΰγετα.)

GEORGIC. III.

44. *Tāȳgĕ*|tīquĕ cănēs dŏmĭtrīxqu' Ĕpĭdāūrūs ĕquōrūm.
(Tāȳgĕtique. *Consult remarks on Georg.*, ii., 488.)

60. Ǣtās Lūcīnām jūstōsquĕ pă|*tī hȳmĕ*|nǣōs.
(patī. *Consult note on Eclog.*, ii., 24.)

76. Āltĭūs īngrĕdĭ|*tūr ĕt* | mōllĭă crūră rĕpōnĭt.
(ingreditūr. *Last syllable lengthened by the arsis.*)

118. Ǣquūs ŭtērquĕ lăb|*ōr ǣ*|quĕ jŭvĕnēmquĕ măgīstrī.
(labōr. *Last syllable lengthened by the arsis.*)

155. Ācērbīs grăvĭdō pĕcŏr|*ī ārm*|ēntăquĕ pāscēs.
(pecorī. *Consult note on Eclog.*, ii., 24.)

167. Cērvīcī sūb | *nĕctĕ dĕ*|hĭnc ŭbĭ līběră cōllā.
(dĕhinc. *The* e *shortened before the following vowel.*)

189. Īnvălĭ|*dūs ĕtĭ*|āmquĕ trĕmēns ĕtĭ' īnscĭŭs ǣvī.
(Invalidūs. *Last syllable lengthened by the arsis.*)

242. Ōmn' ĕdĕō gĕnŭs īn tērrīs hŏmĭnūmquĕ fĕr|*ārūm*-qu' Et genus . . . .
(ferarumqu' Et—*synapheia and elision.*)

283. *Mĭscŭĕ*|rūntqu' hērbās ēt nōn īnnŏxĭă vērbā.
(Miscuĕrunt. *Same as Georg.*, ii., 129.)

332. Sīcŭbĭ māgnă Jŏv|*īs ān*|tīquō rōbŏrĕ quērcŭs.
(Jovīs. *Last syllable lengthened by the arsis.*)

377. Ōtĭ' ăgūnt tērrā cōngēstăquĕ rōbŏră | *tōtās*-qu' Advolvere . . . . .
(totasqu' Advolvere—*synapheia and elision.*)

GEORGIC. IV.

34. Sēū lēntō fŭĕrīnt āl|*vĕārĭă* | vīmĭnĕ tēxtā.
(alvearia. *To be prononnced* alvāria, *by synæresis.*)

Line

38. Nēquīdqu' īn tēctīs cērtātīm | *tĕnuĭă* | cērā.

(tenuia. *To be pronounced* tĕnvĭă. *Consult remarks on Georg.*, ii., 121.)

92. Nām dŭŏ sūnt gĕnĕr' hīc mĕlī|*ŏr* *īn*|sīgnĭs ĕt ōrē.

(Meliōr. *Last syllable lengthened by the arsis.*)

232. *Tāÿgĕ*|tē sīmŭl ōs tērrīs ōstēndīt hŏnēstūm.

(Tāÿgĕtē. *Observe the quantity of the* a *and* y, *in accordance with the Greek form of the name*, Ταΰγέτη. *The* a *and* y *do not form a diphthong, neither is the penult ever long.*)

243. *Stēlli' ĕt* | lūcīfŭgīs cōngēstă cŭbīlĭă blāttīs.

(Stelli' et. *To be pronounced* stĕll-yĕt, *a spondee, by synæresis.*)

297. *Părĭĕtĭ*|būsquĕ prēmūnt ārctīs ēt quātŭŏr āddūnt.

(Parietibus. *To be pronounced as if written* păr-yĕt-ĭbŭs, *that is, as a word of four syllables, the* i *having here the force of a consonant, like the English* y *in* yet, &c. *Compare remarks on Georg.*, i., 482.)

343. Atqu' Ēphȳ|*rē* *ăt*|qu' Ōpĭs ĕt Āsĭă Dēĭŏpēā.

(Ephyrē. *Consult note on Eclog.*, ii., 24.)

355. Trīstĭs Ārīstæŭs Pē|*nēī* *gĕnĭ*|tōrĭs ăd ūndām.

(Penēī. *A dissyllable, by synæresis.*)

388. Cōērŭlĕŭs Prō|*tĕūs* *măg*|nūm quī pīscĭbŭs æquŏr.

(Protēūs. *A dissyllable*, eus *being a diphthong.*)

392. Grāndævūs Nē|*rēūs* *nŏ*|vīt nāmqu' ōmnĭă vātēs.

(Nerēūs. *A dissyllable*, eus *being a diphthong.*)

422. Īntūs sē vāstī Prō|*tēūs* *tĕgĭt* | ōbjĭcĕ sāxī.

(Protēūs. *Same as line* 388.)

429. Cūm Prō|*tēūs* *cōn*|*sūētă* *pĕt*|ēns e flūctĭbŭs āntrā.

(Protēūs. *Same as line* 388.—Cōnsūētă. *Three syllables, by synæresis, as if written* cōnswētă.)

447. Scīs Prō|*tēū* *scīs* | īpsĕ nĕqu' ēst tē fāllĕrĕ quīdquām.

(Protēū. *A dissyllable*, eu *being a diphthong. Compare line* 388.)

453. Nōn tē nūllī|*ŭs* *ĕx*|ērcēnt nūmĭnĭs īræ.

(Nulliūs. *Last syllable lengthened by the arsis.*)

461. Īmplērūnt mōntēs, flērūnt Rhŏdŏ|*pēïæ* | ārcēs.

(Rhodopeïæ. *The diphthong loses one of its component sounds by elision, and the other, being in the thesis, remains short. Consult note on Eclog.*, ii., 65; *and remarks on* Panopeæ, *Georg.*, i., 437.)

463. Ātquĕ Gēt|æ āt qu' Hēbrŭs ĕt Āctĭăs Ōrīthȳīā.

(Getæ. *Consult remarks on Eclog.*, vii., 53.—Orithyia. *A word of four syllables*, yi *forming a diphthong, as in Greek. A spondaic verse.*)

Line
528. Hæc Prō|*teŭs ĕt* | sē jāctū dĕdĭt æquŏr ĭn āltūm.
(Protēŭs. *Same as line* 388.)
545. Īnfĕrĭās Ōr|*phēī Lĕ*|thæā păpāvĕră mīttēs. }
553. Īnfĕrĭās Ōr|phēī mīttĭt, lūcūmquĕ rĕvīsĭt. }
(Orphēī. *A dissyllable,* phēī *being a diphthong.*)

THE END.